CANADIAN UKRAINIAN CENTENNIAL

1891-1991

A Biography of
Doctor Stephanie Petryk Potoski
on the occasion of the

CANADIAN UKRAINIAN CENTENNIAL

1891-1991

Author
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Ukrainian Coat of Arms

The National emblem — the Coat of Arms of Ukraine and the Ukrainian people is the Trident, depicted on the cover of this book. It alternated during the Millennium of Ukrainian history because of various political, social and cultural factors.

The Trident, with a crosslet left to Volodymyr the Great by his ancestors, became a hereditary preheraldic badge of all his descendants and rulers of Medieval Ukraine.

After the renascence of independent Ukraine on January 22, 1918, (it was) adopted, by law on March 22, 1918, as the National device of the Ukrainian National Republic. Then, the trident with a crosslet was depicted on the bank notes of the autonomous Ukrainian government in 1917.

The name Ukraine is now the only word used to describe the territory inhabited by the Ukrainian people in Europe. The term is of Slavic origin; and is connected genetically with the word Ukraina, which originally meant "borderland".

The proclamation of the Ukrainian Republic (November 20, 1917) and January 22, 1918, officially confirmed the name Ukraina — "Ukraine" — and adjective "Ukrainian", for both internal and international usage. Under this name; it became a charter member of the United Nations in 1945.

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Paul Maluga, C.Ss.R.

Foreword

The year 1991 marks the centennial of the Ukrainian settlement in Canada. In various cities, towns and communities in Canada, the Ukrainians are celebrating this historic event with special programs and projects.

Immigrants from mainland Europe came in increasing numbers after 1900 and helped to develop the prairies and tracts of forests into rich farmlands that now extend across western Canada. Among them were the Ukrainians.

The earliest Ukrainian immigrants were of peasant stock who left their homeland because of economic poverty, political oppression, scarcity of land and wood, and ventured to the New World in search of a better way of life.

When they arrived in Canada they were absolutely unfamiliar with the current conditions of this country. They were not always fully welcome and mere survival was a challenge. They experienced many problems and hardships in the early days. Despite these difficulties, they considered Canada to be the Promised Land and decided to make this country their new home. Through hard work and many sacrifices, they not only survived, but laid a firm foundation for our future generations.

The Ukrainian people did not choose where they were planted. Fortunately, those living in Canada at the present time were born in Canada — one of the most beautiful countries in the world. The majority of them learned about their traditions, customs and culture from their families and ancestors. Their grandparents and parents dug their roots deep enough in Canadian soil to help nourish others around them.

Not only did they influence their offspring, but today their foods, such as perogies (pyrohy), cabbage rolls and borsch are everyday Canadian foods in menus in many eating places.

Many of these Canadians proved themselves worthy and capable to be appointed to the highest offices in our land. One has been appointed Governor-General; some became judges, including a Supreme Court Justice. We have a former Lieutenant Governor,

and there is now a current one in Saskatchewan. One finds Ukrainian university professors, religious leaders, scientists, senators, politicians, sociologists, engineers, businessmen; too numerous to mention.

These Canadians, finding themselves in the Free World, felt that they had many responsibilities. Their most important responsibility was to become good Canadians. Christianity, inherited from their ancestors, had to be nurtured and maintained. Nourished by the roots of their families, they could appreciate the Ukrainian language and culture. Often, the preservation of these was not easy. With God's help, they attempted to live up to these responsibilities.

Over the centuries, Ukraine was dominated by many foreign people, such as The Tartar Hordes, the Russians, the Austrians, with the Germanic influence, and the Poles. During the past seventy years they were under Russian Communistic rule, which prevented them from using their own language and culture. They were persecuted for their Christian faith. It was imperative that the Ukrainians in the Free World preserve their culture and Christian heritage.

Canada is a country of many nationalities. Each ethnic group has its own characteristics and cultural heritage. They have enriched this country with their customs and culture. Canadian culture, which is beginning to shape, is not European, nor is it evolving along the pattern of any one people of the old land. Rather it is a distinct entity, definitely Canadian. It is a beautiful mosaic embodying in itself the best traits of the combined cultures of all the peoples who have made their homes here.

Adam's Original Sin has been compared to a "sour note in the symphony of creation." So too, some of the Canadian Ukrainians felt that there was a "sour" note in their Canadian history. To eradicate this note, it was suggested that the first note of a new symphony be reproduced. This could be accomplished by reviewing the history of the Canadian Ukrainians. A simple way would be to review the life-history of some individuals.

A prominent physician and descendant of Ukrainian pioneers has agreed to share her life history. For six or seven hours daily, during forty years, she listened to her patients' experiences and comforted them.

Thus, the biography of Dr. Stephanie Petryk Potoski has been published on the occasion of the Centennial of Ukrainian Settlement in Canada.

Paul Maluga, C.Ss.R.

Biography of Dr. Stephanie Petryk Potoski

Doctor Stephanie Potoski

Introduction

In order to understand this biography, a background to immigration from the Ukraine in the late eighteenth century and the early nineteenth century would be advisable.

In the late eighteenth century the economic conditions in Ukraine were deplorable. Dating back for centuries, the rich Ukrainian lands were under occupation, first by one country, then another. In 1654, Greater Ukraine joined the Russian Empire for protection against the Tartar Hordes: Halychyna, Bukowina, and Carpatho-Ukraine remained under Polish domination. In 1772, the Austro-Habsburg dynasty wrestled Halychyna (Galicia) from Poland. This military regime liquidated peasant holdings and ruthlessly proceeded to Germanize the people. In 1774, Austria wrestled Bukowina and Carpatho-Ukraine from Moldavia. People were heavily exploited,

serving as serfs in the Feudal system. They were forbidden to speak their language and to have their own schools.

In 1848, the peasants revolted, refusing to pay exorbitant taxes levied by their landlords. Armed with hoes and rakes they rose against their Austrian rulers, but were soon put down in a bloody confrontation. However, the discontent continued to simmer.

In the meanwhile, the Polish government clamored to re-establish its claim on Halychyna. To counter-attack this mood and keep the peasants within the Austro-Habsburg Empire, Austria decided to abolish the Feudal system in 1848. At the same time in talks with Poland, the Habsburgs gave the Poles Provincial Rights in return for their loyalty to the Austro-Habsburg Empire.

In abolishing Feudalism, the Austro-Habsburg government ordered the landowners to sell to each family head, eight and a half morgs of land (about forty acres) for which the peasants paid dearly. It meant, for payment of interest only, the peasants would have to work one day a week for the landlord. Then there were State taxes, church tithes, and payments of capital on the land mortgage.

The days of Feudalism were over when people worked as serfs. But for peasants, there was little hope of betterment. Most of the land was still concentrated in the hands of the gentry, the Church, and the money lenders. The peasants' welfare was mostly in the hands of "Pahnstwo" whose estates consisted of one hundred morgs of land and more. Besides the grain fields, the "Pahnstwo" owned large forest groves which provided them not only with firewood and lumber, but hunting pleasures as well. In order to survive the peasant was forced to work on the "Pahnstwo" estate for a mere twenty-five cents a day, board not included.

The village Priest, too, owned a fair amount of land. A good parishioner, expecting his rewards in the "hereafter", was required to do his share of work for the Priest and Church. Heavy church taxes were levied and if unpaid, meant disaster to the peasant. Combine continuous hard labor, large numbers of children, together with insufficient provisions, and what do you get? To drown his misery, the peasant would often stop for a drink of whiskey at the "Korchma." These were usually operated by Jewish bartenders. The peasants were encouraged to drink "on credit." Some peasants turned alcoholic and thus lost their land. The impoverished family then lived a hand-to-mouth existence. So, regardless which way the peasant turned, he was bound to be exploited by the so-called "betters."

If one were so unfortunate as to have to borrow money in case of emergency, there was always the Jewish Inn keeper who would

lend it at an exorbitant interest rate. Again the deal would often end with the money lender annexing the peasants' land and then in turn he sold the land back to the "Pahn."

The Jews in Galicia were in a position similar and equally precarious, to that of the peasants. They were strictly forbidden from owning land and had to rely on cottage industries and handicraft occupations, or the lending of money for interest. The Christian religion strictly forbade the landlords from lending money for interest, but the Jewish religion did not. Therefore, the Christian landlords hired as middle men, Jewish Innkeepers who could lend money at interest rates which were exorbitant. By acting as middle men and by being the surrogate representative of the landlord, the Jewish Innkeepers created a feeling of resentment against themselves, which prevails in the rural district of Eastern Europe to this day.

There were few opportunities for earning extra cash. As a result, before the end of the nineteenth century, over 24,000 farm holdings reverted back to the landlords for failure of payment on capital and interest. Those who were more fortunate and held on to their land, found that with each succeeding generation, land had to be divided, and then subdivided among the children when they reached the age of maturity. By the end of the nineteenth century, individual land holdings had dwindled to an average of four to six morgs of land per family. The next generation of adult children would inherit little more than garden plots.

Living conditions for the small land owner were truly abysmal. The future, for most, offered no promise of improvement, but only a worsening of conditions. Faced with these prospects, the only hope appeared to be immigration to the "New World."

The first immigrants came to Canada in 1891; but massive Ukrainian immigration to Canada occurred from 1897 to 1914. Young and old, men and women, chiefly peasants from Halychyna (Galicia) and Bukowina, came to seek a better life. They were the Khliboroby, the bread producers, truly "The Sons of the Soil." Even today farmers could be seen before they started to seed their land, kneel on the soil and ask God to bless them and their land. They brought with them warm clothes, various kitchen and household utensils which they needed. The men were recognized by their "sheepskin" coats, and the women by their colourful "Babushkas" (head shawls) and their long skirts. In their hearts, there was a deep faith in God and a great love of their own Church, language and culture, which prevails even to this day. They could not phantom a life without "The House of God" or prayers and song.

When they arrived in Canada, one of the first things they did

was to gather together with their neighbors to build a church, where they could worship. Often they built a belfry to house a bell which would summon all the neighbors to come to pray and sing. Some of these buildings were very humble and small, and the rich nobles in the old country they left behind, might have laughed at them. These early churches were the work of love, more precious in the eyes of the Lord than all the cathedrals of the mighty kings, who gave out of their abundance. Our pioneers had barely enough to live on, yet they sacrificed even what little they had in order to build a house for the Lord. Throughout the Canadian Prairies, one can still find these little churches, sometimes only five or ten miles apart, which in our day of rapid transportation seems redundant. Unfortunately, our centers of population have shifted from the country to the cities in recent years and some of these churches are abandoned, or nearly so, but some are still open by the sacrifices of the present generation whose spirit of our ancestors is still with us. Arriving in Halifax, some stayed in the large Canadian cities, e.g., Montreal, Toronto, Winnipeg and Edmonton. The majority reached the Western Canadian prairies. They were looking for a better life and freedom for themselves and for their descendants.

For these pioneers, Canada was entirely an unknown land and it was difficult to adjust to the Canadian customs and way of life. The miles of prairie land, the lack of roads and means of communication, the unknown language and Canadian common customs, contributed to their loneliness. The heat and mosquitoes in the summers and the strong wind and frosty cold winters contributed to their bitter experience.

These pioneers received 160 acres of land and paid $10.00 for the Homestead Registration. Often they had to uproot the forests with their bare hands to prepare the soil for seeding and planting a garden in the spring. They built log houses for their families.

Because they came with very little money, men often would go for miles to work on some farms that had been established. These men slept under bare skies, travelling to and from their families. Often they walked barefoot in order to save the money that they earned to buy warm clothes and shoes for their children, so that their children could go to school during the winter months.

Some immigrants brought with them to Canada such items as: axe, saw, hammer, spade, scythe, sickle, hoe, etc., which were packed in wooden boxes. Some also brought a hand mill for grinding grain which proved to be very useful. Others brought kitchen utensils and used them for a long time until they were able to replace them with new ones. Stephanie Petryk's mother brought a large clay bowl

which she used to grind poppy seeds for the Christmas Eve supper.

Before leaving their homeland for Canada, the Ukrainian peasants had read and heard much about Canada which appeared to them to be "God's Paradise." When they arrived here and settled in the thick forests their dream of Canada as "God's Paradise" quickly disappeared. The early settlers experienced many hardships. Language barrier, poverty, destitution, sickness, no churches, were among some of the hardships they had encountered in the early days. Despite these difficulties and hardships, they considered Canada to be the Promised Land and decided to make this country their new home. Through hard work and many sacrifices they laid the foundation for our future generations.

Brief Sketch of Stephanie Petryk Potoski, Yorkton, Sask., Canada

Origin:

Born in Winnipeg, Manitoba on November 10, 1916.

Moved with her parents to Sifton, Manitoba in 1928.

Education:

Received her secondary education at St. Mary's Convent School, Sifton, Manitoba.

Received her B.A. and B. Ed. from the University of Manitoba.

Taught school in Saskatchewan and Manitoba for four years before returning to University to pursue studies in medicine.

Served in the Canadian Medical Army Corps in 1945-46.

Received her M.D. from the University of Manitoba in 1946.

Family:

Married Dr. Peter Potoski.

Resided and practiced medicine with her husband in Yorkton, Sask.

Profession:

Was general practitioner in Yorkton for many years with emphasis on obstetrics and pediatrics; she delivered more than 2,000 babies.

Set up the Coronary Care Unit at Yorkton Union Hospital in 1971 and was Chief of the unit.

Was Chief of Pediatrics for many years at Yorkton Union Hospital.

Community:

Active in the IODE for many years.

First Woman Alderman of the City of Yorkton for two years.

Member of the Catholic School Board for two years.

Charter member and first President of the Yorkton Lionelles Club.

National President of the Ukrainian Catholic Women's League of Canada in 1959-62 and was re-elected again in 1969-74.

Vice-President of the Canadian Association of Medical Women.

Member of the Saskatchewan College of Physicians and Surgeons.

Past President of the Medical Staff of the Yorkton Union Hospital and Past Chief of Staff of the same hospital in the 80's.

Member of the Canadian Medical Association since 1946.

Board Member of the CBC from 1964-68.

Fund-raiser for the Sacred Heart Academy and St. Joseph's College in Yorkton, Sask.

Active in the local, provincial and federal politics.

Ran as a Liberal Federal Candidate in Yorkton Constituency in 1972.

Served as President of the Federal Yorkton-Melville Liberal Constituency and a political campaign manager for several candidates.

Honors:

Was made an International Honorary Member of Beta Sigma Phi Society whose purpose was to learn about life and to promote learning and friendship.

Received the "Pro Ecclesia et Pontifice" medal from Pope Paul VI for Church and Pontiff in 1964.

Was made an honorary member of the City of Yorkton in 1964.

Became a benefactress of the Brothers of the Christian Schools.

Was Charter Member of the Board of the Multicultural Council of Canada.

Member of the Board of World Union of Catholic Women.

Executive member representing Canada in the Federation of Ukrainian Women in the World.

Listed in the Biographical Directory of Noteworthy Men and Women of Ukrainian Origin in the United States and Canada.

Listed in the International Directory of Distinguished Leadership published by the American Biographical Institute.

Has been selected for inclusion in Five Thousand Personalities of the World Third Edition and recognized by The American Biographical Institute, Raleigh, North Carolina, U.S.A.

Was nominated WOMAN OF THE YEAR — Sept. 6, 1991 by the American Biographical Institute, Inc.

