



Bridges of Friendship

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E. Mae Laycock.

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BRIDGES OF FRIENDSHIP

by

Mae Laycock

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PREFACE AND ACKNOWLEDGMENTS

After coming from Ontario with my parents in 1901, I attended school in Ponoka and Edmonton, then Normal in Calgary. I taught in several rural and town schools in Central Alberta from 1912 to 1922, and had contact with students of European background. Visiting in the homes of my students, I became keenly interested in the variety of cultural patterns.

At the close of the First World War, I was in an area where there was a developing "Soldiers' Settlement", where the wives of the soldiers were of various nationalities, most of whom were new to Canada and who were in need of advice and encouragement if they were to make a success of homemaking in a new country. I felt the urge to seek training in Social Service, applied to the Methodist Church and was accepted at their National Training School in Toronto, where I majored in Community Work. After graduation in 1924, I was appointed to Smoky Lake Mission School as teacher. This was the centre of a large Ukrainian settlement. After a year, I took over the Community Work, and in the meantime I studied the Ukrainian language, so I would be able to communicate with the women who had little opportunity of learning English.

I spent six years at Smoky Lake and visited in the surrounding district, organizing Youth Groups in some of the schools and conducting cottage Sunday Schools on weekends. After a year's furlough in Toronto at Victoria and Emmanuel Colleges, I went to the Ruthenian Home in Edmonton as Matron. This was operated by the United Church and was next door to the Y.W.C.A. The Ukrainian girls came in from the country to complete High School at Victoria High or Alberta College, or to take courses in Secretarial Work or other technical training. My last assignment in this work was to Wahstao School Home, seven miles from Bellis. I supervised the closing of this Home.

Rev. W. H. Pike, who was in charge of All Peoples' Work in Edmonton in the early years, has outlined the beginnings of work undertaken by the Methodist Church, and later, the United Church. I have quoted from his manuscript, which has provided a good foundation for what I felt should be added, to bring this work up to date.

Dr. J. G. MacGregor's book, *Vilni Zemli* (Free Lands) published in 1969 by McLelland & Stewart, has portrayed the early settlement of the Ukrainian colony in Alberta, and the struggles and privations of these courageous settlers, "who have found

the freedom they sought and have partaken of the democracy of which they dreamed".

I wish to acknowledge the great assistance given me by Mrs. Florence Scoffield, Alberta Conference Archivist of the United Church, and the encouragement of Ukrainian friends whose friendship I have enjoyed and valued.

I also owe a debt of gratitude to Dr. George Tuttle, of St. Stephen's College and Judge Nelles V. Buchanan for collaboration in the Church administration in Hospital and Social Work; to Dr. Arleigh H. Laycock and Miss Debbie Laycock for proof reading and valuable suggestions in sentence structure; and to all who cheerfully answered many questions regarding persons, places and events mentioned in this story.

I am happy to dedicate this to the fine Christian men and women who shared their skill and friendship in the school homes and in the communities at large in which they served.

Finally, on their behalf, I take pleasure in expressing gratitude to the United Church across Canada, which gave such loyal support to the whole project. The Church can be assured that it was an investment beyond our power to estimate.

CHAPTER I

BACKGROUND TO IMMIGRATION

Just before the turn of the century, about 1890, news reached the Ukrainians in the provinces of Galicia and Bukowina, Austria, that Canada welcomed agricultural immigrants and would give them 160 acres of land on condition that they make a small deposit of \$10.00, cleared and fenced a given number of acres, built a house and lived there for three years. When the requirements were met, a free title of ownership would be given. Doing this was called "proving up".

Torporutz, in Bukowina, was a typical Ukrainian village. It had a population of six hundred families. Its straw-thatched, mud-plastered, whitewashed houses, each with a small garden, stood in neat rows along the village street. In the centre of the village stood the Greek Orthodox Church, with its Byzantine dome. Behind the Church was the village cemetery, each grave marked with a cross. Close by was the secular and spiritual education centre for its youth. There was no compulsory education.

Torporutz reacted slowly at first to the news from Canada. Then in 1890 one venturesome family sold its few possessions, said farewell, and was off to Canada, the land of promise. A year later, two families followed. Next year, fifty families came. In Alberta, near Smoky Lake, there was a district settled solidly by Torporutz villagers; its school district is named after their ancestral home. This is the story of many of the villages of the Ukraine.

By 1925 there were in Canada approximately 400,000 Slavs, of whom the majority were Ukrainians, mostly of peasant stock. Most were illiterate, living on a minimum of food and a maximum of toil. They came from a country where public schools were unknown, democracy was strange, poverty and oppression were the rule, and the majority could neither read nor write. It was no wonder that this was so, for their priests told them, "You do not need education, you need faith".

Their first effort in this new land was to improve and own a homestead, and education for their rapidly increasing progeny was not of first importance. But the Provincial Department of Education was concerned about this rapidly expanding "colony" and its population growth. They set about organizing School Districts, and an official trustee

in the person of Robert Fletcher was appointed. The work he did was most commendable. In time, local school boards were set up, and interest in education increased when local trustees took over management of their own schools. The first teachers were students from Eastern Colleges on summer vacation, and teachers who had come to work with the Mission Boards of the Methodist and Presbyterian Churches.

There was a real need for education. A survey of one district made in 1918 revealed that of eighty Ukrainian children of school age, only twenty-eight attended school and only two of seventy-six fathers (no mothers) could read English. In the homes surveyed there was an average of four books to a home, thirty families subscribed to one Ukrainian paper, and forty-three to none. English was not spoken, customs and costumes were foreign, living standards were low, and the settlers were virtually as "foreign" as the day they came to Canada twenty years earlier.

Between 1896 and 1914 more than 200,000 Ukrainians settled in Saskatchewan, Manitoba and Alberta; they were handicapped by poverty and a lack of education. After filing on their homesteads and settling their families on the land, they worked on railway construction, in coal mines, logging camps, and at anything where they could earn money to support their families. Many settled in the dense bush country near Bruderheim, Lamont, Fort Saskatchewan and Star, East and Northeast of Edmonton, following the Victoria Trail. Later, others settled at Andrew, Pakan, Smoky Lake, Bellis, Vilna and Ashmont, and as far North as the French-Canadian settlement of St. Paul.

These people brought their age-old love of the soil and tackled the bush land on which they settled, transforming it into grainland. The women and children helped to hew the trees for their log buildings. Many worked out to earn enough to feed the family, buy a cow and a horse or oxen. The wives did much of the heavy farm work. The struggle of these early pioneers is ably told by James G. MacGregor, in his book "Free Lands".

The history of the Slavs in Europe is a sordid story of subjugation and oppression. They bore the brunt of Asiatic and Turkish onslaughts for generations. E. A. Ross, in "The Old World and the New", writes, "In ignorance and illiteracy, in the prevalence of superstition and priestcraft, in the harshness of Church and State, in the subservience of the common people by the upper classes, in the low position of women, in the subjection of child to parent, in coarseness of manner and speech and in low standard of cleanliness and comfort, a large part of the Slavic world remained at the level of our English forefathers of the days of Henry VIII".

The term "Ukrainian" was unknown here as applied to a national background at the time of their settlement. In an area including a part of Eastern Poland, Austria and Southern Russia, there were forty-six million people speaking, for the most part, the Ukrainian language, which was somewhat similar to Russian. In 1919 these areas endeavored to form "The Republic of the Ukrainian People". They thought of this as their homeland and it created a strong spirit of Ukrainian Nationalism in Canada, and they preferred to be called Ukrainians. An attempt was made in Eastern Europe to unify these areas, but it was unsuccessful and many Ukrainians emigrated in a second wave to Canada and elsewhere. The taking over the major portion by Russia completed the demise of the independent state.

CHAPTER 2

VICTORIA--PAKAN--GEORGE McDougall Hospital

The name "Victoria" was not new in Methodist circles, for it was here Rev. George McDougall and family lived and ministered to the Indians, and was followed by Rev. James McLachlan and his wife in 1882. There was a fairly large settlement of Metis along the Saskatchewan River, living on "River Lots", who roamed and hunted from Saddle Lake on the East to the Rocky Mountains in the West. Victoria was a Hudson's Bay Trading Post, with Mr. James Mitchell, a well educated Scotchman as Chief Factor. He married a fine Indian woman, and their two sons Frank and Jimmie remained in the area, as did the Cromarty Brothers, the Thompsons and the Erasmus family. Peter Erasmus was an Indian interpreter for George McDougall. After the outbreak of small pox, many of the Indians scattered. Two of McDougall's daughters and his son John's wife contracted the dread disease and died. A small museum of Indian artifacts and well marked graves, as well as a white frame church now mark the Victoria settlement.

James Mitchell opened a Post Office in his store and called it Pakan, in memory of an Indian Chief. A Government ferry was then operated on the Saskatchewan River and it served as a gateway for the advancing colony of Ukrainians coming in by way of Lamont.

Medical work among the Ukrainians in Alberta was started in 1900 when the Methodist Church sent Dr. Charles E. Lawford to Pakan (formerly Victoria) to establish a hospital there. The young doctor and his fiancée, a trained nurse, had both volunteered to work in China, but the Boxer uprising interfered; so, when Dr. Sutherland, Secretary of the Home Mission Board, asked him to undertake this medical work, he accepted. The doctor was also an ordained minister, and was prepared to minister to soul as well as body. Until priests arrived from the Old Country, the people were without religious ministries, and the Church did what it could to keep the flame of religion alive.

Pakan was forty miles northeast of Lamont and one hundred miles from Edmonton, and to reach it in those days, one had to travel from Edmonton by horse and buggy. From Edmonton the doctor travelled East to Beaver Hills near Lamont and lodged for a time with a German-Russian family recently from Southern Russia, who spoke Ukrainian, the language of most of the new settlers. Here he began the study of Ukrainian, but he never became

very proficient because of his busy medical work. While living here, he injured his ankle, which later necessitated the amputation of his leg.

He crossed the Saskatchewan River by ferry to Pakan and found the old log house formerly occupied by the McLachlans and McDougalls. It was repaired and had just enough room for a kitchen and bedroom on the ground floor and a bedroom in the loft, reached by a ladder. His sister Kate joined him here as housekeeper. Then in 1902 Dr. Lawford and Alice Smith were married, and his sister Kate moved to Edmonton. In 1904, with finances from the Home Mission Board, a residence and hospital were planned. Lumber and supplies were purchased in Edmonton and floated down the river on scows to the Pakan Landing, accompanied by the doctor, carpenters and crew from Walter's Mill in Edmonton. They landed safely below the chosen sight on the high bank at Pakan.

The house was built in 1906 and consisted of an office and seven rooms. The hospital was finished in 1907, a two-story square building with room for fifteen beds for patients, kitchen, maid's room and nurses' quarters. A Greek Orthodox Bishop helped to excavate the basement for the hospital and the Greek Orthodox Priest's wife was the first patient. The first nurse was Miss Ethel Plewman.