Peter Petryk Arrives in Canada

Peter Petryk Arrives in Canada and Settles in Winnipeg, Manitoba

On July 24, 1894, a 12th child was born to a peasant family. The family resided near Lviv in the village of Koziwka, district of Ternopil, in what was then known as Galicia, a province of the Austria-Hungarian empire. The child was named Peter; the family name was Petryk. Peter was born after the oldest son had married. Custom prevailed that when the oldest son married, the small amount of land which the family possessed was then divided equally among all the children. When Peter came into this world, there was no land for him. He would have no way of making a living when he grew up. His parents decided that to compensate young Peter they would provide him with an education. As this lad grew up, he finished the equivalent of elementary and high school education, which included assisting the choir master at the local village church. It was evident to his parents and to this bright, blond, blue-eyed charming boy that he would have to seek his fortune in another land.

When he was barely 14 years old, his parents entrusted him to an uncle. The uncle was going to Canada to seek his fortune and to earn sufficient income to provide for his own family which he could not take with him at the time. They arrived in Canada in 1908 with a group of immigrants from Central Europe. It was during the time of the Laurier government Sir Clifton Sifton brought in many of the Eastern and Central Europeans into Canada to populate the country and to make use of their industriousness to develop Western Canada. As a result of this policy, many Ukrainians, including Peter Petryk, emigrated to Canada.

He made a stop over in Dryden, Ontario. There with his uncle, he obtained a job as a cook's helper and an all-round handyman. After a few months of work, he earned a little money. As there was no other entertainment in this northern bush camp, Peter participated in the poker games with his fellow workers. One night his fellow players were successful in obtaining all the money that Peter

had earned while working as a cook's helper. Peter's uncle was extremely kind to him. Peter was replenished with the lost money by his uncle. As well the uncle asked Peter to leave the camp with the admonishment that he never play poker again in his life. Peter Petryk stuck to his promise until he died.

On June 28, 1909, Peter set out on foot for the far West. He arrived in Winnipeg and sought friends from the same village from which he came. At that time all immigrants, because of loneliness and insecurity, tended to congregate, help one another in any way they could, especially with the securing of jobs.

Peter found a group of fellow workers from his native village whom he had never met before. Among these was a pretty girl by the name of Mary Huyda. She had come to Canada in 1910 with her older brother, Alexander. Both of them had succeeded in procuring jobs.

Peter being a bright young lad, learned the English language quickly and went to work for the largest lumber company in Winnipeg — Brown and Rutherford. It was difficult for him to work and look after his daily needs, so in a matter of months he proposed to Mary Huyda, who was then working in a hotel. They were married

Newlyweds Peter and Mary Petryk. The day after their wedding in 1911.

Peter Petryk, his wife Mary and her sister Anna Huyda.

on July 30, 1911, by Father Emanuel Krasitsky in the "small church," where now stands Ss. Vladimir and Olga Cathedral. Mary then stopped working, as it was quite a foreign concept for young wives to work outside the home. They found themselves modest living quarters where she took care of her husband, her brother Alexander, and a few other friends. She cooked and looked after their daily needs while they worked and brought their earnings to her. She was a mother, a sister, an advisor and a housekeeper to all of them. Life progressed and they were happy with their friends in similar circumstances. They had occupations, money and a higher standard of living than they would have had in the old country from which they came.

A year after they were married, Peter and Mary were blessed with a son, Joseph, who was born on May 10, 1912. This birth brought them much joy. Peter continued to work and they prospered. He was young, industrious, ambitious, and brilliant; he mastered the English language and was promoted very rapidly in this large lumber company. He sold a great deal of lumber to the young immigrants who were coming from Central Europe, with whom he could readily converse. His superiors realized his worth and were good to him. He learned how to drive a car and was permitted to use the company truck at that time. He then built himself a small house at 524 Bowman Avenue, East Kildonan, a suburb of Winnipeg. He also helped his brother-in-law, Alexander, to build

a house next to his. His brother-in-law, by that time, had enough money to send for his wife and son who were back in Galicia.

Peter Petryk not only looked after the material needs of his people and of his family, but soon realized that it was necessary for the people that emigrated to Winnipeg, to have some type of social life. As a result, having natural organizing ability, he began to organize the people of East Kildonan. The result of this was the building of another Ukrainian Church, called the Church of the Holy Eucharist, on the corner of Montrose and Watt Street in East Kildonan. He attracted many new members to this church; they all worked together to build it. He kept very accurate books as a cashier of the money that was donated and the work that was donated at that time. It cost approximately $4200. It was built in the Byzantine architectural style. Next the congregation began building a brick hall. During this busy time, these people who came from Central Europe did not forget the poverty that they left behind. On several occasions they collected money in order to send it to the poor relatives whom they had left behind. Their social life centered around their church and their hall.

On November 10, 1916, Peter and Mary were blessed with a daughter, Stephanie, who was born in their new home on 524 Bowman Avenue, East Kildonan. She was baptized and confirmed

Stephanie 6 months old and her brother Joseph Petryk 5 years, in Winnipeg.

Petryk family in 1917. Peter Petryk, his wife Mary, daughter Stephanie 6 months and son Joseph 5 years.

by Father Peter Olenchuk on November 26, 1916, in the Ukrainian Catholic Church in Winnipeg. Her godparents were John Lotoski and Mary Kisil. A christening party was held in the parents' home after the baptism.

As little Stephanie continued to grow up, her parents' home became the center of a meeting place for the Ukrainian Catholics of East Kildonan. Every Saturday evening the parish priest would come and hear confessions and hold evening services in the little church and on Sunday he would celebrate Divine Liturgy. He was always welcome to stay overnight at the family home of the Petryks.

Petryk family father, mother, brother Joseph and Stephanie when she was 7 years old.

Stephanie Petryk with her mother on the occasion of her First Holy Communion.

Bishop Nicetas Budka — First Greek Catholic Bishop in Canada

In 1912, Nicetas Budka was appointed by Pope Pius X to minister to the Ukrainians who had come from Central Europe and were now scattered in the various parts of Canada. He chose Winnipeg, Manitoba as his center and was a frequent visitor to the Petryk household.

Bishop Nicetas Budka arrived in Winnipeg on December 19, 1912. His installation took place in St. Nicholas Church on

December 22, 1912. At first the new Bishop resided at the Basilian Fathers' Monastery, until he purchased a house on Dominion Avenue, in the summer of 1913, which became his residence and chancery office. Bishop Budka was a man of apostolic zeal and courage. He was humble, enduring, forbearing and paternal. His new diocese extended from coast to coast. He was constantly travelling and visiting his flock which was scattered throughout Canada. At that time there were very few Greek Catholic priests. Thus the Bishop often substituted for his priests on Sundays and assisted with Easter confessions.

Transportation was very difficult at that time. In winter he would travel by sleigh. In the summer he travelled by horse and buggy. Sometimes the weather was very hot and rainy. Due to poor health, he resigned from his post as head of the Greek Catholic Church in Canada and returned to the Ukraine in 1928, where he became an auxiliary to Metropolitan Andrew Sheptytsky in Lviv.

Peter Petryk being young, vigorous, ambitious and industrious, and having learned the English language, became a natural leader of the Ukrainian people in Winnipeg.

In 1918, Peter Petryk had prospered and built his family a more elaborate home on Montrose Avenue in East Kildonan, just opposite the church in which he was instrumental in helping to build. He also had acquired a car for himself.

When the Petryks had money, they brought some of their relatives from Ukraine to Canada, who stayed in their home. Peter and Mary brought one of Peter's nephews, named Michael. They always called him "Mykhash" — Mickey.

Stephanie recalls when Mickey arrived in Winnipeg. "We were living on Montrose Avenue across the street from the church that my father had helped to build. All week we were preparing for Mickey's coming. My brother and I helped to clean up the house on Montrose Avenue while mother was busy preparing the food. We even had a chandelier in the dining-living room. Mother made some chicken soup with homemade noodles, perogies, cabbage rolls, etc. When my father brought our cousin in the evening from the station, I recall how all of us were happy to see him. Thinking back, I realize how Mickey must have felt. My brother Joe and I looked at him. Here was a man in a heavy sweater, carrying a bag of bread crusts. He looked at our lighted chandelier and table covered with all kinds of food. The Ukrainians were very frugal. They travelled third class with very little money and food. They nourished themselves with dried bread because it would not get mouldy.

"We loved Mickey because every night after he came from

work, he would tell us fairy tales about kings and their handsome children and their exploits. In 1920, we had no children's story books, no radio, not even crayons in our home. We listened attentively to his interesting stories.

"When Mickey decided to get married, we were very sad because we would lose him. After seventy years in Canada, he still tells us now, how grateful he is to my father who was instrumental in bringing him to Canada."

In 1921, Metropolitan Andrew Sheptytsky, the head of the Ukrainian Catholic Church came to Canada to visit the Ukrainians. He was met at the Canadian National Railway on Main Street by Peter Petryk, who took him to the Bishop's residence. Eventually there was a service for this great leader of the Ukrainians in the Holy Eucharist Church which Peter Petryk had helped to build in East Kildonan. What impressed Stephanie the most was the tall stature and white beard of Metropolitan Sheptytsky, who looked much like Moses. Following the church service, it was a great honor for the Petryk family to host this distinguished man in their home.

As the years went by the Petryks prospered financially. Peter built yet another home on 339 Washington Avenue, East Kildonan, for his family. This was a much larger home with hardwood floors and at the time, it was fashionable to stucco the house instead of putting wood siding on it. His wife Mary continued to look after her children and having talked it over with her husband, accepted Father Michael Pelech to live with them.

Ukrainian Mutual Benefit Association of Saint Nicholas of Canada

It has been recorded that over one thousand years in the ninth century in Western Europe, there were established some associations. The formation of these so-called "Brotherhoods" was to provide to their members, the moral and material help when necessary. (The idea of "Brotherhoods" spread into Western Ukraine, where the first Brotherhood was formed in 1463 by the Church of the Assumption in Lviv and in 1544 another Brotherhood was formed by the Saint Nicholas Church in Lviv. The Constitution of these Brotherhoods was similar to the Brotherhoods in Slovakia. According to their constitution this organization was to give moral and material help to their members and their families, look after their churches and their services in these churches; especially after the services for the dead and also the living. They had to organize the funerals of their members, and to attend these funerals, organize

Convention of Ukrainian Benefit Association of Saint Nicholas of Canada held in Winnipeg, 1915.

community dinners and also cultural events, start schools, libraries, hospitals and monasteries. The Ukrainians, especially the peasantry were very conservative, cherished and practised the customs of their ancestors.

When the Ukrainians came to Canada, they remembered and were familiar with the so-called "Brotherhoods". On Sept. 11, 1905 they had a meeting called by a Father Matthew Hura for the purpose of forming a Brotherhood. They decided to form an organization called "The Ukrainian Mutual Benefit Association of Saint Nicholas of Canada" with Father Hura as its first president.

In 1915, the father of Dr. Stephanie became a member of this Association. He is in the picture of the members in one of their conventions.

This Brotherhood celebrated its Golden Jubilee in 1955. It is still in existence with a much more modern Constitution as befitting the modern times in which we live.

Sifton

Petryk Family Moves to Sifton, Manitoba

Peter Petryk sold his house in Winnipeg and in the fall of 1928 took his family to Sifton, Manitoba, a small village about 200 miles north of Winnipeg.

At that time there lived in Sifton a businessman by the name of Michael Farion. He owned a general store, hotel, lumberyard and farm implement agency. Before the Depression in Canada, he began to sell his assets. Peter Petryk took on a large mortgage and purchased Farion's business. Peter Petryk was an experienced man in the lumber business, but knew nothing about running a hotel or an implement business, because he had never worked on land, either in Europe or in Canada. Being brilliant and industrious, he learned quickly; soon the entire family was involved in running the business.

In 1927, another daughter was born in Winnipeg to the Petryk family. They named her Elizabeth (Betty). As Stephanie and Betty grew up, they helped in the store while their father and brother Joseph, worked in the lumberyard.

Times were not easy because Mr. Petryk had only one year in which to try to divest himself of the large mortgage which he took upon his shoulders when he bought the business from Michael Farion.

It was fortunate that the Petryks had a hardworking maid who had come from the old country. There she had worked for a priest and his family. Her name was Mary Andrushkiw. She was a very good housekeeper and, besides tending the hotel, she kept an eye on the growing Petryk family. It was almost a daily occurrence to have Mrs. Petryk and her help-maid, Mary Andrushkiw, get up at four o'clock in the morning and wash clothes by hand. They would have to start a fire in the woodstove and bring in the water from the outside well, heat it, and then prepare the clothes to be washed by hand. Detergents, as we know them today, were non-existent. There was soap and a very strong powder called soapade.

Petryk family in Sifton, Man. Brother Joseph, mother, Stephanie, father and sister Elizabeth.

Out in the country the women made soap from ashes and lye and in that way, cleansed the clothes of their children. The majority of the Ukrainians were extremely ambitious and very industrious. On the days that there were no clothes to wash, the two women would still get up at four o'clock, to bake pies and make their own hams and sausages, and cure their own meats, and do all the baking that was necessary to feed the hungry people that would come into the hotel for lunch and supper. They not only did that, but they milked a cow in order to have milk, cheese and butter of their own. They had a large garden — the produce of which was all preserved for the winter — not in deep freezes, as nowadays, but by methods such as drying the beans and peas; canning in sealers, spinach and other vegetables, storing the carrots in sand, and potatoes in a cooler in the basement. Sauerkraut was made from cabbage and dill pickles

were made from the cucumbers that were grown in the garden close to the hotel.

In the wintertime, besides the regular work, the two women would buy sheep's wool from the farmers. They would wash the wool and card it by hand by means of two small carders. In the middle of one of the large rooms, they would put up a large frame and a very fine sheer cloth (muslin) would go on this frame and the prepared wool would be put on the muslin, covered with another sheet of muslin, and then stitched together. So following this, a cover of cotton was made and all the bedrooms of the hotel were furnished with beautiful woolen homemade quilts. Apart from that, there was embroidery and a great deal of knitting. Clothes were mended, but, the church was never forgotten. On every holy day of obligation, all the work would drop and the whole family would go to Mass at the church across the street from the hotel. On Sundays, work was forgotten. After attending Mass and having something to eat, Mr. Petryk and all his family would get into the car and motor down to one of the nearby lakes, like Lake Dauphin, after awhile to Clear Lake. Sometimes the Sisters who taught in the school were invited to come. Mary Petryk would spread out a white linen cloth at the lake, or in the woods, and bring out all the good food she had prepared — chicken, potato salad, homemade bread and vegetables. Everyone would then sing songs and return home, tired, but happy. So, life went on.

Joseph stopped going to high school and devoted his entire life to helping his father run the general store which, at that time, included not only textiles and groceries, but also everything else people would need. Indeed, it was a miniature "Eatons", because Mr. Petryk not only had lumber, screws, bolts, nuts, nails, glass, coal oil, cement, but also paint and anything that a growing community needed.

There was one very interesting incident when the Depression started in the 30's and wheat was 25¢ a bushel and eggs were 5¢ a dozen. In 1931 there was not very much money to go around. Peter Petryk being a shrewd businessman, would order a carload of binder twine for which he had to pay within 15 days. By ordering it in carload lots, he got a better price and therefore would sell it at a lower price than his competitors. He banked on the fact that the people would pay him with the first money they got from the wheat that they threshed when they brought it to the elevators. However this one year the harvest was very bad because the rains came and although the farmers had cut the wheat, it had to remain in stooks because it was wet, for it had been raining non-stop for

Four brothers Michael, Peter, John and Billy Huyda, cousins of Dr. Stephanie.

at least a week or 10 days. Peter Petryk was very unhappy about this because he had no money in the bank to pay for the binder twine he had ordered.

Three of his nephews after they finished high school in Winnipeg, came to Sifton and stayed with the Petryk family, because they had a lot of good food and accommodation. One of these nephews, Peter who was about 17, and seeing how worried Mr. Petryk was, said to him, "Uncle, you write a cheque, forget to sign it, and mail it to the company from whom you got the binder twine." Mail at that time was slow; it would take a letter at least a week to get to Winnipeg and back. By that time, the weather would improve and the farmers would thresh their grain and take it to the elevators and bring in the money they owed for the binder twine. Mr. Petryk did that. He got a letter in the mail with his unsigned cheque. The manager of the binder twine company apologized for returning the cheque, but asked him to sign it. Mr. Petryk did this and everyone was happy.

Those were trying times, but also very happy times because all were healthy and well and all had something to do. They had a future to look forward to. No one worried too much about the future, nor did anyone indulge in self-pity because of the amount of work that had to be done.

Father Michael Pelech — A Friend of the Petryk Family

After they settled in their new home at 339 Washington Avenue, they were approached by Father Michael Pelech, the first Ukrainian Catholic priest educated and ordained in Canada, to be allowed to live with the family and minister to the various parishes scattered around Winnipeg — namely, East and West Selkirk, Vita, Stuartburn, Beausejour and Tolstoy. Father Pelech had grown up in the Vegreville and Mundare area in Alberta, and was sent by his parents, who were very pious, to a seminary in St. Boniface. There he studied theology, philosophy and learned the French language fluently. He came to Winnipeg to minister to the Ukrainian people. For a while he was the Secretary to the first Ukrainian Bishop, the Reverend Nicetas Budka, besides ministering to the various parishes named above.

The Petryk home was a happy home and the two children who were growing up in it were influenced a great deal by the piety, zeal and the knowledge of this priest, Father Pelech, who lived with them. While living with the Petryks, Father Pelech administered a "Bursa", a boys' residence in St. Boniface for Ukrainian boys. His two nieces who came from Galicia worked at the "Bursa", this boys' residence.

In the mid 20's Father Pelech was asked by his Bishop to go to minister to the people in Northern Manitoba, in a town called Sifton. Many immigrants from Central Europe had migrated there and obtained homesteads, that is, farms of 160 acres. These farms had to be cleared before they could be tilled. They literally used their hands to dig up the roots of these big trees, in order to clear

Father Michael Pelech in 1940. A close friend of the Petryk family.

and settle on the land. Father Pelech had many small parishes which he was instrumental in forming. At one point, he told the family that with the help of the Catholic Church Extension Society, headquarters in Toronto, he was able to build approximately 15 churches in and around Sifton. He also looked after the people in Dauphin, a larger town about 16 miles south of Sifton.

This Sifton area was a very thriving Ukrainian community and Father Pelech suggested to Peter Petryk to come and buy several

Ukrainian Greek Catholic Church, Sifton, Man.

Ukrainian Greek Orthodox Church, Sifton, Man.

businesses there. He felt that as Peter Petryk was a born leader, a good businessman, intelligent and spoke the English language fluently, he could do well operating these businesses.

Father M. Pelech was chaplain for Ukrainian Catholic soldiers during World War II. He had the rank of Major and was discharged from the army after the war was over.

A Ukrainian pioneer home in Sifton, Manitoba.

Ukrainian Traditions

The Ukrainians practice many rituals which have a symbolic meaning. For instance, when a person is dying, a candle would be put in his hands or on the table. A lighted candle symbolizes human life. A burning candle keeps getting smaller and smaller until it extinguishes. Human life on earth is like a burning candle which passes by quickly until it expires.

Whenever there are lightning and thunderstorms, a candle would be lit and prayers recited for protection against danger of death. A lighted candle symbolizes the Blessed Trinity. The flame of the candle has three colors — blue, orange and yellow — symbolic of the three Divine Persons in God — the Father, the Son and the Holy Spirit.

The marriage ceremony is full of impressive rituals and symbolisms. Each act during the marriage ceremony has special meaning and significance.

The Blessing and Exchange of rings — The priest blesses the rings, praying that the Lord "unite and maintain the couple in oneness of mind." The wedding ring signifies a close bond of union between husband and wife. It is an emblem of the union of two persons into one. Being of circular shape without beginning or end, it also symbolizes eternity, and reminds the couple of the fidelity which they promised on the day of their marriage. In ancient times rings were used as seals which signified the power of possession. The act of exchanging rings by the couple, therefore, expresses mutal belonging and sharing.

The Marriage Vows — When the bride and groom are about to take their marriage vows, an embroidered towel is put on the kneelers. The couple place their right hands upon the Gospel book. The priest then places the stole (epitrakhil) upon their joined hands and they pronounce the marriage vows pledging to each other love, faithfulness, matrimonial honor and union until death. The priest blesses them and pronounces them man and wife. The Gospel book symbolizes the invisible presence of Christ. It is intended to remind

Leonard and Anna Popowich Markewich.

the couple that it is before Christ that they pronounce their marriage vows.

The Crowning — After the exchange of rings the priest places wreaths or crowns on the married couple, to symbolize that the husband and wife are crowned as king and queen of their own little kingdom, the home, where they should rule in peace, harmony and love.

The Epistle — The Epistle reading is taken from the Letter of St. Paul to the Ephesians who states that marriage is a great sacrament and that the union of husband and wife is like that of the union of Christ with his Church.

The Gospel — The Gospel reading is taken from St. John who describes the presence of Christ at the wedding in Cana of Galilee where he performed the first miracle by changing water into wine. By his presence at this wedding, He blessed marriage as a sacrament whereby the married couple receive graces to fulfill their marital duties.

After the marriage ceremony the priest asks the Lord to grant to the newlyweds peace, health and happiness for many years. The people sing the song of well-wishing "For many years." After this song, the priest leads the bride to the side altar of the Blessed Virgin Mary and gives her a special blessing.

Korovai — The word "korovai" comes from the word "korova" — a cow, which was butchered for the wedding reception. Not every family could afford a large wedding banquet. Instead of killing a cow for the wedding reception, a large circular bread ornamented with dough doves was baked. This bread was called "korovai" which symbolized peace, love and happiness.

Marriage ceremony of Joseph Patrician and Celia Panchuk with Father G. Perejda.

The Korovai wedding bread of Joseph and Celia Patrician.

Celia, Joseph, Peter, Mark, mother Betty and Donald Patrician.

Among some of the beautiful Ukrainian customs are "blessings" conferred by bishops or priests on special occasions. For example:

— Blessing of water on the Feast of Epiphany in commemoration of Christ's baptism in the Jordan River (January 6th).

— Blessing of candles on the Feast of the Lord's Presentation (February 2nd).

— Blessing of fruits on the Feast of the Lord's Transfiguration (August 6th).

— Blessing of flowers on the Feast of the Assumption (Dormition) (August 15th).

— Blessing of bread, wine, wheat and oil on the vigil of Major Feasts during the Service called "Litia".

— Blessing of pussy willows on Palm Sunday in commemoration of Christ's triumphal entry into Jerusalem (Sunday before Easter).

— Blessing of the Paschal food, consisting of meat, bread (paska), eggs, cheese, butter, horseradish, beets, salt on Easter Sunday.

— Blessings of the holy oil and anointing of the faithful on Major Feast days after the Divine Liturgy.

— Blessing of the bride after marriage.

— Blessing of the mother after childbirth.

— Blessing of newlyweds and jubilarians on anniversaries.

— Blessing of the body of the decedent during a funeral.

— Blessing of the homes, churches, schools, religious articles.

The Ukrainians also have beautiful Christmas and Easter customs which are described further in this book how they were observed by the Petryk family.

The Ukrainian people commemorate the deceased members of their family by holding graveside services at the cemetery on Pentecost Sunday and memorial services annually during the Lenten season.

Ukrainian Christmas at Petryk's Home

The Petryk family had great love and respect for Ukrainian traditions. At Christmas, their home was always nicely decorated and everybody shared in the Christmas celebrations.

Traditionally Ukrainians celebrated Christmas according to the Julian calendar which falls on January 7. The Christmas festival is preceded by the season of Advent, a period of forty days during which the faithful prepare themselves for the celebration of Christ's Nativity.

Christmas Eve

Christmas celebrations begin on Christmas Eve with a family feast called "Sviata Vechera" or "Holy Supper."

In rural areas, as soon as evening comes, the father, accompanied by his eldest son, begins the celebration by carrying into the house a sheaf of wheat and a bundle of hay. As he enters the house, the father greets the family with the traditional Christmas

greeting "Christos Razdayetsia" (Christ is born), to which the family replies "Slavimo Yoho" (Let us praise Him.)

The sheaf of wheat called the "Didukh" or "Grandfather" is then usually placed in the corner. The "Didukh" symbolizes the past generations from which the present family has descended. The tightly bound stalks of the sheaf represent the close unity of the family and the grains of wheat are symbolic of all the ancestors. Today, the "Didukh" custom still prevails in the Ukrainian homes but, often instead of the customary sheaf of wheat, only a handful of wheat stalks is used. The wheat stalks are placed in a vase which then serves as a table decoration.

Of the hay which is brought into the house, a small portion is spread on the dining table and covered with an embroidered white tablecloth. The remainder is strewn on the floor beneath the table. The hay symbolizes the hay in the manger in which the Christ-Child lay.

Three loaves of braided bread, "Kolachi", symbolizing prosperity, are placed one on top of another in the center of the table. A lighted candle, which represents "The Star of Bethlehem" is placed on the top loaf. For the sake of convenience extra candlesticks and candles are sometimes placed on the table to provide more light.

Holy Supper

The Holy Supper consists of twelve courses symbolic of the twelve apostles. The first star in the Eastern sky announces that the time has come to commence the meal. On Christmas Eve children watch for the appearance of the first star in the sky. As soon as the first star is sighted, the Holy Supper begins. The head of the family leads in reciting the Lord's Prayer.

The first course is usually cooked wheat called "kutia". It has honey or sugar with mixed nuts and poppy seeds inside. It makes a delicious cereal. It symbolizes the sweetness of God's friendship. Then follow other dishes such as: beet soup (borsch); three kinds of fish — fried, baked and jellied; a variety of dumplings (pyrohy) made with potatoes, plums, berries, cheese, sauerkraut; cabbage rolls (holubtsi) with rice or buckwheat, mushroom gravy. Then come different varieties of sweets such as cookies, rolls, fresh fruits, boiled fruit; candies, nuts, etc.

Christmas Carolling

Christmas carols are sung during and after the Holy Supper. The first carol is always "Eternal God is born to us . . .". Very often

carolling groups are formed in each parish, which go from house to house and bring the good tidings of Christ's birth to each family. Usually a donation is given to the leader of the group for some charity, reminding us that Christ practiced charity and good works to the people.

At Christmas every family sets up a Christmas tree in the living room. It is decorated with artificial lights, tinsel paper and sweets. It symbolizes the tree of knowledge of good and evil in the Garden of Eden. The lights on the tree signify that Christ is the light of the world.

A few hours before midnight or very early on Christmas morning everybody goes to church. In church carols are sung through the whole church service. The people sing the carols by heart. Each carol is full of emotion. Nobody can resist from singing.

Usually a nativity scene is set up in the corner of the church or outside, with images or statues of the Christ Child, Mary and Joseph, shepherds and the three kings. Families come to pray before the crib after each church service during Christmas time.

These customs have been handed down from generation to generation and they still prevail throughout the world wherever Ukrainians happen to be.

The Petryk family made sure that these Christmas traditions were kept from year to year. They always looked forward to carollers coming to their home and showed them hospitality in the Ukrainian manner. Christmas celebrations lasted for three days.

Traditional Ukrainian Greeting of Bread and Salt

Ukraine is known as the bread basket of Europe. Its rich humus soil produced grain in great abundance. From the respected staple of life, wheat, and flour the Ukrainian homemakers developed a variety of artistic breads. Ukrainians regard bread as one of the holiest of all foods. The importance of salt is reflected in Christ's words "You are the salt of the earth". It is also a symbol of fast and self-denial.

Bread and salt are necessary for health and the ingredients in our daily consumption of food.

The round loaf of bread or "Kolach" is a symbol of eternity and with salt it is used as a humble but heartfelt greeting to visitors. "With this bread and salt we greet you".

We invite you to preserve the Ukrainian culinary arts by teaching and passing on this tradition.

Easter Celebration in the Petryk Home

Traditionally, the Ukrainian people observe forty days of Lent in preparation for Easter. The season of Lent was instituted by the Church in commemoration of Christ's forty days of fasting in the desert. It is a period set aside for prayer, penance and spiritual renewal. During these forty days, special services are held in church reminding the people of Christ's passion and death.

The Sunday before Easter is called Palm Sunday. It reminds us of Christ's triumphal entry into Jerusalem where he was greeted and welcomed by the citizens of Jerusalem with palm branches. We don't have palm branches as they do in the Holy Land, but we do have plenty of pussy willows. We cut pussy willow branches and bless them in church and each person receives a branch to remind us of this special event. The pussy willows are taken home and placed behind the crucifix or icons on the wall. Pussy willows symbolize a beginning of a renewed life because spring is here. It also reminds us of the solemn reception given to Christ by the citizens of Jerusalem on this day.

On Holy Thursday, the faithful gather in church to relive the Last Supper and the evening Jesus spent with his apostles in prayer before his sufferings and death. The Gospel reading during the Divine Liturgy speaks about the Last Supper Jesus had with his apostles in the Cenacle, where he washed their feet, prayed for them and delivered his farewell speech to them. In the evening the people gather in church for a passion service where twelve Gospels are read about the sufferings, death and burial of Christ.

On Good Friday morning, the people come to church to relive the funeral procession and burial of Jesus. The holy shroud (Plaschanitsia), the image of Christ's body on a rectangular cloth, is carried slowly and solemnly in procession and placed in the Holy Sepulchre in the middle of the church, where it will remain until Easter morning. The Holy Sepulchre is decorated with flowers and candles. In the evening, the people gather in church for a vigil service commemorating the death of our Lord.

The Holy Shroud remains exposed for public veneration during Holy Saturday. The people come and go all day to pray before the Holy Sepulchre. The Gospel reading during the Divine Liturgy on Holy Saturday speaks about the angel appearing to the myrrh-bearing women beside the tomb of Christ, proclaiming to them the good news that Christ has risen, telling them to go and make this known to his disciples.

On Easter Sunday morning at sunrise, the people hurry to the tomb of Christ, just as the myrrh-bearing women did on the first

Easter morning. At the tomb, too, they discover and relive the Resurrection. The Holy Shroud is placed on the altar and then the procession gathers at the entrance of the main door. The priest begins the Resurrection Matins or Easter morning service by singing the great Easter hymn: "Christ is risen from the dead, by death He conquered death, and to those in the graves He granted life." All the people repeat this joyful news again and again. With the sign of the holy cross, the priest opens the main door and the procession enters the church. The priest and people continue the Easter morning service inside the church and often repeat the hymn of victory: "Christ is risen from the dead."

After the Resurrection Matins follows the Divine Liturgy where the good news of Christ's resurrection is proclaimed in many languages. The whole Divine Liturgy is permeated with Easter joy. The hymn "Christ is risen from the dead . . ." is repeated many times. Everybody becomes aware of Christ's greatest miracle.

A special loaf of bread called "Artos" is placed on the tetrapod, a small altar before the sanctuary, and blessed after the Divine Liturgy. It represents Jesus Christ, the Bread of Life. The people come forward for the priest's blessing who proclaims "Christos Voskres" to which the people reply "Voistinu Voskres" (Indeed, He is Risen!).

Blessing of Easter Food

Ukrainian Easter food ready for blessing. Photo of mother, father and brother Joseph.

A very impressive and meaningful Easter custom is the blessing of Easter food. Each family prepares a basket of different foods, containing the paska, babka, beets, cottage cheese, butter, eggs, ham, sausage, horseradish, salt, krashanky and pysanky. These are brought to church in a basket or wrapped in a large embroidered cloth, late Saturday afternoon or evening or Easter Sunday morning.