Rev. W. H. Pike, who came from Newfoundland to be Superintendent of All Peoples' Mission in Edmonton, made this observation: "It was a joy to live in the Doctor's home for a few months while studying Ukrainian, to attend his services and play the folding organ we carried with us, and to visit many of his friends. I still cherish fond memories of a great soul." One attempt at speaking Ukrainian convulsed the congregation when the Doctor told them about the man who was laid at the feet of Jesus in a spoon -- the word for spoon and bed being similar. However, many boys and girls grew up respecting the Doctor and benefitted by his ministry."

After several surveys, 1919-1921, a branch of the Canadian National Railway was built North of the river going through Radway, Smoky Lake, Bellis, Vilna, Ashmont and finally to Bonnyville and Cold Lake. This left Pakan seven miles south of the railway at Smoky Lake, and little of the traffic into the region continued to follow the old route. Smoky Lake became the trading centre and most of the houses and places of business, including the hospital, were moved to that town. Here the Doctor erected a drug store and medical consulting room. Dr. Walter Morrish, in 1922, became the Hospital Superintendent and Miss May Griffiths, a graduate of the Royal Alexandra Hospital, the first Matron.

One Sunday in June is observed as Memorial Sunday, when Indians, Ukrainians and English meet around the little white Mission Church at Pakan to honor the McDougalls and other early missionaries who ministered to the spiritual needs of these hardy pioneers. A completely new hospital plant operated by the municipality now serves Smoky Lake, and it bears the name, "George McDougall Memorial Hospital".



Mission Workers' Conference, Pakan, Alta. 1913

Back Row: Rev. C. W. W. Ross, Mr. Beleguay, Rev. Wm. Pike and Vera, Mrs. Pike, Rev. Percy Sutton and Mrs. Sutton, Miss Ethel Hickman, Rev. T. Hannochko, Rev. H. J. Hampton with Baby Hannochko, Rev. J. K. Smith.

Centre Row: Mrs. Hannochko, Mrs. Lawford, Dr. T. C. Buchanan (Supt. of Mission), Dr. C. H. Lawford, Miss Ella Ferguson, Miss Ethelwyn Chase.

Front Row: Two Hannochko children, Alice Lawford, Rev. D. Donich, and Anne Lawford.

Mr. Beleguay edited a church paper for the Ukrainians which was printed in the Methodist Publishing House, Toronto.

CHAPTER 3

WAHSTAO SCHOOL HOME

The Women's Missionary Society of the Methodist Church started work among the Ukrainians in 1904. North and east, one hundred miles from Edmonton, a spot was selected situated on a hill sloping down to the Saskatchewan River, which could be seen for some miles in every direction. Indians travelling back and forth from Saddle Lake to the Rockies, named this "Wahstao" -- a light on a hill.

This was the place, now settled by Ukrainians as the location of the first home and school. Miss Reta Edmonds and Miss Jessie Munro from Eastern Canada travelled from Edmonton by horse and buggy to Pakan, on the North bank of the Saskatchewan. From here they were accompanied by Dr. C. H. Lawford and Dr. T. C. Buchanan, of the Board of Home Missions. The trail from Pakan to Wahstao was even worse, with ruts, stumps and detours around sloughs, and swarms of mosquitoes all the way. After the sight was chosen, forty acres were obtained from the Government. A tent brought from Pakan was erected as a home till the building could be made ready. The lumber and all other material (with the ladies' trunks) came by freight scow from Edmonton down the river. On October 7, 1904, before the plaster was set, they moved in.

A private school was started and continued for two years till the Bavilla School was organized about two miles Southeast of Wahstao, and Provischena School, half a mile north. These schools were only in operation during the summer period when University students were available as teachers, often assisted by members of the Mission Staff. It soon became evident that the pupils soon forgot what they had learned in the summer after a long winter out of school. So an addition was built, containing a school room and dormitories, where they might continue with their studies and make real progress.

After two years, Miss Munro resigned due to ill health, and was replaced by Miss Edith Weeks, a graduate of Victoria College, Toronto. She immediately began language study, since the necessity of learning Ukrainian was most urgent. She was familiar with German, and secured a German-Ukrainian dictionary and worked through that to English. She compiled a Ukrainian-English grammar which was of great help to other language students.

Being musical, she had an organ sent from Toronto; it was a year on the way. She made good use of it, teaching children to sing hymns and accompanying them in their beautiful folk songs. She started Sunday School at Sandro in the Hawreliuk home.

A change in staff brought Miss Caroline Cartwright (Mrs. Hencher) and Miss Ethelwyn Chace to Wahstao in 1906 and 1907. Miss Chace was the first teacher at the Provischena School, while Miss Ella McLean, also a graduate of Victoria College, came out as teacher of Bavilla School in 1907, and later joined the Mission staff at Wahstao. A post office was opened in the home and one of the staff was appointed as Post Mistress.

Since work was being started at Smoky Lake, Miss McLean and Miss Weeks left the Wahstao staff to take charge there, leaving Miss Alice Sanford (Ferriss) and Miss Mary Crawford in charge at Wahstao -- the latter later became well known as a History teacher in Victoria High School, Edmonton. Miss Chace went home on furlough. As staff members left on furlough, others followed to take their place. Between 1912 and 1917 there were on staff: Miss Chace again, Miss Railton, Miss Ethel Hickmen, and for a short time, Miss Ruby Robinson, Miss Ellen Ferguson (later Mrs. Elley) and Miss Martha Wagg. Miss Hickman and Miss Wagg came from Newfoundland. In 1919 Miss Margaret Addison arrived from Mannville and was soon joined by Miss Louise Dawson, a young English woman, and Miss Alma Ball from Ontario.

During 1918-1919, the Spanish flu was at its height and the Wahstao School Home was converted into a hospital, caring for the stricken families as they became ill, with the staff working day and night, helped by willing volunteers. Dr. Lawford made periodic visits, leaving drugs to be administered as was required. There were many homes where one or more members did not recover. When the flu had finally passed, a number of children were brought to the School Home; the staff brought care and comfort to these bereft young people who settled down to the Home routine, some until other arrangements were made for their welfare, others until they moved on to higher education.

With an enrolment of thirty students, and all in residence, there was usually a staff of four. Most of the local children were by this time attending their own local schools, while our pupils were living at a distance from school, or were from broken homes. They were taught the care of a home by an assignment of small duties, which changed each month. The staff division of labor was usually as follows:

Matron (House Mother) -- Responsibility for meals, ordering of supplies, allocation of duties for each month, supervision of work, supervision of garden, responsibility for repairs, hostess for visitors and parents, and everything else not otherwise allocated.

Teacher -- Conduct of school, supervision of study hours in evening - assisted by another staff member, care of school library, playground supervision, sharing in Sunday School work.

General Health and Clothing -- Staff member in charge of bath schedules, care of hair for girls and boys, supervision of laundry and ironing, mending and orderly care of clothes, care in cases of illness.

Community Worker -- Christian Education, Sunday Schools, Church Services, Clubs and Women's Organizations, home visiting, assisted by other staff members as arranged.

Secretary-Treasurer -- Care of financial records, issuing of cheques, payment of bills, correspondence, quarterly and annual reports to Church headquarters. This post, normally delegated to one of the staff who had some business experience, usually fell to the Matron.

In the summer of 1924, Miss Elizabeth Hawkin arrived as matron, and had as staff: Miss Florence Capsey (Karpoff), Miss Leda Parnell, and Miss Willa Patterson, who was followed by Miss Viola Clawton. The last three were from Eastern Canada. A staff turnover in 1927 brought Miss Margaret Addison, assisted by Miss Violet Mattatall of Nova Scotia, Miss Ruth Lanigan of Quebec, Miss Margaret Laurie of British Columbia, and Miss Mildred Fennell of Saskatchewan. When Miss Mattatall became ill, her place was filled by Mrs. Erlandson of Manitoba.

With a large garden ensuring a good supply of vegetables for the summer, with milk from two cows, and with food brought in from time to time by the students' parents (in lieu of payment of board at \$8.00 per month) which included meat, game, fish, poultry, eggs, butter and cottage cheese, a good menu was provided. The students were weighed the last day of each month to be sure they were gaining steadily; weight records were kept for our own and for the parents' information. Dr. Eadie of Vilna visited our Home at the beginning of the school term, sometimes leaving a supply of cod liver oil for those who required it.

At Wahstao the students sat at two long dining tables, with a staff member at the head of each to serve the food and supervise the general behavior, as well as demonstrate "table manners". The students were fond of desserts, and when served would sometimes exclaim, "Ah, this is my favourite dessert". The next day another dessert would be their favourite. Being active, growing children with good appetites, second helpings were common, and if food should still happen to be in the serving dishes, the request might be for "second second-helpings"! As summer vacation approached, some of the students would ask for our dessert recipes so they could make them at home.

On a rainy afternoon when outside games and activities had to be postponed, the chorus often was, "Let's have pancakes for supper". The blue steel top of our range was well polished. The senior girls prepared the batter, and the older boys, with large aprons, carried on from there. The coal fire provided a steady heat and with an occasional misadventure while turning the pancakes when they were tossed too high, it didn't take long to provide "a stack of wheat". (cook's jargon) The girls had set the tables, filled the pitchers with Rogers' Golden Syrup, and the feast was on. They exceeded second second helpings on these occasions.

After the evening meal, all sat leisurely around the tables and read a chapter from Hurlbut's "Story of the Bible". Sometimes they read Van Loon's Stories, and they found both interesting. We had a good school library which was always accessible to them. The Calgary Public Library contributed boxes of books suitable for junior students, books which had been in circulation there and were being replaced.

The last group of workers at Wahstao were Miss Hettie Bartling in 1933, Miss Miranda Brown, teacher in 1934, Miss Mae Laycock in 1934, Mrs. Runacres for a short time, and Mr. and Mrs. Arthur Kent of Edmonton. Mrs. Kent looked after general health and clothing, and Mr. Kent supervised the gardening, the care of the horses and cows and did general repairs.

He was a very important member of our staff and exerted a good influence on our boys.

By this time the area was well-equipped with schools, many having two rooms, which were being taught by well qualified teachers. The Provincial Government brought in children from broken homes from all over Alberta, as long as we had room. The School Home was becoming increasingly expensive to operate, located as it was seven miles from

the railroad and from which all supplies had to be freighted. The board was still \$8.00 per month. The Mission Board felt the Government should assume responsibility for these children, bearing in mind that these were depression years and Church funds were greatly reduced. Moreover, as far as the Ukrainian people were concerned, our most important task was the community work carried on by Miss Bartling. This involved a great deal of travel. It was decided to move the work to Vilna, the centre to which school buses were bringing in students from the surrounding country. In 1937 the Wahstao School Home was dismantled and was moved to Vilna as a residence for two community workers.