After the services in church are finished, a lighted candle is placed in the midst of the food. The candle represents Jesus Christ, the Light of the world. The light of His resurrection enlightens us on our journey to eternity. The food which is brought here and blessed gives us life and sustains life within us. Jesus Christ gives us supernatural life and sustains it within us and assures us of resurrection and everlasting life. The baskets are placed on the floor, or if the weather is nice, they are put on the ground outside. The priest incenses and blesses the food as the people sing, "Christ is risen from the dead, by death He conquered death and to those in the tombs He granted life." The Easter food is then taken home and shared by the members of the family and invited guests.

Blessing of Easter food by Father Len Ratushniak, C.Ss.R. at Yorkton, Sask.

Symbolic Meaning of the Easter Food

Pascha . . . Risen Christ

Christ is the living bread (John 6, 41). He is the "New Passover." The word Pascha means "passover," for Christ by his

resurrection passed over from death to life, freeing us from the bondage of sin, as once the Jewish people "passed over" from slavery to freedom. Furthermore, the Risen Christ is the "leaven" of the paschal bread which he changed into his own body (Matthew 26: 26).

Babka . . . Blessed Mother

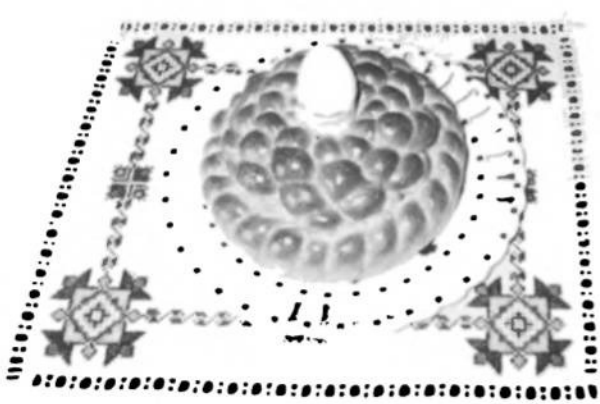
Christ's mother must be remembered in the Easter foods. She was intimately involved with the passion and death of her Son (John 19: 25-37). At the cross, Jesus' words, "Behold your mother" are understood to mean she was made the mother of the living sharing in Christ's salvific victory as she shared in his suffering. The Babka, baked in a tall round loaf pan is rich, fine-textured and light, glazed and decorated and symbolizes the joy of the Blessed Mother at the news of Christ's resurrection.

Beets . . . Stain of Sin

The red stain of beets symbolizes the stain caused by sin, which is washed away by Christ's victory over sin, as foretold in an Old Testament prophecy: "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool (Isaiah 1: 18).

Cream Cheese . . . Purity and goodness

Again, it is the color rather than the food which is important. Cheese symbolizes by its whiteness the purity and goodness of the soul without sin (opposite to beet red, Isaiah 1: 18). This symbol can be applied also to Christ, whose resurrection was prefigured at the transfiguration, when His clothes became dazzlingly white (Mark 9: 2-3).



Ukrainian Greeting of bread and salt.

Butter . . . Burial ointment

Butter is often shaped into a lamb or a small cross for Easter. It symbolizes the body of Christ which was anointed with spices and aloes for burial (John 19: 39-40) and which Mary Magdalene had once anointed in Bethany (John 12: 1-8). According to Mark 16, she and two other women had "brought spices with which to anoint him" after the sabbath but found instead that Christ had risen.

Pysanky . . . Resurrection

Pysanky, multicolored Easter eggs with symbolic designs, symbolize Christ risen from the tomb, just as an egg can have new life come forth from it. The egg shell signifies the tomb of Christ; the egg whites symbolize the white linen in which Christ's body was wrapped (John 19: 38-42). The egg yolk symbolizes the body of Christ. Hard-boiled, unshelled eggs representing the new life of the glorious Christ are offered by the head of the household to the family members on Easter morning, as a sign that we are partakers of the new life of the risen Jesus Christ.

Horseradish . . . Suffering

Horseradish represents the suffering caused by sin. The horseradish symbolizes the bitter herbs used by the Jews at their passover meal to remind them of the bitterness of their captivity in Egypt (Exodus 12: 8).

Salt . . . God's grace

As salt flavors our food, so does the grace of God in our lives (Romans 5: 2). Leviticus 2: 13, prescribed that every oblation shall be salted, and this should never be omitted. We must never omit God's grace from our lives, if we are to be "the salt of the earth" (Matthew 5: 13).

Meat . . . Joyful celebration

Various meats are mentioned in Scripture with regard to celebrations. The lamb was sacrificed in the Passover meal, prefiguring for us the sacrifices of Christ to win our freedom from sin (Exodus 12: 23-27). Isaac asked for a kid to feast on before he gave his blessing to his sons (Genesis 27: 9). The fatted calf was killed to celebrate the return of the Prodigal Son (Luke 15: 27).

The traditional meats in the Easter basket are ham (shynka), sausage (kovbasa), and some bacon (solonyna). They represent the richness of God's mercy, a true reason to celebrate.

Vinegar . . . Gall

Before crucifying Christ, the soldiers offered him wine mixed with gall (Matthew 27: 24), but Christ refused. Vinegar reminds us to remain steadfast in our faith, to "refuse" to give in, even if

it means suffering, persecution, or we may be "trapped in the bitterness of gall and the chains of sin" (Acts 8: 23).

Dr. Stephanie with her sister-in-law Joanne Potoski following the blessing of Easter food.

Symbolic Meaning of the Pysanka (Colored Easter Egg)

Colored Easter eggs are a very popular tradition with the Ukrainian people. Archeological excavations in Ukraine show that our ancestors colored eggs long before the Christian era. To them colored eggs had a variety of meanings such as: fertility, death, birth, new life, prosperity and love. Since the advent of Christianity, the colorful pysanka is a radiant and glorious symbol and icon of Easter. It symbolizes the Resurrection of Christ and a promise of eternal life.

The egg is a natural symbol of renewed life; it represents the beginning of life, the hope of new life to come. Like in every seed of grain, so, too, in the egg, there is a potential of life. Under favorable conditions the seed planted in the ground sprouts, grows and develops, likewise the egg with warmth and patience will hatch and break forth from the shell issuing a new life.

The egg is an assurance that life will continue in a renewed form. The very shape of the egg with curved unbroken lines is a sign of eternity; it has no beginning or end. The egg appears dead and lifeless like a stone. The egg shell represents Jesus Christ in the tomb. The Tomb of Christ, sealed with a stone, also seemed

dead and lifeless. But there was life within, the Life which would soon break open the encasing shell and emerge gloriously and radiantly brighter than sunlight. This new Life will dazzle the whole world with its brightness and capture the hearts of all who will profess that Christ is risen from the dead.

The most simple form of the Easter egg is the krashanka, which is hard-boiled, edible, and dyed one color only.

The most popular form of Easter egg among the Ukrainian people is the **pysanka**, derived from the word "pysaty" meaning "to write." This writing or decorating on the egg requires special skill in using a simple writing instrument called a **kistka**. It is a thin piece of metal twisted into the shape of a funnel and attached to a small stick. With it, hot beeswax is applied onto a clean white egg, dividing it into a specific design. The egg is then immersed into a yellow dye. Then come more designs alternated with a series of dippings into darker dyes. Finally the egg is placed into a warm oven to melt the wax so that it can be easily wiped off to show the various designs with all the brilliant colors. A coat of clear acrylic spray seals the colors and gives the pysanka a fresh polished effect.

The colors of the pysanka are diversified and full of symbolic meaning:

Red — the most attractive, reminds us of the blood shed by our Lord Jesus Christ. His precious blood gives spiritual nourishment to our soul and makes it attractive before God's eyes. Red is also the color of love which is often seen on valentine cards. It reminds us that Jesus died and was buried because of his love for us. Thus, the pysanka is a divine valentine.

Purple — is the color of sorrow or penance. It reminds us of the lenten season. It is also the color of royalty, reminding us that Christ is King and Ruler of the universe.

Green — is a sign of new life in spring, when nature covers the earth with green grass and the trees with green leaves. It is a sign of hope for the future, after the stillness of winter and the death of nature. Likewise, we have in Christ hope of renewed life after death, of supernatural life after this natural life.

Yellow — symbolizes the radiance of resurrection, the bright reflection of Christ's divinity. In art, gold is symbolic of divinity.

Black — reminds us of the darkness of our life without the light of faith. Physically, black is the absence of light and color; spiritually, it symbolizes the absence of the light of Christ. What sunlight is to the universe, light of faith is to our destiny.

Blue — is a symbol of courage, strength, stability and loyalty. It reminds us that Christ is our strength and support in life. He

gives us courage and stability in life's journey, especially when we encounter trials and sufferings of life, and the struggles of dying. Loyalty to Christ ensures for us everlasting life.

Orange — symbolizes the warmth of the sun and reminds us of the warmth of God's presence.

Every Easter egg has various designs. For example: sun, moon, stars, birds, heart, fruits and vegetables, flowers, wheat, spiders, animals, ladders, triangles, circles, trees, garland, crosses, grapes, bees, fish, etc.

The sun is the most ancient and widely used symbol signifying the source of light and life. The sun sends forth rays from the top of the egg to the moon which is represented in the bottom. Between the sun and the moon are countless stars symbolizing the universe.

The star is a symbol representing success. After the sun, it is one of the most popular symbols used on pysanky.

Birds are symbols which represent spring, good harvests and the "driving away" of evil. Birds are made in various designs representing roosters, peacocks, chicks and doves.

The heart is a symbol of love. It is usually surrounded with darts or other designs symbolizing generosity and goodness.

Fruits and vegetables mean good life. Common symbols used on Easter eggs are peas, cherries and apples.

Flowers represent beauty. Flower designs vary in size, shape and color. They reflect the beauty of nature.

Wheat symbolizes the main work of Ukrainian peasants. When ground into flour and baked as bread, it becomes the staple food of man.

According to ancient belief, the spider was credited with healing powers and good fortune.

The common animals designed on the Easter eggs are: horses, cows, lambs, deer and rams. Animals symbolize prosperity and wealth.

Ladders represent the ascent to heaven.

Triangles symbolize the Blessed Trinity. Forty triangles represent the forty days of Lent, the forty days of Christ's fasting.

The circle is the most significant and powerful symbol of protection. Evil cannot penetrate that which has no beginning or end.

Trees have a universal meaning for long life, good health, strength and youthfulness.

Vinky is a beautiful garland of flowers worn by girls and maidens around their heads on holidays and special occasions. Vinky (garlands) may be drawn in three circles around the egg, one

on the pointed end, one in the middle and one around the wide end of the egg. They represent birth, marriage and life.

In pagan times the cross symbolized the four corners of the earth. To Christians it is a symbol of their redemption accomplished by Christ on Good Friday.

In pagan times, grapes were a sign of good harvest. With the dawn of Christianity in Ukraine, grapes became a symbol of the growing Christian Church.

Bees are a symbol of hard workers and pleasantness. They provide us with honey for the people and they pollinate crops.

A fish represents Jesus Christ. It was a sign of identification for early Christians.

During pagan times, the net represented knowledge and motherhood. Today it reminds the Christians of Christ's reference to his followers to become "fishers of men."

School Days in Sifton, Manitoba

When the Petryk family arrived in Sifton, there was an elementary and high school there. A group of St. Joseph's nuns arrived from Toronto to operate a convent called St. Mary's Convent. This building was built by the Ukrainian Catholics in 1912, supervised by Father Jean and four Ukrainian nuns who came from the old country from the Order of Sisters Servants of Mary Immaculate. They kept orphans, ministered to the people, taught some school and catechism to the children and anyone who needed help. They tried to help everyone, whether it was a widow or widower, orphans or people who were ill. Part of that convent was destroyed by fire and the Ukrainian Sisters vacated it.

In her journal, Dr. Stephanie describes some of her experiences at St. Mary's Convent School in Sifton, Manitoba.

"In the early 20's, the Sisters of St. Joseph came to found a school here. They were a teaching order sent by the Roman Catholic Archbishop of Toronto. This is where I attended school as a day student. They had a residential school, but also took in some day students. I was one of them and there were also three or four boys. One was Wally Farion, whose father was like a patriarch in that district. He was a leader of the Ukrainians. There was also a Jewish boy whose father ran a store in Sifton. This arrangement was very good. I was very happy when I went to that school.

"I started school at the convent when I was in grade 6. The teacher taught from grades 1 to 8. Since there was nobody in grade 6, she promoted me to grade 7. That year I ended up in grade 8.

"The students were fond of Sister Marietta, our teacher. Sister Agnes, an artist, who came to Sifton for a rest, showed the students what a spiritual bouquet meant. Apparently, the Superintendent of the Catholic schools in Toronto, which had many large schools, became ill and all the students from the separate schools decided to offer him a spiritual bouquet — special prayers for his recovery. When these prayers were counted, they amounted to thousands of Masses, thousands of rosaries, thousands of ejaculations, and hundreds of Stations of the Cross. Sister Agnes was an artist and she drew a beautiful picture and all the prayers were entered into a booklet and sent off to Toronto.

"That year the grade 8 students knew that they would write departmental exams and if we passed we would not have Sister Marietta as our teacher the next year. We asked Sister Agnes to prepare a parchment and enter all the prayers which we were going to offer for Sister Marietta. She agreed to this, but we asked her not to tell anybody about it. Instead of asking the twelve students in grade 8 how much each one was going to offer, we decided since it was two and a half months before June, to attend 50 masses, recite 50 rosaries, thousands of ejaculations, and as many Stations of the Cross as we could. Suddenly the grade 8 students became very religious. If they weren't studying in class, they spent all their time in the chapel praying. We kept asking Sister if we could have more than one Mass a day. The Sisters were worried about us and wondered why we were praying so much. They felt that we should be going outside and getting some fresh air. They surmised that because we were going to write departmental exams and were afraid that we would not pass, that was why we were praying so much. After we had written our exams, we all came together in our classroom and presented this spiritual bouquet to Sister Marietta. We didn't ask the boys to pray because we thought they would never pray as much as the girls did, so we asked them for money to pay for the cost of the parchment which we presented to Sister Marietta. Sister Marietta was very happy and the Sisters, too, were very surprised that we would do something like this. When we met in Winnipeg some years later, she told me that it was the most prized possession in her life and she never went anywhere without taking this parchment with her.

"These Sisters were very good to us. In order to understand the sacrifices they made, one has to realize that they were people from the so-called upper four hundred from Toronto. They were used to training girls to become ladies and so they ended up in Sifton to teach these Ukrainian children, who knew more about making

whiskey, than they knew about introducing people or wearing white gloves; — we didn't even have any white gloves or hats!! So it must have been very difficult for them, but I think that they enjoyed it because they realized that we were very open and naive — there was nothing sophisticated about us. I am sure that often they would despair in trying to make us young ladies.

"For example, when I came to Sifton I was too small to sell things in the store, but I had another job. We had the general store which contained everything from soup to nuts. We sold glass windows, kerosene for lamps, lamp chimneys, nails, hardware, groceries, including soap and so on; food, dress goods, shoes, lumber and machinery.

"During the Depression the people used to bring eggs and seneca roots to the store and purchased what they needed. At one time we used to buy eggs for 5¢ a dozen. The farm ladies had no cases to pack the eggs in, so they brought them in pails with chop. I had to take these eggs from these chop pails and put them into cases. If they brought 60 dozen eggs and sold them at 5¢ a dozen, they would get $3.00 for them. For that money they would purchase what they needed and if any money was left over, they were given tokens which looked like 50¢ or 25¢ pieces with Petryk's name stamped on it. When they would come back next week with fresh eggs and these tokens, they could purchase whatever they needed.