*Bellis Kindergarten Class
Rev. Hetty Barthing, back.*



*Missionaries among Ukrainians: Mae Laycock,
Mary Mansfield, Annie Mulley, Marion Hodgins,
Ila Newton.*



*Wahstao Students.
Miranda Brown, left back; Rev. C. W. W. Ross,
centre back; Mae Laycock, right back.*



*Wahstao School Home
1904-1937*

CHAPTER 4

VILNA, COMMUNITY WORK, 1937-1962

While living under canvas on the Wahstao hill, Miss Laycock, Miss Bartling and Mr. Kent were on hand to feed the men engaged in demolishing the three-story mission building of Wahstao. The salvaged material was taken by truck seventeen miles to a site beside the Vilna United Church, where a residence was built in Vilna for two community workers.

Mr. Arthur Hencher, who, when a young man, assisted in building the School Home in 1904, was on hand to help dismantle it in 1937. His wife was the former Miss Caroline Cartwright, one of the early Mission staff. They lived in the Irondale district and had often come to the assistance of the Mission staff in those intervening years.

Miss Hettie Bartling and Miss Marion Hodgins initiated the Community Work at Vilna, while continuing to serve Bellis. Mothers in Vilna were pleased to have kindergarten introduced for the preschool children. C.G.I.T. was organized for the teenaged girls and they shared a general interest in crafts and sports. Summer camping at Whitney Lake was developed and a fine relationship was established with the Vilna Hospital. Regular Church services were held and Christian education promoted in Sunday School. Our aim was to complement rather than to detract from the work of the Orthodox Churches and to familiarize the people with the United Church's expression of worship.

Miss Hodgins was called home in 1939 because of an illness in her family, and Miss Ellen Tatham of Edmonton filled in for a time. Then Miss Mary Mansfield came in 1942 following her twelve years at Smoky Lake. She was joined by Miss Annie McIvor for several years until 1944, when Miss Wilhelmina Trewartha came from Ontario. In 1948 Miss Mansfield went on furlough and Miss Trewartha carried on alone. The Community House was sold to Mr. Veteychuk of Vilna, and our worker rented a suite. In 1950 Miss Ila Newton arrived and a small building located on Mr. Walker's large lot was rented and converted into a very comfortable little cottage. Then later, Mr. Walker, wishing to dispose of his property, a small house was bought from Mrs. George Verenka. This gave Miss Newton scope for her gardening ability.

When in 1956 Miss Newton's furlough came due, after a very successful term, she was followed by a young woman from Newfoundland, Miss Jane Nottle. Having

enjoyed a furlough, Miss Newton returned for a second term and continued her good work.

By this time, the Vermilion Presbytery thought that the work at Vilna might be carried on by a regular minister from Ashmont, and recommended that no new appointment be made to Vilna by the Missionary Society. During that twenty-five years the Ukrainian and other young people and their parents had the help, the encouragement and the friendship of Christian Canadian women. Many of them were University graduates, who gave of their concerned interest and training in order that these newcomers to Canada might know the best of our Canadian culture. In turn, they, with mutual understanding and appreciation, shared gifts with us, to make a richer Canada.

Miss Ila Newton -- Vilna Community Worker

To give a clearer picture of the activities of our Women Missionary Workers, it might be interesting to quote from one of Miss Newton's Annual Reports, submitted to The United Church Board of Women who had oversight of the work:

"After having a wonderful furlough, I am glad to be back at Vilna, for it feels as though I had returned home. My first task was directing a Girls' Camp at Lake Witney, with four Vilna women assisting; then followed two fairly successful Vacation Schools at Bellis and Vilna.

We continue to have Church services in Vilna, several services at Castle Park and Goodfish Lake, an Indian Reserve, Christian Education weekly in six schools, Sunday School, kindergarten, Explorers and two C.G.I.T. groups weekly in Vilna. I attend the monthly meetings of the W.M.S. and W.A. and the Hospital W.A. I was Secretary-Treasurer of Presbytery and Corresponding Secretary of Presbyterial, and Secretary of the local Home and School Association. All this involved considerable correspondence.

I was able to have ten Sunday services at Bellis and a kindergarten in the Fall. A special service in the Church was held to commemorate the Fiftieth Anniversary of the opening of the first Mission work in this area. The centre was at Wahstao, south of Bellis. Mrs. C. M. Loveys was our guest speaker. Other guests who took part in

the service were Miss Ethel Hickman and Miss Mae Laycock, former missionaries, and Mrs. G. H. Villett, President of the W.M.S. Conference Branch.

I enjoy especially the rural school classes, from which one hundred and fifty children benefit. Beside using the portable organ, picture rolls, and flannelgraph, I have my projector set up for battery use. The schools are from four to ten miles distant. I try to make at least one home call in the area before or after class. The Explorers and Junior C.G.I.T. have made two crib quilts for the Vilna Hospital. A Young People's Union was organized with an attendance of eighteen. I had communion services and baptized thirteen children at Vilna, Bellis, Castle Park and Goodfish Lake.

Then there are the interesting special events: World's Day of Prayer, Hospital Tea given by the Sisters of Vilna Hospital, our United Church Bazaar and Tea, High School Graduation and Banquet, farewells for Church families. I am more happy than ever that Vilna is my charge."

It should be noted that Miss Newton spent eighteen years in this area; six years at Smoky Lake, and twelve years at Vilna. Mary Mansfield was twelve years at Smoky Lake and six years at Vilna. Both are lovingly remembered at both centres.

CHAPTER 5

SMOKY LAKE -- KOLOKREEKA SCHOOL HOME

In 1905 Miss Edith Weeks of Wahstao harnessed Maud, the Mission horse and drove twenty miles west to the Smoky Lake District, also a Ukrainian settlement, and opened a Sunday School in the Gologan home (later the Tomaschuk home), midway between Smoky Lake and Pakan.

Then in May of 1908, Miss Weeks and Miss Chace scouted the district looking for a suitable place in which to set up another "Home and School", and found it one mile north of the village, beside a small creek, a tributary of the White Earth Creek. It became known as Kolokreeka ("Beside the Creek"). Later Miss Weeks and Miss McLean pitched their tent on the spot and watched the house being erected by Mr. William Leonard, the man whom Miss Weeks later married. They finally moved in on December 31st. The site included ten acres of land for a building, a garden and a pasture for two cows and a team of horses.

The home was not a pretentious one. It had a basement, a kitchen, a dining room, a pantry, three small bedrooms and two dormitories with room for eight students in each. As soon as it was opened, they held Church, Sunday School and English classes. They also carried on Sunday School in four homes in adjoining districts. On week days they visited the settlers and practised the new language they were slowly acquiring. They just had to have it to do effective work.

In December of 1910 the big event at Kolokreeka was the marriage of Miss Weeks to Mr. William Leonard of Edmonton, performed by Rev. Dr. Buchanan, Superintendent of Missions. The main dish for the wedding repast was provided by Rev. W. H. Pike who had shot enough prairie chickens to provide every guest with half a roast chicken.

Miss Phoebe Code joined the staff in 1910 and through the winter they boarded three children. Sunday Schools were first held in the Gologan, Pillot and Nicholiachuk homes, and later at the Rusnak, Thomaschuk and Suprovich homes, in the Ruthenian district. The Antoniuk home was also opened for Sunday School in the North Kotzman District for several years. After Smoky Lake Church was built, regular Church and

Sunday School was conducted there with leadership from the ministers from the Home Mission Board and members of the Kolokreeka Home staff.

Miss Adele Young came on the scene in 1911. Three years later, Rev. J.W. Cantelon, Missionary at Good Fish and Saddle Lake, thinking that Miss Young would make a good missionary's wife, took her as his wife to the Good Fish Indian Reserve. Rev. Hart Cantelon of Edmonton is their son.

Miss Mary Yarwood arrived from Ontario in 1912 and the School Home took into residence nine boys and three girls with Miss McLean as teacher. The following year she married Rev. P. G. Sutton who had come as minister to Smoky Lake. Their happiness was short lived, for the following year Mrs. Sutton died. The little log Church at Pakan was filled, with others crowded outside, when her funeral was held. As the sorrowing people passed by the casket for their last farewell, tears ran down their cheeks, and one father was heard to say, "She taught my children to love Jesus". It was a supreme tribute from a humble and grateful heart to a great little worker.

Miss Alice Sanford, teacher, and graduate of music, from Nova Scotia, took over the school in 1913, was joined by Miss Florence Stone and Miss Martha Wagg, and by Miss Emiline Black in 1914. As the school attendance increased, it became necessary to build an addition to the school, with dormitories above to accommodate thirty pupils. Three evenings a week, night school was conducted for adults. The matron had an average of thirty callers a week, most were looking for advice and help. The staff looked after the sick, treated minor ills, read and wrote letters, taught sewing and cooking and worked among the people, helping to enlarge their outlook and lead their children into a better way of life than their ancestors knew in the far-off Ukraine.

In 1917 Miss Margaret Addison and Miss Hattie Chisholm filled the gap as earlier workers went off on furlough. In 1918 Miss Margaret Armstrong, Miss Alma Ball, with Miss Elizabeth Hawkin as the teacher, made up the staff; they were all young women from Ontario. In 1922 Miss Marion Irwin and Miss Eunice Heather came West to Kolokreeka and not being averse to changing their names, they were soon in homes of their own, still happily doing their share in their own sphere. In 1924 Miss Mae Laycock, an Alberta young teacher, was appointed to Kolokreeka; after one year in the school she took up community work. She was apparently less vulnerable, completed her six-year term and managed to get a fair knowledge of the Ukrainian language.

This work which had been organized by the Methodist Church, then became a part of the United Church of Canada, with the union of the Methodist, Presbyterian and Congregational Churches in 1925. Two new workers were added, Miss Violet Mattatall, and Miss Nancy Maxine. Violet's home was Tatamagouche, Nova Scotia. The students soon picked up that musical name. Nancy, our little "song bird" and piano graduate, joined us in 1926, and we had music, music, music, to the delight of all. A neighboring school teacher also enjoyed her music and came with his violin, and discovered that they could make music together. Yes, you guessed it: she became Mrs. Jack Appleby and has made a real contribution in music and drama wherever she has been.

Naturally, there were transformations throughout the area. The old thatched-roof log houses gave place to modern buildings. One-room schools were replaced by schools of two or more rooms, and high schools were built. Electricity had come into the district. Graded roads replaced old rutted trails, and cars replaced horses. With the extension of community work it became necessary to have better transportation; so, in 1926 a model T-Ford was purchased. When it arrived, instead of the navy shade we had ordered, it came in robin's egg blue! Everyone recognized the Mission car; so, there was no travelling incognito. In the event of a heavy snow storm, a horse was rented from our neighbor, Mr. Dvernichuk.