"My responsibility was to count all these eggs. In summer there were many more eggs delivered by farm people. So my summer holidays were spent in the warehouse counting these eggs. Sometimes I would break an egg and the farm ladies would get angry because I had broken one egg. After hours, my brother, father and I would unpack the goods to be sold, price them and put them on the shelves. That was not very interesting.

"As I became older, I was permitted to sell things. One of the many items I used to sell was a kind of copper tubing. The people who bought the copper tubing also bought a large navy blue pot. I knew that the women used it for making bread. But often this copper tubing and pot were bought by men. And when they purchased these items, they would go across the road to a blacksmith for some special attachments. I asked my father what this was used for and he wouldn't give me an answer. However, I went to the blacksmith and found out what they used it for. It was used for making home brew — whiskey.

"At that time every farmer made whiskey. Whenever they had weddings, parties or christening, they used to entertain their guests with this homemade whiskey. Often the police would come to search

Sifton Hotel owned and operated by the Petryk family.

for whiskey. If they found the whiskey, they would fine the farmer. Especially during Christmas or holidays, the police would come unexpectedly and catch the farmers having whiskey and take this whiskey away from them.

"The police used to come to our hotel for meals. Some of the girls from the convent could not afford to go home for holidays, so they stayed at our place. The police would dance with these girls and leave the whiskey in the hall. I asked them once what they did with the whiskey and they said they would take it to the Portage la Prairie jail and the inmates would use the alcohol for washing windows. I thought that this was a very good idea and because I had to clean seventeen lamp chimneys everyday and I sure got tired of doing that, so one day when they brought several gallons of this whiskey, I took a couple of gallons and used the whiskey to clean the lamp chimneys. When my mother found out about this she didn't know what to do with me.

"In the Convent there were several girls from Winnipeg who were sent by their mothers to the boarding school in Sifton, because they knew that the Sisters of St. Joseph had a very good reputation in educating girls to become fine ladies. So we had several of these girls in the convent.

"In grade 11, I took chemistry taught by a wonderful nun who became a nun in 1911 and never heard of home brew.

"At that time there was a girl called Helen who came from Saskatchewan. She was quite a big girl and wore a satin hat lined with fur inside. She wore it for summer and winter. I imagine that in the summertime it would be very hot in that hat!

"We had a kind of "peer group" in the convent school. We didn't call them peer groups at that time. Anybody that wanted to amount to anything important tried to aspire to this peer group. So when Helen came, she wanted to belong to this peer group. To prove herself that she was eligible to join, she had to fulfill certain tasks.

"In the winter, the Sisters treated the girls who had colds with a bath, an aspirin and soaking their feet in hot water every evening before going to bed. One of the girls was Anne Pelech, a niece of Father Pelech, who had a cold and was taking these treatments. Helen came upstairs and saw what Anne was doing. After taking her bath Anne had to wash the tub with soapade, a very strong powdered detergent with lye in it. When Helen saw Anne taking a bath she asked her about the soap powder which was by the bath tub. Anne said those were bath salts you use when you take a bath. Then Helen asked her what are you doing washing your feet in the basin? Anne replied, "We have to do this every night."

"So Helen took a bath and put a lot of soapade which she thought was bath salts into the tub and started to soak her feet in the basin beside the bed. After the soapade bath, her skin was very red, almost a second degree burn. When Sister noticed her washing her feet every night in this basin, she knew that someone had suggested this to her. She told Helen "Nobody uses soapade when taking a bath. It is used for cleaning the bath tub and also, you don't have to take a footbath every night."

"One day when it was raining outside, we stayed in the classroom during recess. Since there wasn't much to do, we asked Helen to show us how to make whiskey. She told us that her father was in jail serving a sentence for making home brew. Because of that we knew that she knew how to make it.

"We asked Helen to join the peer group. She was so happy to be invited to join the peer group and started enthusiastically showing us on the blackboard how home brew was made. So, in the middle of this lesson that she was giving us, our innocent, naive Sister who taught us chemistry, walked in. She asked, "What are you doing?" I answered very quickly, "Sister, we are just going over the experiment how to make alcohol that you had been teaching us for the past week." That naive Sister believed me.

"The girls from Winnipeg wrote letters to their parents about what kind of school they were going to, where they were taught to make whiskey. The mothers were astounded that their daughters were attending a school where they were taught how to make whiskey. So the mothers came by train to Sifton to see for themselves what kind of school it was. They stayed at our hotel.

"They confronted Sister Superior who taught us grade 11 chemistry. "What kind of school are you conducting? We sent our girls here to be taught Christian living, and you are teaching them how to make home brew!" That poor Sister didn't know what home brew meant. That was the first time that she heard of it in her life.

She felt very bad about it, and, of course, we had to tell her the truth. She was a wonderful person and never punished us physically. After she had finished talking to us, we felt so guilty thinking that we would go to the depths of hell for that and never come out. She described what a terrible thing we were doing.

"I was so angry with these ladies from Winnipeg and when I was making the beds in our hotel rooms where they were staying, instead of putting two sheets for them, I put only one. They had to sleep under quilt covers. I received another scolding from my mother when she found out that I did not make the beds properly.

"The other thing that we had done which the Sisters made us feel very bad about, was the way we treated Mary, a girl from Saskatchewan, who was boy crazy. We had no use for girls who were boy crazy. St. Mary's Convent was an all girls school and we were not interested in boys at all! When Mary came to our school, all she talked about was this Johnny, whom she left working in a gas station and garage. She told us how wonderful he was and how much she loved him and so on. So we decided that we would write a letter from Johnny to her.

"I was the "postmaster" for the convent and always brought the mail for the Sisters. The mail came in by train at 6:15 p.m. and sorted out into the boxes. About 7 o'clock in the evening I would go to the post office and pick up the mail and deliver it to the Sisters. The Sisters would open the letters to the girls, censor them and give them to the girls at the first recess next morning. We composed a letter from this Johnny to Mary. Of course, I mailed this letter and Mary received it the next morning. When she got the letter, she ran downstairs holding it in her hand. We were running after her and asking, "Mary, what's in the letter?" We already knew before hand what news was in it because we had written the letter. Mary was so happy to receive this letter; she answered it right back. This went on for about three or four letters. We didn't know whether we could keep this up any longer. She kept answering these letters to Johnny, but we couldn't get a hold of her letters. They were mailed by the Sisters. After that, we stopped writing and the Sisters found out what we had done. Again the Sisters made us feel guilty, not by punishing us, but by telling us how terrible it was what we did. Again we thought that for sure when we died that we would go to hell.

"The Sisters were very intrigued by the Ukrainian culture. We met at the hall, had sing-songs, held concerts and had Christmas parades and pageants. They learned about our twelve dishes that we had at Christmas time.

"In grade 11, we had to study a play called, "She Stoops to

Conquer," by Oliver Goldsmith. It was supposed to be one of the first English plays that had been written by a famous author. At that time in the 30's, some parts of the play might have been questionable, such as the language, certain expressions and acts on the stage, etc.

"The play starts off with two men going out into the country from London, seeking a particular lady, in order to win her love and get married to her. The first scene shows them in an inn drinking and talking about different things, including their mission and the purpose of their coming into this particular part of England. Nowadays it would be natural and also televised. But in the 30's, it was a bit questionable whether it would be acceptable by nuns who had entered the convent in 1912 and were very straight-laced. However, we decided if the Department of Education wanted us to study it, then it would be all right to present it on the stage for the Sisters.

"It was a custom with the Sisters to celebrate St. Joseph's Day, (their patron Saint) and St. Patrick's Day with special solemnities. It was also a custom that the students held a concert in the evening of St. Joseph's Feast Day. We started preparing for this play secretly, borrowing some of the Sisters' clothing for costumes. I remember going to my father's store for some heavy brown paper and shoe polish to make tall hats for the two men. The students worked very hard preparing this play. I was the producer of the play. Every year the Sisters looked forward to these skits or plays which the students put on on St. Joseph's Day. All the Sisters would be invited and also the parish priests from Sifton and Dauphin.

"When we started this play, the Sisters looked at one another and were wondering what to do. After the first act, they got up and walked out. The priests and the people stayed until the end of the play and enjoyed our performance. Next day Sister Superior spoke to us and asked why we chose this play. We told her if the Department of Education wanted us to study it and she was teaching it, we felt that it was proper to play it on the stage. We then realized the simplicity and spirituality of those nuns. We became aware how much we embarrassed them."

Stephanie's Last Days in Sifton, Man.

"Zurov — The artist."

"Before I begin telling my life history at the University of Manitoba, I wish to relate two memorable events in my life: first, my acquaintance with a Russian artist named Zurov, and, second, my experiences with the Ukrainian pioneers in Sifton.

"During the 1930's, when I was about 14 years old, I became acquainted with a man whom I thought at that time to be very old. He had gone through a very hard life, escaping from Russia after the Bolshevik Revolution and going through Siberia, down East, through Asia, India and ending up in Vancouver and, finally, in Sifton, Manitoba. The reason why he ended up in Sifton was because there had been a Russian monastery just two miles west of this village. I remember vividly when he came to our general store one day where I was doing some homework in chemistry. He offered to help me with a problem. He spoke half Russian and half Ukrainian and I spoke in Ukrainian and English, and that is how we conversed together and got along well. To me, he looked very poor and lonely. I remember him coming to our store with his shoes tied with binder twine, because he had no money to buy shoelaces. On several occasions I gave him shoelaces or other small articles from the store without asking my father's permission.

"Then, as the days progressed, not only did we talk about chemistry, we talked about history, art and many other things. Sometimes, I felt so sorry for him that I would bring him over to our hotel where we lived, for meals. My mother was very kind in giving people meals who could not afford to buy food. After awhile, she got tired of having to entertain people. She was a very proud woman and whenever I brought anyone to the house, she felt obliged to put on the white linen tablecloth, the best dishes and have extra special food.

"She would often ask, "Why do you bring him for supper?" But I always persuaded her that he was poor and needed the food. After we had supper, we would gather in the living room and he would teach me how to play the piano. He would play the violin that belonged to my brother. It wasn't a very good violin, but to me the sounds that came from it were wonderful. Then, he talked about classical music. At that time I almost adored him, because it seemed that he knew more than anyone else I had met before.

"One day while I was emptying a wooden box of prunes, Zurov, the Russian, asked me if he could have this wooden box. I said "sure". He took that box home and in a week's time he brought me a small jewellery box that he had made from this prune box. He painted it so that every side had a different scene. I treasured this box and I still have it in my possession.

"One day he showed me a picture of a family — a young woman with a man standing beside her, and three children near them. She was sitting on a chair and the smallest child was on her knee. He then told me his life history.

"Apparently he belonged to royalty — the Russian royal family and was in love with this particular woman. He said that when the Russian Revolution started, his life was in danger and so was his fiancee's life, the girl that he loved. However, there was a Jewish boy who had a business and he offered to help Zurov get his freedom and escape from Russia. Unknown to Zurov, his girl friend promised to marry this Jewish businessman, if he would help Zurov to escape from Russia. And, over the years, this Russian Zurov travelled through Siberia, India, China and Japan and landed in Vancouver. So, from 1918 until 1930, he was travelling through different countries until he reached Sifton, Man.

"He became acquainted with Father Pelech and painted a portrait of him. He also painted St. Nicholas and donated it to the Ukrainian Catholic Church in Sifton where it still stands. My parents got to know him better and became very friendly with him. They realized what a wonderful person he was. They really wanted to help him and from time to time they would give him clothing, shoes, mitts, stockings and jackets, etc. He was very thankful for this and painted an oil painting of Jesus praying in the Garden of Olives, where Judas had betrayed Him. This oil painting is still in my possession.

"The second point, I want to relate, is how much I learned about our pioneers in Sifton while I was working in the store. During the winter the people would come into the store and while waiting to get their wheat milled into flour, they would come and talk about their families and different experiences they had in life.

The Maksymetz Family

"Many Ukrainian pioneers settled in the Sifton area. One of the families that I would like to mention is Pauline and Jacob Maksymetz. They came to Venlaw, located about nine miles west of Sifton. In 1982, the Maksymetz family held a reunion and published a book on this occasion. Jacob Maksymetz came to Canada with his wife and son on the SS Bulgaria on April 24, 1898. One week later they arrived at Sifton. Jacob and Pauline were heartily welcomed by the Hupalo family and were invited to stay at their home until Jacob located a homestead.

"Within a few days after his arrival, Jacob obtained supplies and was anxious to embark on his search for a suitable location to start his dream of farming in this great new land. Pauline was apprehensive. The bush was very dense. What if Jacob got lost? She silently watched him as he followed the trail away from the Hupalo's house. Jacob knew the task ahead of him was one of the most important decisions he would ever have to make. He must pick

the very best site for his future farm. He marvelled at the untouched wilderness of all the tall sturdy trees. He made frequent stops to check the soil along the Indian trails and surveyor's marks which he followed throughout the rural municipalities of Dauphin and Gilbert Plains. Patiently and tirelessly Jacob continued on. He must make the perfect choice. After two weeks of wandering and searching, Jacob wondered if he would ever find exactly what he was looking for. Perhaps he was being too particular. Perhaps such land did not even exist in this area as the agents had promised. Jacob now, once again, examined the soil. He squeezed the black soil in his fist — it was not too heavy — yet not light and sandy as was much of the land he had seen. Hastily he grabbed his shovel and began to dig. There was plenty of the black soil and beneath it there was a thicker layer of a clay base. Excitement mounted within him. The soil was ideal. He had found the location for his future farm, their home. He hurried back to the Hupalo's farm with the good news for his wife, Pauline. The land he had selected was purchased on June 7, 1898 for $10.00, according to the Homestead Grant Register. The homestead Jacob chose is one of the higher assessed lands in the rural municipality of Gilbert Plains. Jacob was anxious to start working on his new land, but the first task at hand was the building of a home. A high spot was located and soon the trees were pulled and the logs hewed. Jacob walked to Dauphin, 30 miles away — purchased the building materials, two window panes and a bag of nails. Pauline and the children joined him on the return trip. Soon they arrived at the site of their new home. Jacob proudly displayed the productive soil he had so carefully sought out. Pauline surveyed the thick wall of trees that surrounded the tiny clearing where Jacob had neatly piled the logs in readiness for the building of their new home. There was so much work ahead of them. Jacob smiled at her expectantly. He had worked so hard and long, preparing for their house to be built. Yet the hope and determination still shone in his blue eyes. She returned his smile, "it is an excellent spot." The following night they lay beneath the shelter of the trees and the immense blackness of the summer sky. It was not the most comfortable of sleeping accommodation, yet Pauline and Jacob slept soundly for the day's work had been hard. A clap of thunder sounded through the treetops and roused them from their sleep. Lightning illuminated the night sky. The children began to cry with fright. The heavens seemed to open and torrents of rain pounded through the cover of trees. Pauline scrambled from her makeshift bed and stumbled about in the dark. She finally located her washtub near the skeleton structure of the hut and quickly returned to invert

it over the wailing baby, John, within minutes his crying had subsided and he slept peacefully once more with the rain tapping a rhythmic lullaby over his head.

"In a few weeks the hut was completed and Jacob and Pauline Maksymetz proudly examined their new home. The walls were carefully plastered, the roof had been covered with sod and the plastered clay floor was smooth and hard. The furniture was not elaborate. For the time being, wooden blocks would be used for chairs, and a bunk was made by attaching huge poles in two walls in the corner, supported by one leg. One night the family was again awakened by a midnight rainstorm. The rain mercilessly drove down on the sod roof. Recalling the night under the trees, Pauline and Jacob chuckled and were thankful for the haven the new home offered them. The rain lulled them back to sleep. Suddenly the world seemed to have fallen in. Amid a tangle of legs and bed clothes, Jacob and Pauline found themselves on the cold floor of their hut. As Jacob lit a lamp, Pauline noticed the sticky yellowish mud which clung to their white nightdresses. They looked up in dismay to see the rain seeping through the sod roof. The clay floor had been soaked causing the leg of the bunk to settle into the muddy clay. The bunk and linens all lay in a heap on the muddy floor.