By this time the school in Smoky Lake was doing good work, although by 1925 no girl had completed High School. They were not especially encouraged to seek higher education -- that was for the boys. But times were changing and girls had ambition, too. Some girls came from rural schools to stay at the Mission while attending High School in Smoky Lake. Some of our pupils were from broken homes and some lived too far from an organized school to attend it in winter. We had a staff of four for the total care of the children.

Bread baking was a co-operative effort at the School Home. A special tub was brought out and the ingredients for the bread were measured and mixed by the girls in the evening, and left well covered in a warm place till morning. Then the boys, two at a time, with sleeves rolled up, mixed in the flour and used up some excessive energy, punching the dough amid much laughing, and sometimes flour was found in unorthodox places. Before school, several boys started a fire in the clay oven outside, in readiness for the bread which was shaped into loaves by the housemother and her

assistant. By recess the loaves were ready for baking, the hot coals were raked out of the oven, and the bread was carried out. With a wooden shovel it was pushed into the oven -- ten pans of four loaves each. A steel door was closed, the hot coals were banked against it, and the smoke vent closed. By noon, one and a half hours later, ten students were on hand to carry the forty loaves of beautifully browned bread into the house. That was our week's supply. It was reinforced, however, by a large batch of raisin buns baked in our range oven.

Miss Mary Mansfield and Miss Ruth Nelson came to Kolokreeka in 1927. Miss Nelson took over the school and Miss Mansfield became matron. In 1929, Mrs. Erlandson from Manitoba followed Miss Nelson as teacher. Miss Viola Coultice completed the staff in 1931.

In 1932 we had entered the period of Depression and were still only charging \$8.00 per month, which scarcely covered the cost of food, and Church finances were going down. Building repairs would soon become a problem. The Radway School Home would accommodate our children and it was a newer building. Radway had a good high school and could admit our senior students, so it was decided to discontinue our Kolokreeka School, but would carry on the community work.

The buildings were bought and demolished as salvage by a Vegreville firm. Mr. Paul Pankiw bought the land in 1937. Mr. I. Goresky's house was then purchased in Smoky Lake for the Community Workers, who were as follows: Miss Eva Empey, 1932; Miss Olive Brand, 1933; Miss Mary Mansfield and Miss Ila Newton, 1935; Miss Cora Wovel, 1941; Miss Emily Kelloway and Miss Elizabeth Forbes, 1943; Miss Annie McIvor, 1944; Miss Emily Putnam and Miss Myrtle McGregor, 1945; Miss Laurel Armstrong, 1947; Miss Grace King, 1951; Miss Jane Nettle, 1957. After completing that year, no further appointments were made.

In 1952, eleven rural schools were operating in the Smoky Lake area, and in 1957 all the children were being brought into Smoky Lake by bus. Our Community Workers had been carrying on youth activities in a number of these schools, but bus schedules now made this impossible. For forty-nine years the Methodist, then the United Church, through trained and dedicated women, had served this Community before closing the Missions first at Kolokreeka, then from the centre in Smoky Lake.

The ministers who served Smoky Lake under the Home Missions Board of the Methodist Church were: Rev. Percy G. Sutton, and Rev. Robert Stewart. Under the United Church there followed: Rev. John Wizniuk, Rev. Mansfield Newton, Rev. James Mayne, Rev. C. W. W. Ross, Rev. Taranty Hanocho, Rev. J. Sauder and Mr. William Howie, a certified Lay Minister. Mrs. William Howie continued services on the Waskatenau-Smoky Lake Field for some time after her husband's death. For some years, this Field has been visited intermittently by voluntary laymen and ministers from Edmonton for Sunday Services.

Many of the younger generation with whom our Mission had had contact have moved out into the larger centres, taking their place in business and professional life and are active in various church and community organizations, often giving effective leadership.



*Baking Day at Kolokreeka in outside clay oven.
Margaret Addison, front.*



*Smoky Lake C.G.I.T.
Mary Mansfield, centre back.*



*Smoky Lake C.G.I.T. The first girls to complete
High School at Smoky Lake.*



*Kolokreeka School Home, 1908-1937
Smoky Lake*



*Kolokreeka Mission
First car — Model T Ford, 1926*



Smoky Lake Methodist Church, then United, 1925



*Smoky Lake Hospital and Doctors Residence.
This hospital was built at Pakan and moved to
Smoky Lake in 1921.*



Smoky Lake neighbor at her loom.



*Missionary Community Residence
Smoky Lake, 1937*

CHAPTER 6

ALL PEOPLE'S MISSION -- LATER, BISSELL UNITED CHURCH

In the year 1919, the Methodist and Presbyterian Churches appointed a joint committee to plan co-operative work among the New Canadians in Edmonton, and a year later the work was supported jointly by both Churches. Rev. W. H. Pike was appointed Superintendent. Buchanan Institute was built by the Methodists and the McQueen Institute by the Presbyterians. Two Deaconesses were appointed - Mrs. Erratt to work at Buchanan, and Miss Kinghorn worked at McQueen. These centres were named in honour of Dr. T. C. Buchanan, Superintendent of Methodist Missions, and Dr. D. C. McQueen, of the First Presbyterian Church. This was the setup when Church Union came in 1925 and All People's then became a United Church project. In 1926, Miss Kinghorn was moved to Beverly and Miss Edith Peddle was appointed to McQueen.

There were then six paid staff, twenty-five volunteers, two hundred and twenty-five families which were regularly contacted, thirty-one group activities, three Sunday Schools (with three hundred and sixty-three people enrolled) and five hundred and fifty through-the-week activities. There were also Sunday evening services, kindergartens, mothers' groups, Vacation Bible Schools, Fresh Air Camps, Welfare Work and classes for teaching English.

The generosity of Mr. James Ramsey, an Edmonton merchant, made it possible to purchase a campsite on Moonlight Bay on Lake Wabamun, forty miles west of the city. A spacious dining hall and kitchen, a staff cottage and three bunk houses were built with free labour from the men of the Mission. Camps were conducted from July 1st to Labour Day weekend. All the leadership, other than the staff, was volunteer. From the very start there was a full quota of campers, and soon more cabins had to be built. Campers paid what they could, and the balance was contributed by Church friends with liberal help from the Scottish Rite Masons. Meat packing plants, bakeries, creameries and wholesalers made generous gifts in kind. The Camp never lacked a supply of food, and we were able to supply a wholesome meal at a cost of ten cents.

Buchanan and McQueen Institutes maintained closets for clothing and bedding donated by kind hearted people from all over the city. No charge was made for clothing needed by a poor family. At Christmas, scores of hampers were filled with food and toys

for needy families. Churches and individuals shared generously.

In 1924 Miss Lotta Dempsey, a columnist with the Edmonton Journal wrote: "With approximately one million people in our country who have come from other lands, with forty-two percent of our prairie population and fifty percent of our prairie school children foreign-born, and with 105,000 on our prairies who are unable to speak English, the problem of Canadianization is of more than passing interest".

After describing the work of All People's Mission, she concludes, "One comes away from the Institute with the feeling of having glimpsed into the midst of some great wonderful holy adventure, like the Crusades in days of old. It is a little world where unceasing labour for the rest of Canadians -- who perhaps so little appreciate it -- is going on".

The work continued under Mr. Pike from 1919 until 1934, when he was transferred to All People's in Hamilton, Ontario. During those fifteen years in Edmonton, the work prospered with the co-operation of D. M. Ponich, James Mayne, A. E. Might, John Sorochan, Harry Sparks, Rock Hinchey, William Swift, Raymond Rush, Robert Stewart, Alex Stockwell, Ed Wigmore, Mrs. Errett, Misses F. Kinghorn, Ruth Lanigan, Edith Peddle, M. McDougall, Irene Cowan, Noreen Whitley, Ruth Rodger and others.

Rev. J. T. Stephens served as Superintendent from 1934 to 1952, having oversight of All People's Missions, Beverly, Forest Heights, Rundle and, for a time, Walterdale. Mrs. Stephens, with Ted and Marguerite Stephens, contributed greatly to the total effort of the Stephens' family in the work of the Mission. It should be noted that Mrs. Kay Boyes gave her time and talent to many phases of this work, as did Mrs. Wigmore, in sorting and packing used clothing, supervising two women's groups, repairing usable clothing, making quilts, as well as preparing Christmas hampers.

Miss Mina George and Miss Edith Hickerson served as Home Mission workers for many years with Mr. Pike and Dr. Stephens, and will long be gratefully remembered by over five hundred who attended the Mission Clubs and Sunday Schools.

In 1936 Bissell Church was built and was dedicated November 22nd, being a gift from the Bissell Foundation by which several Mission Churches were built, the church at Andrew being one of them. The late Mr. Bissell was a personal friend of Dr. Stephens. Participating in the dedication were: Dr. R. B. Cochrane, Secretary of the United Church

Board of Home Missions, Dr. Thomas Powell, Dr. A. S. Tuttle, Rev. Dr. George A. MacDonald of Knox Church, Rev. Dr. J. T. Stephens, Rev. John Wiznuik and many Church friends from the Edmonton area. The new building was built on the site of the former Institute, and was then known as the Bissell United Church. Mr. L. D. Parney was contractor.

In the week following the dedication of the new Church, a program of opening events followed, beginning with a banquet at which Mr. J. F. Lymburn, K.C. was main speaker. The official opening of the gymnasium was on the Friday. Dr. J. Percy Page and his Edmonton Grads were on this program.

Dr. Stephens had a real talent for writing and directing plays, pageants and musical events. With the assistance of Mr. Robert Smith, pianist and organist, and the enthusiastic support of Bissell young people, some excellent programs were presented. It should be noted that Mr. Smith gave leadership in music at this centre for fifteen years, until he became organist at Avonmore United Church. The young people of Bissell had a good sports program going and made good use of the new gymnasium and the playgrounds.

In 1940 Dr. Stephens reported: "The Mission has had a good year -- certainly a busy one, never have we been presented with larger opportunities for kindly ministries. Services were conducted in English, Ukrainian and Japanese, with Rev. John Wiznuik as assistant". In 1950 Dr. Stephen's car was lost in a fire and four months later the parishioners of the four churches presented him with a new car. Miss Lillian Tate came to Bissell Church in this year as his assistant.

For Dr. Stephens' outstanding work, he was awarded the honorary degree of Doctor of Divinity by St. Stephen's College in 1946. There was a motto in the living room of the Stephens' home entitled "My Creed". It read, "I believe in hands that work, brains that think and hearts that love", and that was his philosophy. In 1952 Dr. and Mrs. Stephens retired to White Rock, B.C. where they enjoyed gardening and reading till his death in 1957; four years later she joined him, both to hear their Master's voice of acceptance, - "Well done, good and faithful servants". Pulpit chairs dedicated to their memory were placed in Bissell United Church.

The expanding work at Bissell required an addition to the building and on November 17, 1957, Stephens Memorial Hall was dedicated, together with a new clock from Miss Edith Peddle, a record player from Knox United Church, and a plaque for the door of the

Memorial Hall from Mrs. Kay Boyes. During this period, Miss Eleanor Ferguson and Miss Joan Dee, graduates of the United Church Training School, and Miss Margaret Lattman, Miss Jean Angus and Miss Joan David, graduates of Naramata, were on Bissell staff.