"The farming enterprise that Jacob Maksymetz began with $300.00 — his first purchase was two oxen and a cow. The first summer Jacob and Pauline worked side by side, to scrub and break three acres of land and to build a barn. Money was scarce and Jacob often worked for other, richer and more established farmers. Payment was often received in livestock, calves and piglets, as well as cash. Jacob often returned home from his various job ventures with stories to tell. With his oxen he often made the two-day trip to Dauphin to purchase the necessities for himself and his neighbors — coal, oil, matches, yeast, flour, salt, etc.

"In 1900, the railroad was built through Gilbert Plains. It was a great convenience for the village of Gilbert Plains which was established in 1901, as a much closer place to do business from the Venlaw settlement.

"When he had two more sons, it was necessary to buy more land. He got another quarter for 9 payments of $80.00 per year. More and more scrubbing and clearing! Jacob and Pauline worked together — scrubbing, sewing, haying, stooking, harvesting and threshing. Pauline still found time to plant a huge garden. She was well-known for her generosity in sharing the products with others, especially with her cucumbers. Jacob's labors were also well rewarded, with plentiful harvests of wheat, oats and barley. Many

a time, Jacob would lend other poor and new farmers, seed in the spring and did not take repayment until after the harvest was in. He often gave straw away for feed at no charge. The Maksymetz's were known throughout the community as a people of good heart and generosity. Their hospitality extended throughout the community and their home was a happy and lively meeting place for the pioneers. The pioneers who were there from many villages in the old country, would gather and share their news, jokes and stories.

"Jacob believed work was a source of good health. Even in his old age he kept busy gardening and helping with the chores. He was interested in keeping up with current events and enjoyed listening to radio programs and reading newspapers. He read without glasses — until he was in his 90's. Attending church services weekly remained important to Jacob. He would ride horseback to Mass at the age of 85. During all his life he enjoyed singing, carolling, dancing and parties. Jacob was a gentle and kind man and was well-loved by everyone. On May 2, 1959, at the age of 94, Jacob died following a short illness. He was buried in Venlaw, in St. Michael's Cemetery, where he had helped to build the church."

Following is a tribute to Jacob Maksymetz by one of his granddaughters, Olga Lukey. This is what she said:

"What do I remember most about my Gido? His hair — white and fluffy like the clouds above. His eyes as blue as the sky and twinkled like stars. The wrinkles on his face like the furrows he had ploughed. His kind and gentle voice like a soft breeze. His hearty laughter and humorous ways, the many times I ran over to see him — at times he was hard at work. If not, he would be lying on a long wooden bench, with his head propped on a wood armrest, having a rest or nap, sometimes gently snoring. I remember Gido slowly walking up the stairs, the click of him unlatching his trunk — that is where he kept all his goodies. I remember him coming down the stairs and in his work-worn and calloused hands he would have an apple for me, although the apple would sometimes be wrinkled from age. It tasted oh so sweet because Gido gave it to me. The happiest moment was when Gido gave me away in marriage. I was so proud when he walked me down the aisle. I'm sure I was the only granddaughter Gido gave away in marriage. Thank you, dear Lord, for blessing us with such a great Gido."

The second son of Jacob Maksymetz was John Maksymetz, who was born in 1897 in Sawkaw, Galicia, and came to Canada with his mother and father. He attended school in District #1165. The daily attendance register of 1907 shows John in Grade 1. He

was in school for 62 days of the year. Children at that time were asked to stay home and help with clearing of land, chores and other menial tasks, too numerous to mention. After several years of schooling, he stayed at home to help his father with farming. His first wife was Mary and on November 2, 1920, John and Mary bought their first farm for $7375.00 with a deposit of $500.00. The first payment was made on December 15, 1920, and the balance was to be paid over the next five years. On September 20th of the same year, records show that John and his brother Max, with the help of their father, bought one of the first mobile gas threshing units; a Beaver tractor for $425.00 and a Waterloo Bay threshing machine for $590.00. During the Depression he went down East to work and came back in 1942 and continued farming. He was also employed as a carpenter with the RCAF in Dauphin, building an airport hanger. He purchased more land and kept on farming. In 1952, his wife, Mary, died. In 1957 he remarried to a Mary Lysak. Mary Lysak was a widow of George Lysak. George Lysak was the Chairman of the School Board of War End School. This school was 10 miles from Insinger where I had first taught. Mary Lysak was very good to me and I met her again in the 1980's after she became a widow, as John Maksymetz had died.

"This is a summary of some of the pioneers around Sifton. It was typical of most of the pioneers to work very hard. They were moral, honest and helped build the Canadian west which I knew so much about because I was born and have lived all my live in the Canadian west."

Extracurricular Activities

"In Sifton, at that time, there was a Roman Catholic, Ukrainian Catholic Church and a United Church. Father Michael Pelech, who served the Ukrainian Catholics could not celebrate the Divine Liturgy every Sunday because he had other parishes to look after.

"Likewise, Father Orlinski of the Roman Catholic Church worked very hard and could not celebrate Mass every Sunday because he had to attend to other country parishes. So the two priests alternated. Father Pelech would celebrate the Divine Liturgy in the Ukrainian Catholic Church one Sunday, and Father Orlinski would celebrate Mass in the Roman Catholic Church the following Sunday. All attended Mass one Sunday in the Ukrainian Catholic Church and the next Sunday in the Roman Catholic Church.

Father Pelech celebrated Mass at the Sisters' Convent every morning. Although the Sisters did not understand the Ukrainian language, they did learn the responses to the Mass and sang and prayed in Ukrainian. So did the girls. When we went to the Polish church, the people sang in Latin, so, too, we sang in Latin. The Polish people had a church choir and some of the girls who were Irish were trained by the Sisters to sing in the choir. So we were singing Christmas carols in Latin, Polish and English. There were five O'Reiley girls from Flin Flon and The Pas who always stayed for Christmas. They, too, sang carols in Latin, Polish and English. After midnight Mass, they stopped at our place and mother would always have a meal ready, so we had a real Christmas party after midnight Mass.

"I also learned a lot by working in the store during my holidays and after four o'clock. First, I was taking out the eggs from the chop pails and then later I was permitted to sell at the counter. My father and brother Joseph worked in the store, but they did not like to sell material for dresses or women's clothing. So it was my job to sell material for dresses. I recall some customers used to say, "You know I am rather big. Three yards won't be enough for me. How about putting in just another quarter of a yard?" A yard of cotton material sold for 10¢. Almost always I did that favor for them without thinking that I was cheating my father. I just felt sorry for these women. They were nice people. I learned a great deal just by listening to them.

"During the fall and winter, the farmers would come in from many miles around to get their wheat ground into flour. When the lake was frozen they would cross Lake Dauphin with their loads of wheat. They would bring their wheat to the mill and wait to have it milled into flour. While they were waiting, they would come to the store and do their purchases. Some sat around telling stories, others went to the beer parlor to quench their thirst. It was very interesting to listen to them talk. Some would bring with them salted pork, sometimes whiskey and bread from home, or they would buy sausage and bread at the store as their lunch. I discovered how hard they worked and what difficulties they had in the beginning. I recall one man telling how he left his wife and children at home to look for a job on the railroad. He had a farm but no machinery to work with. He went from Sifton to Dauphin and later to Langenburg, Saskatchewan to find work on the railroad. He worked all summer and when winter came he returned home with a railroad tie and a rail. This is all he got for his summer's work."

Persons Who had Influence on My Life

"First there were the Sisters in Sifton, especially Sister Gerarda. She was a wonderful, beautiful, very talented, very well educated lady, but very humble and modest. She never gave us a bawling out or scolded us vigorously. She talked and talked to us and made us feel guilty, which was more than a physical punishment. She told us how uncharitable we were towards Helen, Mary and others. She was the one that influenced me the most.

Sister Gerarda of St. Mary's Convent, Sifton, Man., with Father Pelech's nieces Catherine and Anne Pelech.

"The next person who had a great influence on me was Father Michael Pelech. He completed his seminary training in St. Boniface, Manitoba. He was the first Ukrainian Catholic priest to be ordained in Canada in 1918. He was a pioneer priest who worked very hard among Ukrainian Catholics, first in Winnipeg and surrounding areas like Gonor, Selkirk, and later in the Sifton district. During World War II he became a Major in the Canadian Army. After the war he was stationed at St. George's Parish in Saskatoon, Saskatchewan. He later became a Chaplain to Sisters Servants of Mary Immaculate at Ancaster, Ontario, where he died. I admired him very much for his personality and his concern for the Ukrainian people. Whenever he thought that something unjust was being done to the Ukrainian people, he would write to the editor of the Dauphin Herald in defence of his people. His articles were wonderful to read. He was

one of the first people to defend his people and write letters of protest to Canadian newspapers and magazines. He never had very much money because the people were poor and could not afford to pay him very much. He worked very hard but not for monetary gain or popularity.

"Another person who had influence on my life was Mr. Vincent Poloway. He came to Canada when he was one year old and grew up in Sifton, Man. He became a school teacher and taught in the area. Later, he became interested and associated with the Wheat Pool. He was the one who had influenced me politically and nationalistically. He persuaded my father to pay half of the cost of the reports of the debates in parliament at Ottawa — "Hansard." He would read them and so would I. We always debated and discussed them in our spare time. Because I admired him, I became interested in politics and followed the political life in Canada. He was a socialist and felt sorry for all the poor people and tried to help them.

"There were other teachers interested in politics. One of them was Judge J. Solomon. When he was a teacher he would come over and discuss politics with us. Then there was Al Kotyk. Eventually, he became a dentist and later a Professor of Dentistry at the University of Manitoba. Mr. Genik, a high school teacher, would also come over and talk politics.

"Mr. Vincent Poloway, Al Kotyk and J. Solomon, teachers, and cousin Peter Huyda and I had political meetings often. In the 30's during the depression we were forming a political party called, Humanistic or Co-Operative Capitalism, and we finally called it "Co-Operative Federalism. The tenet or principle or dogma of this party was — all people could earn as much money as possible, providing this was done honestly and honorably; but, after they died, all their assets, or all their money, would go to the Federal Government to be used for governing Canada. Remembering that there was no Canada Pensions, Unemployment Insurance, Family Allowance, Social Welfare, Medicare, etc., and none of us paid Income Taxes during the depression, the government would dole out this money or wealth that it inherited, to do what needed to be done for all Canadians — e.g., build roads, and pay the members of Parliament their salaries. If our idea had been adopted in 1932, perhaps now, we would not have to worry about deficits or Income Tax.

"A girl by the name of Mary (Marynia), who came from the old country, impressed me very much. Before coming to Canada, she had worked for the priests there. The priests were well-to-do

and entertained people who were educated and sophisticated. She was an excellent cook. She would make fancy cakes and prepare all kinds of delicious meals. When she came to Sifton, she taught us how to bake fancy things. My mother was always very busy, so it was Mary who looked after us, putting us to bed and telling us stories about how we should behave.

"Mr. Farion was another person whom I highly respected for his leadership qualities. We used to call him "Old Man Farion." He arrived in Sifton before 1900 and settled there. Although he did not know how to read and write, he was a born leader, very industrious and clever. His brothers and sisters and friends settled on the farms. He decided to start a business by opening up a general store. He had a post office in the store; he was a grain buyer in the elevator, and then, eventually, he built a hotel, which my father purchased from his son Michael. Rumors were that he became a millionaire twice in his life.

"First, he sold many things to people who were settling on the farms and needed supplies to build their houses and barns, and machinery to work on the land, etc. As he became a much bigger businessman, he had his oldest son helping him. One of the elder sons upon whom he depended, did all the ordering. As the money was coming in, this son was supposed to take the money to a bank in Dauphin and pay the firms in Winnipeg who sent all the goods. All of a sudden "Old Man Farion" was accosted by people who said that he had not paid for these goods that he purchased from them. Suddenly he was bankrupt. He dismissed his oldest son and just worked with his younger son, Michael.

"Michael was a different person and married a clever woman. He helped his father run the business and soon the father became wealthy again. It was from Michael that my father purchased the hotel and other businesses owned by the Farions. Michael moved to Saskatchewan to run hotels. "Old Man Farion" had some influence on me because it was always pointed out to me how industrious and clever he was, in spite of the fact that he had no formal schooling.

"I recall one unusual experience I had driving a Model T Ford for the first time. We had a gas tank in front of the hotel and my mother asked me to fill a customer's car with gas while he was having a beer in the beer parlor. I went to fill the Model T Ford with gas. Then I thought to myself, "Gee, it would be nice to drive it." I cranked it up and started to drive it. Since the town was not very big, I kept driving the three or four blocks around the town. When the farmer finished drinking his beer, he went outside and

found no car. All of a sudden, I came back with his car. Mother got very upset. The farmer got upset too. They asked me to stop, but I didn't know how to stop the car. But I slowed it down and the farmer jumped in and showed me how to stop the car. I never heard the end of that from my family. I suppose they considered me to be a very mischievous person.

"During the Depression we had four of my uncle's sons staying with us during the summer holidays. They lived in Winnipeg and when they finished school they would come to our place because they were short of coupons for food and clothing. They helped us with the business and in turn they had lots to eat, since there was plenty of food around Sifton. We enjoyed them very much. One of the oldest boys was named Michael. He wanted to find a job, but there were no jobs around. He stayed with us and developed a stomach ulcer. At that time in the 30's, there was no treatment for ulcers except surgery.

"I was always interested in treating people. I heard some place that to heal an ulcer you should take a mixture of kerosene and turpentine and put it on the abdomen. Once a week on Saturday evenings, we were allowed to go to Dauphin to see a movie. When we went to the movies Michael would come along, but he suffered much pain. When we came home one night, I told him about this treatment. We went to the store, got an old dish rag, soaked it with kerosene and turpentine and put it on his abdomen. Needless to say, I cured this ulcer because the burn on his abdomen was so terrible, that he had more pain from this burn than from the ulcer itself. Again, that was another time that I heard from my mother.

"When I was finishing grade 12, the question came up, "what should I do after I finish high school?" Of course, I already had my mind made up that I wanted to become a doctor — I wanted to study medicine. My parents did not encourage me, especially my father, because he wanted me to stay at home and join the business with my brother, so that the family would become wealthy. I was not interested in wealth or money, I was only interested in studying medicine. My brother encouraged me and said if Dad could not afford it, then he would give his money "so Stephanie can go and continue her studies." It was decided that I should apply for Pre-Med in Winnipeg. If I should be accepted then I could continue my studies. It so happened that I was accepted and my brother was willing to pay for my tuition. I want to underline how wonderful my brother was. He never spoke much. He was very conscientious, industrious and hardworking and wanted to help me.

"At one time there was talk about buying a fur coat or some

kind of warm coat, because I was always cold. My brother said, "Yes, it's very cold to stand and wait for streetcars on Portage and Main in Winnipeg, which is the coldest place in Canada in the wintertime. We should get Stephanie a fur coat. If you don't have any money, please use my money." He did not have a very adventurous life. He died from high blood pressure at the age of 42 years in 1954, for there was then no treatment for high blood pressure.

"When I was to begin my university studies in Winnipeg, my father took me to the place where I was to stay — a widowed friend of my mother's — Mrs. Hromada. Since I was to be on my own in Winnipeg, my father and mother were very worried about me. My father took me to a restaurant for a meal. Across from the table where we sat were some ladies who were smoking. My father said to me, "You know, I would rather see you drunk than smoking." That was in 1934. I was reminded at that time what the public opinion was of women who smoked. As a result of that particular remark, I never smoked in my life."

B.A. graduates of St. Mary's Academy, Winnipeg, Man. Third from the right is Stephanie Petryk.

History of Medicine

Introduction

Sickness and suffering are as ancient as mankind. As far as we can determine or surmise disease, the universal cause of sickness has existed since man lived on earth. Hence man, from the earliest times, searched for remedies to remove suffering and prevent illness. Thus, of all natural sciences, medicine probably has the closest relationship to man.

The story of the development of medical science from its earliest beginnings up to the present time covers many centuries. This story of the evolution of medicine is one of the most fascinating and colorful chapters in human history.

Primitive Medicine

From very ancient times there have always been individuals who took a special interest in the ills of mankind and who sought remedies to treat them.

The early savages believed that illness was the work of an unfriendly demon or a form of punishment inflicted by an angry god.

Attempts to rid the body of disease consisted of making sacrifices intended to propitiate the offended deity.

One remarkable point about the primitive medicine men is that they were concerned about healing the whole sick person — his body and soul.

Babylonian, Assyrian and Egyptian Medicine

Medical historians are inclined to believe that scientific medicine began where the ancient kingdoms of Sumeria, Babylon and Assyria were located. Clay tablets bearing cuneiform signs and seals used by Babylonians about 3000 B.C. can be found in some museums. In the Louvre, at Paris, there is a preserved stone pillar on which is inscribed the Code of Hammurabi, an early king of Babylon (c. 1955-1913 B.C.). This code includes laws pertaining to medical practice.

The ancient Egyptians played an important role in the early development of scientific medicine. Medical practitioners in Egypt knew about and kept a record of 250 different illnesses. The ancient Egyptians were familiar with nearly 700 drugs with which to treat various kinds of sickness.

Egyptian physicians were skilled in surgery as well as medicine. For example, they held broken bones together with wood splints padded with linen, or with splints made of linen wrappings, plaster or gum. These devices were no doubt the forerunners of the present day plaster cast.

The skill of Egyptian physicians went even further. They knew how to control excessive bleeding by means of wrapping linen bandages and they were familiar with surgical stitching. They were remarkably well-informed about human anatomy as well.

Egyptian medicine had another aspect, that, by modern standards was quite progressive. This was specialization. Their doctors were not only general practitioners but also, they were experts in a single field.

Traditional Medicine and Surgery in the East

India

Indian medicine is ancient, possibly going as far back as 2000 B.C. However, ancient Hindu medicine reached its zenith in surgery. The Hindus knew all ancient operations concerning excision or incision of malignant organs of the body. They had all kinds of surgical instruments for performing these operations.

Three great periods characterize Indian medicine: the Vedic (to about 800 B.C.), the Brahamanic (about 800 B.C.-1000 A.D.), and the Mongol (from 1000 A.D.). The Brahamanic period represents the best in Indian medicine; it is characterized by good medical education and fine hospitals.

China

The Chinese had a system of medicine way back in the third century B.C. The practice of acupuncture dates from before 2500 B.C. and is peculiarly Chinese. This procedure is still practiced today and acupuncture clinics have been established even in many European cities in response to demand.

Japan

The Japanese practice of medicine was influenced by the Chinese and European peoples, such as the Portugese, Dutch and German. As a result, Japanese medicine today is westernized and competes with medical schools of Europe and America.

Early Greek and Roman Medicine

There is little doubt that ancient Greece inherited much medical knowledge from the Babylonians, Egyptians, Hindus and Chinese. However, later the Greeks made significant contributions to the scientific advancement of medicine. Asclepius, who lived about 1200 B.C., is said to have performed many miracles of healing.

Despite his mythological background, Asclepius is considered the first Greek physician. Temples were built in his honor throughout Greece, generally on the tops of high mountains and near running streams or spring waters. The sick, crippled, and blind were brought to his temples for treatments, first bathing them in the temple waters, then making an offering to the god, and finally, lying them down to sleep. Sleep was the climax of the treatment, for it was thought that cures were revealed in dreams. Diet, baths and exercise played their part in the treatment, and it would appear that these temples were the prototypes of our modern health spas or resorts.

The temples dedicated to Asclepius were always inhabited by many snakes, since reptiles were supposed to aid the god in his healing work. Among ancient peoples, snakes were often associated with the treatment of ills; even today, snakes entwined about a staff with two wings on top form the design of the caduceus, the symbol of the medical profession.

The Greeks believed that the universe is composed of four elements — fire, air, earth and water. Thus Greek medicine set forth the doctrine of the four bodily humors — blood, phlegm, black bile and yellow bile. As long as these remained in equilibrium, a person enjoyed good health; sickness resulted when they became out of balance. To treat an illness, therefore, it was necessary to try to restore the humors to their equilibrium. The theory of the four humors persisted in medicine for almost 2,000 years.

Hippocrates

The Greek contribution to scientific medicine was principally the work of the famous Greek physician, Hippocrates, frequently known as the Father of Medicine. Born on the little island of Cos about 460 B.C., north of the island of Rhodes, Hippocrates is generally credited with having laid the scientific basis of medicine in the Western World. His beliefs were preserved and translated into many languages. The major portion of his medical knowledge has come down to us this day, gathered together in a collection of books called the Hippocratic Collection (or Corpus).

Hippocrates rejected the mythological approach of Asclepius to the treatment of sickness and substituted methods that in no way relied on rituals or myths. He did not believe that diseases were

caused by the anger of the gods, but he believed that they were a natural process and should be studied as such and made research to remedy their causes. He believed that every disease has its own nature and arises from external causes. He maintained that each patient would react to a disease in his own individual way and that if the cause of an ill could be found, the trouble could then be cured.

Hippocrates obtained his medical knowledge and experience about illnesses by observation. During his time it was forbidden in Greece to dissect the human body, and so he had little chance of learning about the body's internal structure. Hundreds of causes of illness came to his attention and he made detailed diagnosis and records of each, noting the symptoms of specific ailments, the treatments given, and the results of the medications. He laid much stress on diet and the use of few drugs. And he was always very honest and objective in sharing his medical experiences.

Hippocrates did not limit his medical work to medicine only: he was also much interested and involved in surgery. He shared his knowledge freely with others who were in the medical practice.

Being a teacher of medicine and a practicing physician as well, Hippocrates gave a great deal of practical advice to medical students. He also set down a whole series of rules on medical ethics for his students governing their relationships with their patients.

It is a tribute to the genius of this Greek physician that much of the medical knowledge he taught is still adhered to by doctors today. His code of ethics is summed up in the famous Hippocratic oath of the medical profession, which has been adopted as a pattern by medical men throughout the ages and is still used during the graduation ceremony at many universities and schools of medicine.

The Oath of Hippocrates

"I swear that I will look upon him who shall have taught me this art even as one of my parents. I will follow that method of treatment which, according to my ability and judgment, I consider for the benefit of my patients and abstain from whatever is injurious or wrong. I will give no deadly medicine to anyone if asked, nor suggest any such counsel, and especially I will not aid a woman to procure abortion.

With purity and holiness I will pass my life and practice my art . . . Into whatever houses I enter, I will go into them for the benefit of the sick and will abstain from every voluntary act of mischief or corruption . . .

Whatever, in connection with my professional practice or not

in connection with it, I may see or hear in the lives of men which ought not to be spoken abroad, I will not divulge, counting such things to be as sacred secrets . . ."

About 300 B.C. Alexandria became an important medical center. The outstanding names were Herophilus (an anatomist) and Erasistratus (a physiologist), who both learned much from human dissection. Dissection was not generally permitted until the 14th century A.D. This restriction had an inconsistent effect on medicine for a good number of centuries.

Generally, the best medicine during the rise and the spread of the Roman Empire was Greek in origin. The Romans were superb sanitary engineers. In matters pertaining to public health, Romans set a great example to the world.

Galen (130-201 A.D.)

During the early centuries of the Christian era, Greek doctors thronged to Rome and among the most illustrious of them was Galen. Next to Hippocrates, he is considered the greatest physician of antiquity. He was not only a fine physician, but also a superb anatomist and physiologist.

Galen began his medical career in Rome, but later he travelled widely through the Mediterranean region studying medicine. To obtain more skill in the medical profession, he attended the medical school at Alexandria, Egypt. During the time, this city was a famous cultural centre and had an excellent library and museum. Like Hippocrates, he acquired much of his medical knowledge through personal observation and study.

Settling in Rome in 164 A.D., he became quite famous for his medical science. He laid stress on the value of anatomy and he virtually founded experimental physiology.

Galen also ventured into the field of mental problems. In fact, he became so experienced in handling patients with mental disturbance that he is sometimes considered a pioneer in psychosomatic medicine. By experiment he proved that the arteries contain and carry blood. Galen's views on medicine, whether they were right or wrong, remained in practice for almost 1,500 years.

Medicine and the Bible

On matters of public health, the Bible, specifically Leviticus Chapter 13 and 14, contains superb emperical advice; in connection with 'leprosy,' for examples, such things as isolation, the disinfection of houses, and the burning of infected clothing are mentioned. Other Biblical references of medical interest include circumcision (Genesis chapter 1: 17; Exodus chapter 4), and the treatment of fractures

(Ezekiel chapter 30). The Book of Sirach, which praises both the physician who eases pain and the druggist who prepared herbal medicine, contains the famous exhortation: "Hold the physician in honor, for he is essential to you, and God it was who established his profession" (38. 1).

Christian Contribution to Medicine

With the fall of the Roman Empire, learning was no longer held in high esteem and, as a result, intellectual activity in Europe practically came to a stand still. For almost a thousand years the pursuit of knowledge remained inactive. This was also the condition of science and arts in the Middle Ages. The only places where learning was pursued to a respectable degree were in certain monasteries.

The Christian Church took special care of the sick and the aged in nursing homes. The Church also preserved and transcribed the classical Greek medical manuscripts. Monastic Orders kept medicine alive, but were not involved in its development.

Among the early Christian doctors were the famous twin brothers, Cosmas and Damian, known as wonder-workers because they performed miraculous cures. They were martyred in Cilicia about 303 A.D., and were later proclaimed by the Church the patron saints of medicine. Their feast day is observed in the Byzantine Rite on July 1.

During the Middle Ages, medical practice consisted mostly of prayers, penances and the use of religious relics.

Arabian Medicine

After the fall of the Greeks and Romans, the Arabs inherited the wealth of learning left by these two cultural nations. Later, the Arabic world became a sort of bridge linking what these ancient civilizations had to offer and made basic contributions to medicine themselves. Most noted of the Arab medical experts were Rhazes and Avicenna.

Avicenna (980-1037)

Avicenna was the greatest of all Arab physicians. He has often been called the prince of physicians. He was an all-around scholar, but medicine was his greatest interest and it was in that field that he achieved his lasting fame. His most noted achievement was the compiling of a medical encyclopedia, THE CANON, which described all the then-known diseases afflicting human beings. It was considered the physician's bible. His book also contained a

description of the drugs known to be helpful for the illnesses of his day.

The Arabs built and maintained excellent hospitals, doing much pioneering work in the care of the sick and disabled. Their finest hospitals were located in Cairo, Egypt. Here, men and women were cared for in separate wards. There also were separate wards for surgical cases, for diseases of the eye and for patients suffering from certain types of fever. Arab hospitals were also places for medical research and schooling. They were equipped with extensive libraries and had famous doctors who lectured to medical students.

Salerno

In time, the medical knowledge, which the Arabs inherited from the ancient world and that they themselves developed, gradually came into Europe. Medical experts formed isolated groups and established medical centers. One such famous medical center was founded in Salerno, Italy, in the ninth century. It was the first medical school to set up a series of requirements for those wishing to study medicine as a career. This school was also the first to award degrees certifying that a definite period of medical study and experience had been completed.

The requirements for entering the Salerno School of Medicine were much similar to those of modern medical schools. Students had to study at the school for five years, after which they were required to serve one additional year in the hospital putting their knowledge into practice under the watchful eye of an experienced doctor. This practice is somewhat similar to the present-day policy of having graduate medical students serve a year of internship in the hospital. Towards the end of studies, a Salerno medical student had to pass an examination and take an oath similar to the Hippocratic pledge. After this he was permitted to call himself 'doctor' and to practice medicine. It is also interesting to note the term 'doctor' was first used at the Salerno School.

The Salerno School of Medicine flourished up to 1811, a period of almost nine centuries.

Reform and Revival in Medicine

The Renaissance opened a new horizon for medical science. Among the many distinguished Renaissance medical men were: Ambroise Peré, French army surgeon; Paracelsus of Zurich; Girolamo Frecastoro of Verona; Jean Fernal, French physician; Andreas Vesalius, a Belgian. Vesalius (1514-64) is the true founder

of modern anatomy. His anatomy is, with few exceptions, the anatomy of today.

The 17th Century

Thanks to the successful experiments of William Harvey, an Englishman, the 17th Century saw the birth of modern physiology. He discovered that the blood in the human body flowed from the heart through the body by way of the arteries and back to the heart by means of the veins. His name was later inscribed in the medicine's hall of fame for his discovery of the circulation of the blood.

Among the great medical teachers of the 17th Century, Herman Boerhaave (1668-1738) was outstanding. Pupils from all over Europe flocked to Leiden; many of them later formed part of the original faculty of the famous Edinburgh Medical School. American medicine was influenced by Boerhaave, for the original medical faculty of America's first medical school in Philadelphia (The University of Pennsylvania, 1765) was made up of Edinburgh-trained men, whose teachers were mainly Boerhaave's students.

During this century many new instruments were introduced into medicine, including the thermometer, pulse-counting devices, and the microscope. The development of the compound microscope, like that of the telescope, was the work of Galileo. Van Leewenhook used the microscope in his research laboratory which gave the medical profession its first accurate description of red blood corpuscles.

The 18th Century

The 18th Century was the period of the Enlightenment, a secular movement that concerned itself more with man's body than the fate of his soul. As a result, public health, domestic medicine, nursing, prison reform, mental disease, and army and navy medicine, all became matters of concern and benefited greatly.

In the 18th Century, the science of modern pathology was created. The early years of the 19th Century saw the introduction of the stethoscope by Rene Laennec. In 1819, he wrote a treatise, ON INDIRECT AUSCULTATION, describing many curious sounds in the heart and lungs that are revealed by the stethoscope.

The 19th Century

Medical education advanced considerably during the 19th Century. Nursing education was satisfactorily formalized due largely to the efforts and personal example of Florence Nightingale (1820-1910), who was able to attract good candidates to the profession and to make adequate provision for their training.

This century saw also two of the greatest medical advances of all time, anesthesis and antiseptic surgery. Anesthesia is usually credited to W.T.G. Morton (1819-58), whose dramatic demonstration at the Massachusetts General Hospital on October 16, 1846, of the anesthetic properties of ether ushered in a new age of painless surgery. Anesthesia made surgery tolerable to patients, but the danger of infection post surgery was always there. Then in 1867, Joseph Lister demonstrated that carbolic acid could kill the bacteria and thus remove the danger of post surgery infection.

A truly great pioneer in medical science during the early years of the 19th Century was Rudolf Virchow (1821-1902) of Germany. He helped to establish modern pathology, which is concerned with the nature or anatomy of disease in the human body.

Another prominent scientist was Louis Pasteur (1822-95), who discovered bacteria and their effect on the human body. Although he was a chemist by profession rather than a medical man, his research findings greatly increased medical knowledge. He worked out a method for keeping microbes under control, to prevent certain foods and liquids such as cheese and milk from spoiling. This is known as the pasteurization process.