Rev. Roy Stobie followed Dr. Stephens as Superintendent at Bissell in 1952, and he was in charge until he went to the Naramata staff, having served three years. Rev. L. E. Berry had oversight for a year, until in 1956, when Rev. K. C. McLeod arrived and headed the enterprise until 1961. In that year on November 19th, Bissell celebrated its twenty-fifth anniversary. Mr. McLeod reported in 1958 that twelve hundred men had received food, clothing, meal tickets, bed and bus tickets. Men's, women's and children's clothing was provided by various churches and distributed from this centre. Fresh Air Camps at Moonlight Bay on Lake Wabamun were a vital feature of the summer program. Often the opportunity to talk out problems with an understanding person in whom they had confidence was the greatest service that could be rendered. The person left him feeling strengthened and cheered.

It might well be said:

"We need not gold if we have but this --
Someone to care,
We shall know the joy, though the goal we miss
With someone to care.
If there's but one with a faith that's true,
If there's but one who believes in you,
That love will lift and bring you through -
Someone to care." (Anonymous)

In 1959, the Beverly and Buchanan Churches ceased to be a part of the Mission project, and were served by students from St. Stephen's College, or retired ministers. Then in 1970, Buchanan and Eastwood joined forces with services being held in Eastwood. In the meantime, St. Stephen's Church was built at Forest Heights with Rev. Rock Hinchey in charge. Walterdale Church was closed, then demolished when the congregation became too small to continue. Rundle Church is serviced by Rev. Cyril Martin, assistant minister of Central United.

Rev. Arthur Klepfor followed Rev. K. C. McLeod for a year, and he was followed by Rev. George Spady in 1965, with Miss Agatha Coultres as his assistant; other helpers served for shorter periods. Under changing conditions, Mr. Spady carried on regular services till 1968. He was greatly concerned by the condition of many men with alcoholic problems and gave the major portion of his time to social work. On June 30, 1968, the last regular Church service in Bissell United Church was held, but Bissell Centre continues as an agency of the Church, offering social work in the inner city.

There has been a gradual shift in the population of the district surrounding Bissell; many interested families have moved to other areas of the city, and their homes are now being taken by other ethnic groups. (largely Italian and Indian of the Roman Catholic faith.) The staff felt they could better meet the needs of these people on a community level, such as service to Senior Citizens and child day-care services. They maintain several outlets for clothing, household articles and furniture for needy families. Rev. George Spady's main concern now is the care of alcoholics, the service being located in a separate building purchased by the United Church, and operating under Provincial funding.

Miss Margery Stelck, United Church deaconess, was appointed Superintendent of Bissell Centre in 1973. She is assisted by two social workers.

Today the descendants of the Ukrainian pioneers form the third largest ethnic group in Alberta. Aside from gaining recognition as good farmers, they have made their mark in the cultural, educational and business world. Over a thousand Alberta school teachers are of Ukrainian extraction, as are hundreds of Alberta doctors, lawyers, druggists, dentists, engineers and other professional men. They have brought, as an enrichment to Canadian life, their love of music and of poetry, folk songs, their colorful dances and their beautiful embroidery.

In a report on Immigration given at the 21st United Church General Council at St. John's, Newfoundland, this statement appears: "The Methodist and Presbyterian Churches before Union were naturally concerned for the effect upon Canadian life of mass non-Anglo-Saxon immigration and were perhaps over-anxious to assimilate the immigrants. They showed their concern in a variety of ways by establishing hospitals in areas where the immigrants settled, foreign language ministers were appointed and

Institutional Churches were established, known as All People's Churches and Churches of All Nations. They did much to break down prejudice and misunderstanding. They were involved in welfare work, social agencies, teaching English, citizenship classes, religious services, Sunday Schools and mid-week activities."

Work among the non-Anglo-Saxons has been costly, but it has always been thought of as an investment in good citizenship. It should be noted that many immigrants moving from the areas of All People's Missions have joined churches of their own choice and find themselves at home in any group where they choose to live. They will find friends from British Columbia to Newfoundland. They are already bilingual and all can converse in English who have been in Canadian Schools.

CHAPTER 7

RADWAY SCHOOL HOME -- 1921-1946

It should be noted that the earlier settlement of the Wahstao and Smoky Lake districts was largely due to the fact that there was a ferry service across the North Saskatchewan River at Pakan, and settlers used it going by way of Lamont, by horse or ox teams. Others crossed the bridge at Fort Saskatchewan and continued north and east by the Victoria Trail to Pakan, then north to Smoky Lake and east to Wahstao. The settling of Radway and adjacent areas was accelerated by the building of the C.N.R. Railroad from Edmonton to St. Paul de Metis in 1921.

A request was made to the Women's Missionary Society for a School Home in 1920 to serve this area. It was opened the following year with Miss Francis Nancekievill serving as Matron, and Miss Ethel Hickman as teacher. The furnishings, quilts and clothing came from women's organizations in the East. An appeal was made under the caption, "Radway's Ready Relief" (a current remedy of the day) and the women's groups in the Methodist Church rose to the challenge.

Later in the year, Miss Mary Yarwood was added to the staff to relieve Miss Nancekievill for service in the community as a Public Health Nurse, and Miss Belle Fennell came from Saskatchewan to take over the school. In 1925 Mrs. Mary Boyce came as community nurse and Miss Eva Empey assisted with visiting and did youth work in the area. Miss Eunice Heather from Ontario went in as teacher for the Fall term of 1924. Mrs. Mary Lamble came on staff as matron in 1927, assisted by Miss Elizabeth Hawkin in 1930.

These were the years following the close of the First World War. Ex-soldiers came into this area with the arrival of the railroad; so, this became a community settled by people of mixed national origin, but with the majority still Ukrainian. The School Home functioned as a social centre to the community; four of these returned men, now farmers, claimed four of our Radway staff. First Miss Yarwood became Mrs. Davies, and after being quietly married in Edmonton, returned by train to Radway. To their great surprise, news of their wedding had become known and the neighbourhood met them at the train, with a well furnished cutter into which they were carried, then pulled by ten stalwart young men from the station to the School Home, where a rousing reception

was held. The next to become a farmer's wife was Miss Fennell, who married Mr. Park, then Miss Heather who became Mrs. Greybeil, and Miss Fitzpatrick, Mrs. Lamble.

As earlier workers went on furlough, or were married, they were followed by Miss Olive Brand and Miss Marion Hodgins in 1932, and by Miss Elizabeth Forbes in 1933. Miss Ethelwyn Chace, who had been on sick leave from Wahstao, came to Radway in 1937 to be joined by Miss Annie Mulley. Up to this time the Home was filled to capacity and the community work expanded when a car was provided. Over two hundred children and adults were reached through the Sunday Schools and mid-week clubs. By 1934 the operation of fulltime public schools had changed the character of the Church's work. The teacher was withdrawn and all the Home children attended the village school. When the Smoky Lake School Home was closed in 1932, some of their students moved to Radway Home to continue their education. In 1937 it was decided to drop the co-educational work and make the Home a residence for high school girls only. This proved a fine service to girls unable to attend a secondary school. The community work was continued by Miss Emily Putnam and Miss Emily Keloway in 1941 and 1942; Miss Ruth Reid arrived in 1943.

During the Second World War, many girls were working and fewer girls came in for school; big centralized schools, improved highways and the use of school buses constituted changes for the better. All of these innovations, which were evidence of progress, ended the need for School Homes; so, in 1946 Radway Home was sold to the Smoky Lake School Division for use as a dormitory.

During these years of Church schools, homes, missions and social centres, most of the children served were Ukrainian, but there were also Finns, Germans, Americans and English. The influence of these institutions lives on in the lives of hundreds who have been nurtured in moral and spiritual values imparted by our Christian workers.



*Radway Staff
Elizabeth Hawkin, Marion Hodgins, Olive Brand*



Radway School Home

CHAPTER 8

THE RUTHENIAN HOME -- EDMONTON

This work had its beginning when two young women became concerned upon finding Ukrainian girls in their early teens coming into Edmonton from the rural area, seeking work, often penniless and stranded and not speaking English. Miss Margaret Sherlock, later Mrs. W. T. Ash, of the City Social Service, and Miss Annie Jackson, later Mrs. Harry Kelcher, from the Provincial Police, decided this called for action. Miss Sherlock rented a room for them where she was living, and gave them personal supervision and English lessons. They shared their concern with McDougall Church, and a meeting was called where plans were made to purchase a house. So in 1909 one was bought on Rice Street (101A Avenue) and Miss Reta Edmonds with Miss Jessie Munro took charge, helping the girls to understand Canadian housekeeping while assisting them in learning English, so they would be more employable. Then they helped them to find positions in good homes.

In their rural setting, there was a minimum of housekeeping appliances. Their broom was composed of a bunch of young willow branches bound together and was used like a whisk on the hard clay floor of their home. One girl wasn't very successful in her first effort to sweep a floor, and her instructor demonstrated, gathering the dust she had missed. The girl shrugged her shoulders, looked at the ceiling, and exclaimed, "Where from it come down?"

This house soon had thirty-four girls in residence, who were in need of a larger home. The Women's Missionary Society undertook to build a three-story brick house, with a good basement for recreation and clubs, and it was opened in 1912, south of the Y.W.C.A. assisted by Miss Ethel Hickman. Miss Ida Clark, Miss Ruby Robinson and Miss Mary Smith did continue to carry on some community work in the Rice Street area for a time.

During 1913, Miss May Ingles and Miss Florence Tompkins assisted at the new Home for short periods, as did Miss Ethelwyn Chace. Miss Phoebe Code came in from Smoky Lake for a year before being married to Rev. P. G. Sutton. Mrs. Ida Snyder then was matron for two years, assisted by Miss Martha Tuttle from 1914 to 1916, when Mrs. Mary Dever came, and had as her helpers Miss Pamela Follett and later Miss Fanny

Grey. Mrs. Dever became ill and passed away while on vacation, and Miss Grey was then in charge with Miss McLean until her furlough in 1931. Mrs. Lena Day, Miss Ethel Halpenny and Miss Isabel Coutie filled in for short periods of emergency between 1921 and 1928.

By 1924, the function of the Home was beginning to change. There were thirty-two girls in residence, attending Victoria High School or Alberta College for academic or business training. Some of the rural schools did not teach the higher grades, and the teachers encouraged the girls with ability to continue their education. Parents were glad of the opportunity of placing them in the Ruthenian Home while at school. They belonged to C.G.I.T. groups and Sunday School at McDougall Church. The staff continued to assist working girls to find suitable employment, and planned clubs and supper meetings for them.

When the matron had been a school teacher, she supervised the study periods of the high school students in the evening. Since their mother tongue was Ukrainian, they often needed personal assistance in the English subjects. The frequent question was, "Why did the teacher put a red pencil through this sentence of my assignment?" Then a basic principle of grammar was reviewed to clear up the problem. We had an opportunity to correct their use of English in our daily contacts in the Home.

In later years, Dr. Harry Weinlos saw us through epidemics of measles, mumps, and flu as well as several appendectomies. He dispensed some fatherly advice at the same time, which they probably understood and appreciated more as they matured. Both staff and students were grateful for his care and interest in their welfare.

By 1930, the Women's Missionary Society left the community work, such as Sunday Schools and Clubs, to be carried on by the staff of All People's Mission, which was named later Bissell Mission. In 1931 Miss Mae Laycock came to the Home after her furlough and was assisted in its administration for three years by Mrs. G. Sutherland; then Miss Laycock went to Wahstao as matron. Miss Florence Torrence then came on the Edmonton staff and was followed by Miss Edith Huston in 1935. Miss Kathleen Anderson was alone at the Home in 1936.

As was noted before, the depression in the 1930's seriously affected the financial position of our School Homes. The monthly rate for room and board in the

Ruthenian Home was only \$10.00 and taxes were higher each year. The Y.W.C.A. was anxious to expand its work and therefore offered the United Church \$2,400.00 for the lot and building, and assured the United Church they would continue the service that had been given to the New Canadian girls. So this token price was accepted, and the Ruthenian Home closed its doors in 1937. The building was used by the Y.W.C.A. for clubs and accommodation for travellers. A few years later it was bought by the Weinlos Clinic.

It may be surprising to note the large turnover of workers in our School Homes. Whenever possible, the workers were trained personnel from the United Church Training School in Toronto. Many came from the Eastern Provinces and often could not adjust to the change of climate and altitude, and returned home after a year. Others found institutional life, with its long hours, difficult. Some were not accustomed to rural life and felt isolated, not being able to speak the Ukrainian language. Illness in their families and the long distance from home was unsettling. But those who remained in the work for a number of years were better known, remembered and appreciated; among them were Miss Chace, Miss Addison, Miss Hickman, Miss Mansfield and Miss Newton.

The term of service between furloughs was first considered to be five years, but later was set at six years. During this furlough period, the workers took refresher courses at some college, usually in Toronto, where there was a wider range of courses to choose from, and sometimes in special fields of study in U.S.A. They were also available for itinerary tours to address Church and Community groups to create a new understanding and appreciation of our country's New Canadians. Dental and medical appointments were made for them and provision for some recreation, such as concerts, plays, symphonies and handicrafts. Not least, they were given an opportunity for sufficient rest and refreshment in order to return for another term, restored physically, mentally and spiritually.



Ruthenian Home Students, 1932



The Ruthenian Home, 1912-1937

CHAPTER 9

DRUMHELLER COMMUNITY WORK

Another area should be mentioned wherein the United Church served many Ukrainians through their community work, and that was in the Red Deer River Valley, with its mining centres around Drumheller. Eastern Europeans who had experience in mining were drawn to the coal centres of Alberta in which, by 1935, there had developed a thriving industry. These Ukrainians were not isolated, for here they met miners from Wales, England, Scotland and other countries; soon therefore, they picked up the English language, as did their children in the schools. Being neighbors, they found they had much in common, while appreciating the arts and crafts of each other.

The Church erected a Church Hall and a four-room cottage for two workers in Newcastle, one of the mining centres not far from Drumheller. Later a car was provided, essential for reaching the other centres in the Valley. Miss Ethel Hickman was the first to enter the work there in 1938 and was soon joined by Miss Kay Nixon, and later, Miss Ileen Ratz. By 1940 Elizabeth Bogashea and Emily Kelloway had come and gone, and Mary Thompson arrived from the Maritimes to be joined by Elda Daniels in 1944. Miss Daniels was preparing to return to Korea, so in 1946 Mae Laycock arrived to be joined by Jean Bridgman in 1947, but she was under appointment to India, so in 1948 Ruth Lanigan took her place. Verda Ullman came on staff when Mae Laycock was transferred to Edmonton and was joined by Catherine McKeen in 1950. Helen Simpson, Leslie Bowman and Eleanor Cousins served for short periods until Mabel Willows arrived in 1955.

During this period, community work was carried on in Newcastle, Nacmine, Midlandvale, East Coulee and Wayne. Women's Groups, C.G.I.T., Sunday School and Church services were conducted, and later a kindergarten was added. Vacation schools and camps were summer highlights. The Centre had a well-stocked lending library which was well used.

By 1960 a general slump in coal mining had occurred; gas and oil was in bountiful supply in Alberta, and a number of mines were closed. Then came the usual movement from these areas to other types of employment, for those who were employable. Mabel Willows, a deaconess, moved into the ministry as a Lay Supply, without ordination,

at Bonnyville, and Blanche Gerhard, who arrived at Newcastle in 1959, remained until the work was closed in 1961. However, Rev. Rock Hinchey occupied the Church cottage and endeavoured to consolidate the work in the Valley with Drumheller as the centre.

For twenty-three years, these trained Christian workers from all parts of Canada, shared their talents and personality with the people of the mining communities, and the church workers broadened their understanding of the various national groups who brought their gifts and talents to share with us.



*Newcastle (Drum) Jr. C.G.I.T.
on a picnic to the Hoodoos.*



Newcastle Missionary Residence, 1938-1961



*Newcastle U.C.W.
Elda Daniels, centre back.*



*Senior C.G.I.T. at Newcastle
Miss Jean Bridgman, centre back row, leader.*

CHAPTER 10

EARLY MISSIONARIES

No review of mission activities would be complete without the story of the opening of medical work in the early Ukrainian settlement in Alberta. The following are excerpts from Dr. Lawford's autobiography.

Dr. Charles H. Lawford

In 1879 Dr. Lawford's father left Toronto to seek a home in the "North West Territories". After reaching Winnipeg, he accepted a Government position to go one hundred and forty miles northwest to what was later Rossburn, to be farm instructor to the Indians. His wife and nine children were to follow when he had a home built for them. His son Charles, then sixteen years of age, followed in October, travelling by Chicago and St. Paul to connect with the train for Winnipeg.

The railroad track ended two miles from Winnipeg and had no station, hotel or boarding place. Here were unloaded cattle, horses, wagons and household goods at the side of the track. Young Charles found three families bound for the same area to which he was going, so in company with them he set out. They crossed the Red River by ferry and travelled one hundred and forty miles to Rossburn. A year later he met his mother with the rest of the family on the first train to cross the railway bridge over the Red River. It took two weeks to reach Rossburn from Winnipeg. They had shelter only two nights when it rained. The last day they trudged through a foot of snow; it turned very cold and they almost perished. Fortunately, they were coming near to the end of their journey.

The Indian Reserve was three miles from their home. That first winter the white settlers were very few, but the Indians were numerous. The Crees were most hospitable and were willing to share their meals with the traveller. One Indian came to a white settler's home asking for a meal, and was told he could eat with the men when they came home. He was impatient and wanted immediate service. This apparent insolence angered a nephew of the settler, who threw him out. This enraged the Indian, and only through the diplomacy of the Indian Agent was a massacre averted.

During the Riel Rebellion, excitement ran high in the Moose Mountain area where there were three tribes. Many were old buffalo hunters, good shots with the rifle, and they had scalped on occasions. They began to kill the settlers' cattle, made feasts and held war councils, encouraged by Riel. Charles Lawford's father, then Government Agent, held all night councils with them and convinced them of their folly, and by having their confidence, bloodshed was averted.

The pioneer settlers of those early years found the education of their families a serious matter, because of distance from their homes, the scarcity of teachers, as well as a need for Government financial aid to build and maintain schools. Charles walked six miles to school, often through deep snow, after feeding the stock, and returning to attend the stables and watering the cattle. On Saturday, he cut up stove wood for the coming week.

After completing High School and obtaining their teacher's certificates, the young people taught school in the summer and attended University in the winter months, thus paying their own way until graduating in the different professions. Many public men passed through this experience in these western provinces and their characters were formed through the hardships they endured.

In 1898 after graduating in medicine, Charles Lawford began a practice in Arcola, Saskatchewan. After a year he was persuaded by Dr. Sutherland, the Methodist Superintendent of Missions to go to Alberta, to the old Victoria Mission, where people from southeastern Europe were fast settling in the area where George McDougall had worked. These settlements were without medical or religious help, and without schools. He reached there in 1900. All their provisions had to be hauled by team over almost impossible roads eighty-five miles from Edmonton. There were no bridges over the creeks, which in wet seasons often overflowed their banks. The nearest hospital was in Edmonton.

Beside his medical work, he held services in the homes of the people with help of an interpreter, and wrote letters for the people to Government offices. His aim in providing religious services was not to proselytise, but to bring a fuller knowledge of the Gospel truth to the people. When they received the New Testament in their own language, they gathered together to have it read to them, for they had had no access to it before, and many were unable to read.

The medical work in Pakan from Dr. Lawford's arrival in April 1900 until December 1907, when the George McDougall Hospital was opened, was a demanding experience, and covered a large district -- east to Saddle Lake and St. Paul's Crossing forty miles and west to Radway twenty-five miles. This had to be travelled by team. The Lawfords were living in an old log plastered house which had been used by missionaries who had followed George McDougall at Pakan. Dr. Carman, then Missions Superintendent, suggested that if he were prepared to stay, they would build them a new dwelling. He added, "The Christian Church's duty is to minister to the needy and preach the Gospel. We are not there simply to obtain members for our Church". During an outbreak of diphtheria in 1909, when one pioneer lost six of his children, Dr. Lawford was on continuous duty for sixty hours in subzero weather. Mrs. Lawford, a nurse, sometimes accompanied him when an operation was necessary, and at times she nursed patients in their own homes. When maternity calls came in and the Doctor was away, Mrs. Lawford came to the rescue, leaving her own children with a neighbour. It was difficult following up on surgery cases, operated on in their own homes, under the crude conditions and being separated by considerable distances.

After seven years of heart-breaking labour, the George McDougall Hospital was built. In the Spring of 1907, a scow was built at Walters' Mill on the south bank of the Saskatchewan River, across from Fort Edmonton (the old location) and the brick, lime, lumber, lath, sash, windows and doors were loaded aboard, and a raft of lumber attached behind. The river was in flood. A party left Edmonton about 5:00 p.m. reaching Fort Saskatchewan before dark, and anchored there for the night. They were off by daybreak and passed safely through Succor Rapids that afternoon, then found they were in three or four feet of water on a sandbar. Unloading the brick they managed to float it off the bar, loaded the brick back on the scow, and continued down the river, reaching Pakan that evening without further incident.

In December of 1907 the Hospital was opened and became a great boon, the means of lifesaving to many. The Doctor was then the only coroner in the district, an office which entailed considerable work. Then came an outbreak of smallpox which required daily care, eight miles distant. It had been brought by a visitor from Edmonton, attending a dance in the community. In 1918 when the Spanish flu was rampant, he attended to his hospital patients early in the day, packed a lunch, thermos bottle and medicine, drove by car to the far end of the district, and enquired from the Post Offices

on the way, who were down with the flu, then treated and left medicines for each person seen, returned late in the evening, then repeated the same service the next day, in another area. While lowering his mask to lance a drum membrane of an ear he exposed himself, and in two days he went down with the flu.

By 1921, the St. Paul Branch of the railway was built nine miles north of Pakan, making it necessary to move the hospital to the village of Smoky Lake, through which the railway ran. Dr. Lawford then built a drug store in the village. He gave up surgery and continued a medical practice in an office behind the drug store until 1944, when at the age of eighty-two, he decided to move to Edmonton in retirement.

Their Edmonton home being near Strathcona Baptist Church, he and Mrs. Lawford attended services there and enjoyed the fellowship. Dr. Lawford died in 1952 and Mrs. Lawford in 1961.



*Ferry Crossing at Pakan
Pakan was on the Saskatchewan River, 10 miles
south of Smoky Lake.*

Rev. J. K. Smith

In 1909, John Kenneth Smith, a graduate in Theology at Victoria College, Toronto, volunteered for work among the Ukrainians. He had taught school at Star, near Lamont, before going to college, and was able to speak some Ukrainian. At Kolokreeka, Miss Weeks and Miss McLean were becoming fairly proficient in their language study, and J. K. Smith often journeyed to study with them. After a year's study, he could read the Ukrainian Bible to the people, and was stationed at Chipman, east of Lamont. Later, a house was built for him at Lamont, and that became his centre. He visited over a wide area and for years preached to groups at Krakow, Chipman, Mundare, Shandro, Vegreville, Radway, Smoky Lake, Vilna, Bellis, Wahstao -- wherever he could gather a group. From the beginning of Mr. Smith's work, he was an unofficial colporteur of the Bible Society and sold copies of the Scripture at cost, and to those who could not afford to buy, he gave.

But only a small percentage of the pioneers could read in their own language, so those who could read, proud of their ability, shared it with others not so fortunate. The illiterate ones welcomed any one who could read to them; where there was one reader, there were ten ready to listen. At first, their priests objected to their people having a bible, but they resisted this pressure and regarded their bible as one of their most treasured possessions.

In 1915, Mr. Smith exchanged positions with Rev. W. H. Pike, who had been working with Ukrainian people in Edmonton. He felt the need for more language study. Upon Mr. Pike's return to Edmonton three years later, Mr. Smith took up his work again in the "Colony" with Lamont as his centre of operation again. Here he worked until 1927, when he was appointed Secretary of the Bible Society for Northern Alberta, which had its headquarters at Edmonton. He continued with this work until his retirement in 1940. All through his ministry, whether with the Church or the Bible Society, Mr. Smith's first concern was the spiritual welfare of his beloved Ukrainians. He died in Edmonton in 1951.

Rev. Taranty Hannochko

It was during Mr. Smith's early labours that this Ukrainian Canadian missionary came on the scene. Born in Kiev, South Russia, Taranty Hannochko, with his wife and young family, came to Canada in 1901 and settled near Bellis, twenty miles northeast of Pakan. He was a convinced Christian.

No sooner had he acquired the right to a homestead than he began to carry the Gospel to his neighbours. Although surrounded by friendly people, he longed for Christian friends, so he set about bringing some of them to a knowledge of Christ with whom he could share his Christian experience and have fellowship in worship.

He found a real friend in Rev. J. K. Smith. They became comrades and spent much time together among the settlers. Each was a great help to the other, sharing language and heritage to their mutual benefit. He was appointed a local preacher by the Methodist Church and was paid a small salary. He proved himself to be a faithful missionary, and upon receiving special ordination in 1916, asked the prayers of his fellow missionaries that he might receive power from God to bring his countrymen to a saving knowledge of Jesus Christ and know joy in His service.

He maintained a Christian home and preached to Ukrainian congregations at Bellis, Wahstao, Shandro, Pakan, Smoky Lake, Three Hills, Calgary and elsewhere. Mr. Hannochko was a kindly man and was always a welcome visitor in our Mission School Homes. The children appreciated the little talks and good advice he had for them.

He retired from his ministry with the United Church several years before his death in 1946. He was ecumenical in spirit and found an understanding fellowship with the Pentecostal Church. They that turn many to righteousness shall shine as the stars forever. ("Daniel 12:3")

Rev. Demetrius M. Ponich

The Rev. Demetrius M. Ponich was born in Bukowina, Austria, and came to Canada with his parents in 1899. The family homesteaded near Paken where, for the first few years, they endured great hardship. Metro, (short for Demetrius) being a bright boy, was engaged by Dr. Lawford as chore boy and interpreter around the Hospital and at services conducted by Dr. Lawford in the old log house built years before by George McDougall, missionary to the Indians. Both Metis and Ukrainians attended, and here Metro made his confession. In relating his experience, he said, "I decided to be a real Christian and I studied the New Testament and tried to follow its teachings".

After Metro decided to enter the ministry, he made a serious effort to catch up on his neglected education, and therefore spent two years at Alberta College, Edmonton, and later took three years in Theology at Alberta College South, now St. Stephen's College. While doing this, he spent Sundays interpreting for Rev. W. H. Pike at All People's Mission in Edmonton, as well as visiting many of the Ukrainian homes in Edmonton. He was made of the stuff that was bound to succeed, and in 1915 was ordained.

He then married Miss Magdalene Feschuk. His first charge was at Andrew, later preaching at a number of places among Ukrainian people. Several years he assisted Rev. W. H. Pike, at All People's in Edmonton. He retired in 1943 because of poor health, moving to Kelowna, British Columbia. In 1973 Mr. and Mrs. Ponich returned to Alberta, and are in a Senior Citizens' Home in Edmonton.

Mr. Ponich's parents were deeply hurt when he left the Greek Orthodox Church and became a member of the Methodist Church. They mourned it and felt he had taken a very serious step, and many prayers were offered for him before the family ikon and at Church, but there was always a welcome for him when he visited home. When Metro visited his father during his last illness, the feeble, old toil-worn hand rested on his head, the grey eyes brightened and the faltering voice said, "Demetrius, my son, I have grieved much over you. I thought you had made the great mistake of your life, but now I know you have made the best choice and did the only thing you could have done -- there was no other way for you. Go on, my boy, and serve God faithfully, and lead our people to Him. God bless you, my son". This was the blessing of a devoted father given to a worthy son.

Rev. William H. Pike

In 1910, William Henry Pike, just out of Victoria College, Toronto, was ordained at the Methodist Conference in Red Deer, Alberta. Among those present were Dr. C. H. Lawford, Rev. J. K. Smith and Rev. Taranty Hannonchko, who were missionaries among the Ukrainians. Their talks on Home Missions Night inspired Mr. Pike to volunteer for that work. He was stationed at Pakan and went to live with Dr. Lawford. After six months, he was transferred to Edmonton to begin work among the twenty-five hundred Ukrainians living there. He was fortunate in having as his part-time assistant, Demetrius Ponich, a student at Alberta College who was very helpful as interpreter. Work was begun in two areas and services held in two homes - at John Nicholaichuk's and at Peter Dubetz'. They co-operated with the Women's Missionary Society workers in Sunday Schools and midweek groups. Miss Margaret Addison and Miss Jennie Robinson were the W.M.S. workers at the Ruthenian Home, and had already organized some Sunday School and Group Work.

The rapid growth of the All People's Mission left little time for Mr. Pike's language study, and feeling the need of it, he asked to be transferred to the rural area among the Ukrainian settlers to improve his language ability, and J. K. Smith took charge of the Edmonton work.

He returned to Edmonton in 1918. In the meantime, Buchanan Institute was built in the north end of the city -- so-named in honour of Rev. T. C. Buchanan, Superintendent of Missions for the Methodist Church. By 1920, the Methodist and Presbyterian Churches were working co-operatively in their Ukrainian Missions with Mr. Pike in charge at Buchanan, and McQueen under Presbyterian leadership. Two deaconesses were appointed: Mrs. Erratt to work at Buchanan, and Miss Kinghorn at McQueen, named in honour of Rev. D. G. McQueen, the longtime minister of First Presbyterian Church in the city.

When Church Union came in 1925, the Mission Projects of the United and Continuing Presbyterian Church were divided up - the United Church being given oversight of the complete Edmonton projects, with Mr. Pike as superintendent. Miss Edith Peddle was appointed to McQueen and Miss Kinghorn moved to Beverly. At this time, there were six paid staff, twenty-five volunteers, two hundred and twenty-five families

regularly contacted, thirty-one group activities, three Sunday Schools with three hundred and sixty-three enrolled, and five hundred and fifty in the week-day activities. There was also a Sunday evening service, as well as kindergartens, mothers' groups, Vacation Bible Schools, Fresh Air Camps, welfare work and classes for teaching English.

This work was continued under Mr. Pike's supervision until 1934, when he was transferred to All People's, Hamilton, Ontario, where he worked till his retirement.

Rev. William Pike will be long remembered by his co-workers and the many boys and girls who came under his influence, many of whom are now giving leadership in their turn to the young of their generation, carrying the torch which he passed on to them. Mr. and Mrs. Pike are enjoying their retirement in Ottawa.

Rev. C. W. W. Ross

Charles Watson Whitfield Ross came from Rossburn, Manitoba and was stationed at Chipman to work among the Ukrainians. He had a fluency in language and knew the Ukrainians after having lived among them in Manitoba. He spent five years at Chipman, then was ordained in 1916. He served as chaplain at the Lamont Hospital and had some preaching appointments in the area as well he also was a minister at Smoky Lake and several other points including Wahstao.

Mr. Ross was very popular with the Ukrainian people. His great humanity and sense of humour won him the respect and love of his people. His was a bilingual ministry in which he did his best to interpret two peoples, one to the other. While at Lamont, he also preached at Mundare, Ross Creek, and Limestone. Mr. Ross was always a welcome visitor with our children at the School Homes; the staff were equally happy to have him visit us. He used to say it was "a miracle of grace" that four women could live together in peace, under the same roof! Mr. Ross could tell a joke and enjoy one. On one occasion, just as he was concluding a service at Wahstao, a man came to beg the matron to go and see his daughter who had a high fever. Mr. Ross offered to drive her in his car. After working to reduce the fever she told the mother in Ukrainian that the girl's head was moist. But what she did say was "her head was carrots" (mo-kray vs. mor-qua). Mr. Ross never let her live that one down. He was greatly missed when he passed on in 1943.

Rev. P. G. Sutton and Rev. W. J. Hampton

Two young Englishmen, graduates in Theology from Manitoba College, came to the work in 1912. They were Percy G. Sutton and William J. Hampton. Both were ordained in Winnipeg the same year. They were given permission to acquire homesteads, so that if possible, through agriculture kinship they might have a common interest with the Ukrainian farmers. Mr. Sutton homesteaded a few miles West of Smoky Lake and Mr. Hampton near Edward, East of Smoky Lake.

Mr. Sutton was a student and applied himself assiduously to the study of the Ukrainian language. His valuable contribution to the community was as an interpreter and he gave great assistance in organizing new School Districts in that area. The farmers brought their Government communications to him for interpretation and business transactions that required explanation. They learned to trust his judgment, and he became the Justice of Peace for Smoky Lake. The Ukrainians found his word was as good as his bond. Naturally, his judgments were not always popular, but he did his best to be fair, and on the whole, they recognized it. That was his contribution, rather than farming. He appreciated their arts, their love of music, their colorful embroidery, their love of pageantry. He was an accomplished painter himself.

He carried on religious services at Smoky Lake and Pakan and was a welcome visitor in the homes of the people. He married Miss Ella McLean, who was on the pioneer staff at Kolokreeka Mission. After a very unusual medical complication, she passed away a year later. In due course, Mr. Sutton married Miss Phoebe Code, also of the Kolokreeka Staff, and they continued work for some years in that area. Then after holding a pastorate in Holden, Alberta, he served the Indian Mission at Duffield till his retirement. He then moved to Vancouver where he died in 1954. His own paintings adorned the walls of his home and his love of flowers made his dwelling a bower of beauty.

Mr. Hampton's mission was a short one, since he enlisted in 1916 to go overseas in the First World War, and did not return to the ministry.

CHAPTER 11

THE ARCHER MEMORIAL HOSPITAL, LAMONT

The history of this Hospital begins with Dr. A. E. Archer, son of a Methodist minister, who came to take over the practice of Dr. H. R. Smith and his wife, formerly Dr. Martha Doyle, at the village of Star, a mile south and east of Lamont. These were the days of the horse and buggy; calls often meant long trips over bad roads. Dr. Archer moved into Lamont in 1906 when the C.N.R. was constructed through the district.

In 1911 a local committee decided that the community would build and pay for a hospital. It was to be the cottage-type and have from fifteen to twenty beds. The Home Mission Board offered to finance its operation. It was officially opened on Labour Day, September 3rd, 1912. The total cost of the building and equipment was a little under \$15,000.00. The community and district gave \$12,000.00 and the Home Mission Board the balance. Dr. Archer was named Superintendent of this Lamont Public Hospital.

Before the opening of the Hospital, Dr. Archer invited Dr. W. T. Rush, formerly of Vegreville and Leduc, to enter into partnership with him. Miss Shuttleworth, who had been a missionary in Japan, was the first Superintendent of Nurses. To the east and north lay a large settlement of people from Galacia, Bukovina, Eastern Poland, Romania and Hungary, with some from South Russia, while to the west there was a fairly large compact settlement from Germany, many of them of Moravian faith.

Dr. Morley Young, in his report in 1963, said, "The general attitude of the settlers from Central Europe to hospitals and medical care generally was rather sceptical. Their outlook on life tended to be fatalistic. Their economic status in Europe had been such that they did not commonly employ doctors, and only those in desperate straits, financially and physically, went to hospitals". It took fifteen years to completely overcome this attitude: so, in the first years of the hospital's operation, much of the work was educational. But in response to new ideas, the people gradually grew to accept and appreciate the services which the doctor and hospital provided. From the opening of the hospital, Mrs. Archer, a trained nurse and anaesthetist, gave freely of her time and energy in assisting the staff. A training school for nurses was established from the beginning. In 1917 it was decided to enlarge the hospital and increase accommodation to forty-five beds. The community raised forty-five percent of the cost, the Home Mission Board providing the balance. Miss Sarah C. Slaughter succeeded Miss Shuttleworth as matron.

A nurses' home was built in 1920, the Hospital then had sixty-five beds. Early in its history, the Hospital was approved and listed among those hospitals in Canada and the United States, "described as accredited by the Joint Commission on Accreditation of Hospitals", the only hospital, at that time, outside of the cities which had secured accredited status. Up to the present time, the Hospital has retained its status as an accredited hospital.

Dr. C. F. Connolly joined the Hospital's staff in 1921, Dr. Morley Young in 1922 and Dr. John A. Alton in 1923. Dr. Rush left in 1928, upon his retirement from practice and then Dr. Mallet arrived in 1930. By 1948, the expansion of the Hospital building and facilities had brought its overall cost to \$254,000.00, a cost which was met by the local community, the Provincial Government and the Home Mission Board. Dr. Archer died in 1949, and in 1950 the Hospital was renamed in honour of its founder; it stands as a monument to his vision and tireless effort over a span of thirty-seven years.

Dr. Morley A. R. Young, who succeeded Dr. Archer as Medical Superintendent, wrote, "From funds provided by his many friends, a stained glass memorial window was unveiled in the Children's Ward depicting Jesus blessing the children in grateful tribute". At the time of the unveiling the official change of name took place, as suggested by the Hospital Board, and approved by the Home Mission Board, that the Lamont Public Hospital thereafter become known as the Archer Memorial.

In the year 1972, the Hospital marked its sixtieth anniversary; that year also marked the graduation of the last nurses' training class of the Archer Memorial Hospital's School of Nursing. Though, without its School, the Hospital will continue to serve the people of the community surrounding Lamont, adapting to the everchanging needs and conditions of the area.

CHAPTER 12

CONCLUSION

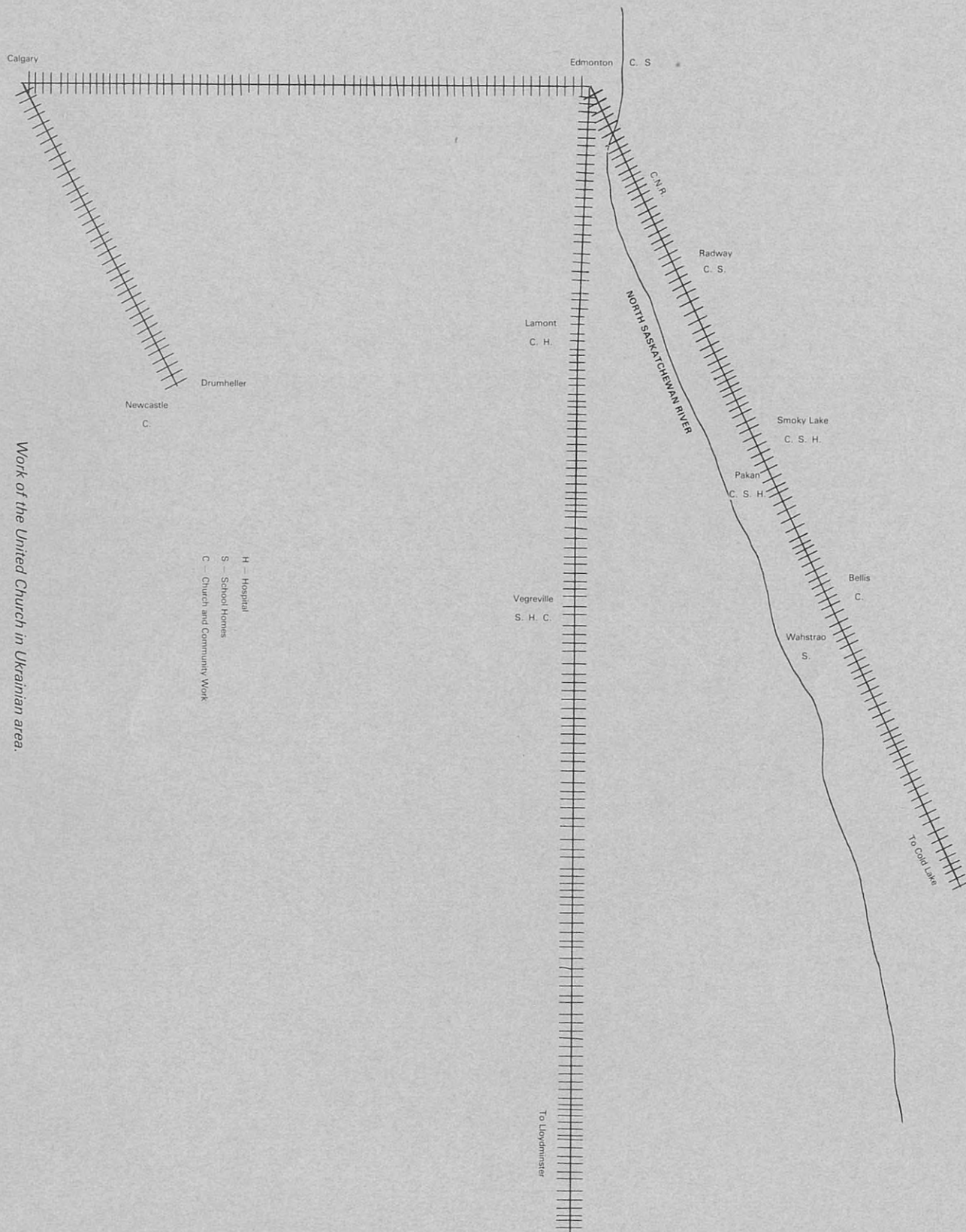
I have attempted to portray the work undertaken on behalf of the Ukrainian people, first by the Methodist and Presbyterian churches and continued by the United Church of Canada. I have related it as I saw it, (and was a part of it) from 1924 to 1937. I have known most of the workers personally, both men and women. As a community worker I had the opportunity of knowing many of the families in the Smoky Lake, Bellis and Wahstao areas, and continued my contacts as matron of the Ruthenian Home in Edmonton.

From the beginning the church saw the need to reach out in friendship toward the Eastern European emigrants who were strangers in a strange land. This desire is embodied in the title of this story: "Bridges of Friendship". There seem to have been three areas of concern calling for assistance: medical and health needs, education and religious support. The hospitals at Lamont and Smoky Lake, with capable doctors and nurses, met a real need until the local communities were able to administer and finance them. The school homes accommodated the students until school districts were organized. Then children from broken homes, or were too far from school, were educated and cared for in these school homes.

A community worker in each centre tried to meet some of the community needs, such as kindergartens, girls and youth groups, camps and Christian education for the youth till Ukrainian leadership could be developed. Counselling was an important service, especially when there seemed to be a clash of cultures.

Many young people completed high school and went on to university to train for business and professional careers, then moved out into the wider areas of Canadian life, to make their contribution to the Canadian mosaic.

It is now a great pleasure to meet succeeding generations of Ukrainians in every walk of life and know that concerned Christian people built bridges of friendship to make it easier for them to join the mainstream of Canadian life. While most of the Mission Centres, as such, are now closed, it was possible to say "Mission accomplished". Their influence will never be lost.



Work of the United Church in Ukrainian area.