Robert Loch of Germany (1843-1910), discovered the tubercle bacillus that causes tuberculosis.

One of the most useful of all discoveries, that of X-rays (by W. Rontgen) came at the end of this century (1895) and with it an entirely new specialty, the science of radiology.

At the beginning of the 19th Century the French chemical schools were outstanding; but by the end, the German ones were the most famous in the world, and indeed remained so until shortly after World War I.

Physiology made great gains, with such important work as that of William Beaumont (1785-1853) on the nature of gastric juice and the mechanism of digestion (1883), and, later, the classical studies of Claude Bernard on the function of the liver, which incidentally led to the new science of endocrinology.

Toward the end of the century, Sigmund Freud and Joseph Breuer made significant discoveries in psychology.

Medicine in the 20th Century

During the first half of the twentieth century, medical science was revolutionized by many astonishing developments. It has become so complex that medical men find it necessary to concentrate on particular areas in the field of research.

In the medical field of this era, four main trends may be

distinguished: the first, and most important was the development of chemotherapy — treatment and control of infectious diseases by sulfonamide drugs, antibiotics such as penicillin, streptomycin; the second, was the development of immunology — a branch of medicine dealing with drugs which help the human body to overcome toxins, viruses, diseases, such as tuberculosis, small pox, typhoid, diphtheria; the third, was progress in endocrinology which led to the discovery of insulin and cortisone to help the function of cells; and, fourth, was progress in nutrition which led to the discovery of vitamins as 'accessory food factors'.

In 1932, the German scientist Gerhard Domagk successfully introduced the so-called 'sulfa drugs' (e.g. prontosil) for the treatment of several infectious diseases. Another outstanding discovery in modern medicine was penicillin. It was initiated by Alexander Fleming in 1928 in his laboratory at St. Mary's Hospital, Paddington, London. Ten years later, Howard Florey and Ernst Chain and their colleagues at Oxford developed it further. Penicillin is regarded by many as perhaps the most important medical discovery certainly, in terms of benefit to humanity, it has not been surpassed. The 'antibiotic age' that this discovery initiated supports the belief that this was the most distinguished medical advance of the century.

Other outstanding and lifesaving advances include: the concept of accessory food factors (vitamins) and their isolation, identification, and in most cases, synthesis; insulin for diabetes liver therapy; vitamin B^{12} for pernicious anemia; and Karl Landsteiner's discovery and characterization of the human blood groups.

No branch of medicine has been with spectacular advances, and new branches such as space medicine, have come into existence only recently. Organ transplantation is another remarkable field, incorporating not only new surgical skills but also new knowledge obtained from such related fields as biochemistry and immunology. Indeed transplantation of certain organs, such as kidneys, liver, heart, have been some of the most marvellous accomplishments in surgery in this 20th Century. Dr. James Daniel Hardy performed the first lung transplant in 1963; Dr. Thomas Ear Starzl — liver transplant in 1963; Dr. Richard Carlton Lillsheo performed a successful transplant of the pancreas in 1966. Dr. Christiaan Barnard performed the first heart transplant in 1967.

Various health services have been introduced in many countries to ensure adequate medical care, and medical educational standards have risen in most countries. Briefly, the 20th Century has been one wide-spread, intense and exciting medical activity.

Medical Training for a Doctor

The road to becoming a doctor is a long and difficult one because the preparation for a doctor calls for many hours of classroom lectures, laboratory experiments, close study of textbooks and practical clinical experience.

A medical student must be industrious and love hard work when undergoing training and later when he attains his medical degree (M.D.). In the case of a general practitioner, his daily activities are much like the domestic chores of a mother which never seem to end. Many hours are spent in the office examining and treating patients; regular visits must be made to the hospital looking after patients; answering emergency calls any time of the day or night, regardless what the weather is like outside, both in summer and winter; he must attend medical society meetings and read medical journals in order to be in touch with the latest development in medicine and surgery.

Medical training is a lengthy program which normally involves a minimum of seven years. Students who plan to specialize are expected to spend another two or three extra years of study and training. A medical student must be prepared to accept the sacrifices necessary for becoming a doctor. The daily life of a doctor is one of sacrifice.

Being conscientious is important for a practicing physician. Very often the life of a patient is in his hands. Nothing is more precious than human life.

A doctor must deal with people of all walks of life. The medical profession is as richly rewarding as it is demanding. The greatest satisfaction of a doctor is to restore health to those whose life is endangered.

After completing pre-med college, a student enters a medical school. Anatomy is one of the essential basic courses studied during the first year. The student obtains a major share of his knowledge of anatomy in the laboratory. Physiology is the next subject a first-year medical student has to learn during his training. Anatomy teaches the student the structure of the human body, while physiology gives him an understanding of the way the body functions.

Biochemistry is the third important subject of the first-year medical student. Biochemistry is concerned with living organisms.

After successfully completing the first two years of training, he becomes acquainted with such subjects as dermatology, neurology, obstetrics, pediatrics, relating to child care and development; psychiatry, having to do with mental illnesses and finally, radiology,

concerned with the use of radioactive substances and machines producing radiant energy. The most important phase of the last two years of medical school is the clinical work.

The third year, medical studies introduces the medical student to clinical medicine, the observance and treatment of sickness in living patients.

Doctors who plan to specialize must continue their training and education following internship.

Stephanie Petryk as Teacher, Medical Student and Intern

In her memoirs Stephanie Petryk describes her personal experiences as a teacher, medical student and intern. She also shares reminiscences of her marriage, her involvement in various women's organizations, in Catholic schools, in the Canadian Broadcasting Corporation, in multicultural meetings, medical practice, in politics and caring for her elderly parents.

Teacher

"After I finished high school it was arranged that I should go to Winnipeg to study at the University of Manitoba. I had to go from East Kildonan and Elmwood to the University where the first two years of University were being taught in the old buildings, very close to the Legislative Buildings of Manitoba.

"I started my pre-medical education and was very enthused about it. We had about 200 students in our class of which 15 were girls. We studied very hard. I remember at that time that I had done a very wise thing. I went to the University in the morning by streetcar. We started our classes around 9 o'clock. After the afternoon classes and our lab work was finished, I decided that I would walk home, a distance of about 5 miles. It seemed as if it was a long way, but it was good for my health because, after coming home and having something to eat, I then spent the whole evening studying. So, I was studying inside a building all day and all evening until I retired about midnight. The only physical exercise and fresh air that I had was when I was walking from the University to where I boarded. I remember that my parents paid $12.00 a month for board and room for me; and in order to save 7½¢ for the car fare that I would have spent, I walked back home. That exercise kept me in good physical health.

"After two years of this studying I was not accepted into Medicine. I, therefore, went to complete my University course at St. Mary's Academy. Those were very interesting, happy years. I got my B.A., and my Bachelor of Education degrees. I hoped then I would get a job to teach in the high schools, because I had majored

War End School. The first school: 10 miles east of Insinger, Sask., where Stephanie taught 54 students from grades 1-10 during 1937-38.

in the sciences and was prepared to teach Chemistry, Physics and Biology. However, there were many teachers around, and everytime I applied for a position, the trustees asked me whether I had experience. I said "no." So they took a person who had experience. After staying at home for half a year, I applied to a school in the country. It was 10 miles to Insinger or to Theodore. I acquired a very good school, teaching 54 children in grades 1 to 10. I stayed in a teacherage. No one had any money. The trustees told me that if I needed anything from the store, like coal-oil, kerosene, sugar, flour or soap, I could charge it up at the local storekeeper's. When the people went to town, they were glad to get things that I needed. However, I did not need many things because the people were very good to me. Everytime that the farmer would kill a pig or a calf, the children would bring me some meat and the mothers would send up baking, and vegetables, so I had more to eat than I needed. I was happy to teach the children. There were no disciplinary problems. As a matter of fact, the children wanted to stay in the school after four because they wanted to sing. I was anxious for them to go home because I had to prepare their lessons and it took me all evening and part of the night to prepare all the lessons for all the grades.

"After having taught for six months, till June, I could now apply to the high school to teach Chemistry and Physics. Now I could say that I had teaching experience. I applied first to Baldur, Manitoba. There, I taught high school with two other persons. One was a very tall man, a very good disciplinarian, and when the war broke out in 1939, he informed us that he was going to enlist. A young teacher who was with me and I were afraid because we did

High school class in Baldur, Man., where Stephanie taught from 1938-40.

not know if we could keep the discipline as well as this principal. Some of the boys were almost as old as we were and with this principal's advice to them, we had no trouble. After the first day when he was away, we started to teach by ourselves; we were very apprehensive but, to our great surprise, we had no discipline problems with the children. They acted better than they did when our friend, the principal, was there. When the first recess came,

Stephanie's high school class in Minnedosa, Man., 1942.

some of the boys who were a little bit hard to discipline, came out and said, "Oh, can we look after the playgrounds for all the children?" and we said, "yes," and they were very good. At the end of the year we asked them how was it they were so good? They explained to us that when the principal was leaving, he called them into a meeting and told them that he was going to fight for Canada, for our great country, and that all of us have to make sacrifices in order to retain our freedom, and retain the wonderful country that we have today. Because they were not as old as he, they could not enlist, but they could also fight the war or help the war effort by being very good in school and help the teachers who are left behind. I thought that that was sound advice.

Medical Student

"After two years in Baldur, I applied to teach Chemistry and Physics in Minnedosa. After teaching there, I again applied to study Medicine, and I was accepted. In 1942, I started studying Medicine at the University of Manitoba.

"It was a great challenge, but it was very enjoyable. During the war, we did not have any holidays so we finished the so-called five years of medicine in 40 months without a break. It was interesting that no one got the so-called 'burn-out' that the students now get. When we studied medicine, we also became interns, thus we did a great deal and had more responsibility than the students who were studying medicine before the war. During the war, all the students who graduated were already in the military and did not go into private practice. The doctors who were left, were the older practicing doctors. The junior interns were therefore entrusted to do a great deal more than they would have in regular times."

Intern

"There were 54 of us; of the 54, only four were girls. During the year, no one made any assumptions that we girls were different or not as good as the boys. My friend Edith Peterkin and I interned at St. Boniface Hospital in St. Boniface, Manitoba. The other two girls were placed at the General Hospital. In St. Boniface Hospital many interesting things happened to us. A service that we particularly did not like was working in the emergency because we often had to take on cases that we felt we were not able to cope with. However, everyone helped each other and the time went by quickly. The reason why I did not like my service was because during the war, there were many venereal diseases, eg., syphilis and gonorrhea. At that time we did not have the antibiotics we now

have. Penicillin came to the hospital, and some sulfa, but these were used by the military for the very rare cases when the patient's life would be in danger. We could not get these antibiotics for the venereal diseases. We had four clinics of venereal diseases a week — two for the men and two for the women. Two were for men and women during the day, who worked during the night, and two were in the evening, for those people who worked during the day. I felt so sorry for the young girls who would come in, who didn't even know what they had, but they were ashamed and felt very sorry for themselves. The doctor who was in charge of treating all the cases in Manitoba would come in and these patients were disposed of in an assembly line fashion — the nurses would get the charts of the patients and then the doctor would look at the charts and order what he thought they should have. We often gave them intramuscular arsenic and heavy metals. That would make them very ill and some of them did not want to come back. In that event, the police had to go and bring them back because it was important that they should be symptom free, so that they wouldn't spread the venereal disease to other people. If they did not respond to what we had given to them, the doctors then ordered that they should stay in the hospital and we deliberately gave them malaria organism because we had the cure for malaria; and when they got the malaria organism, their temperature went up very high; they were admitted to the hospital and that high fever would kill the organisms that caused the venereal disease. Then we would treat the malaria with Quinine. After the war, antibiotics became more plentiful and we didn't have to do this.

"When we reached the fourth year before we started to become interns, the government asked us to enlist, and so we did. When we graduated, we went on active duty. Our class graduated after the war ended, so I did not get to go on active duty.

"The Sisters at St. Boniface Hospital treated us very well. They appreciated the fact that we worked very hard. The doctors who practised were working very hard and often we had to do without the active practitioner."

Universitas Manitobensis

commendante Senatu admisit

Stephanie Petryk

praescriptis studiis peractis ad gradum

Medicinae Doctoris

cum omnibus juribus et privilegiis ad hunc gradum pertinentibus.

In cujus rei testimonium Universitas Manitobensis sigillum chirographo idoneorum munitum affigendum curavit die duodevicesimo mensis Julii MCMXLVI.

Cancellarius

Gubernatorum Praefectus

Praeses

Registrarius

Medicinae Facultatis Decanus

Marriage

"My husband, Dr. Peter Potoski, the man that I married after I graduated had proposed to me before I went into Medicine, but I did not accept his proposal. When I graduated he still wanted to marry me. I thought it must be a very good idea to marry and practise with him. He never talked very much. Occasionally he would write, but not very often because he was also very busy and every week he would send me a dozen roses, when I was an intern. I thought this was an extravagant gesture, especially since we had very small quarters to live in and did not have any place to put the roses. I suggested that the Sisters should take them into the chapel.

"After I graduated in July, I married my husband in Dauphin, Manitoba on August 24, 1946. Father Michael Pelech officiated at our marriage. My brother was bestman; my sister was a bridesmaid and also my friend, Edith Peterkin, who eventually became a pediatrician in Ontario.

Newlyweds Peter and Stephanie Potoski on their wedding day, August 24, 1946.

Medical graduation photo of Dr. Peter Potoski, 1926.

"At first we had a little difficulty in adjusting to each other because I was not cut out to be just a housewife and he was not used to having a lady who wanted to practise with him. He had been in practice for 20 years before I married him and so there was a little bit of incompatibility between us. He wanted me to work in the office, as an office girl, but he did not know whether he wanted me in the hospital as a doctor. However, in a few years that was overcome and I was accepted by all the medical staff in the hospital at Yorkton, Saskatchewan and became quite busy.

"When I married Peter, I did not realize that he had been courted for about 20 years by mothers who had eligible daughters. Nurses, as well, had an eye on him because he was an eligible bachelor. I didn't think that I did anything extraordinary in marrying him, but soon found out differently.

"As I was starting to practice, a few other incidents made me realize the extraordinary event that took place when Peter married me. I had no patients of my own and as Peter did not talk very much, he did not introduce me to most of his patients. Once in a while he'd say, "come here, I'll show you, I took this man's colon out because he had carcinoma, or, I took this lady's breast out because she had carcinoma," and that was all. After about three or four weeks, the office girls came to me and told me there was a lady who wanted to really see me and not Dr. Peter. I was very happy that I had my first patient and prayed to the Lord that I would

Peter and Stephanie Potoski in their office.

make the correct diagnosis, because if I didn't, then I'd have a bad reputation before I even started to practice medicine. This lady came in and when I saw her I realized, it was easy to make the diagnosis, because what she had was very bad varicose veins. I proceeded to tell her what she had and I started to advise her what could be done and what should be done and how bad the results would be if she didn't get those vericose veins treated. After awhile she looked at me and said, "You know, I didn't come here to find out what I had and how I should be treated because I know that. I came here just to see who Doctor Peter Potoski married." That was a bad experience for me. I thought to myself if I was going to be just an item of curiosity, why did I spend so much time preparing myself for this profession.

"When we started to practice, sometimes Dr. Peter would say, "We should go to the lake for the weekend and some of the other doctors would look after our patients." So Wednesday, Thursday and Friday, I would prepare things for the lake. The cabin at the lake at that time did not have power, and so we had to take our own prepared food and also our linens, dishtowels, and other things. I prepared all this and on Saturday about noon we would be off to Clear Lake, Man. When we got there, there were quite a few visitors in the cottage that belonged to my husband and his brother. I did not realize that they had been courted, wined and dined for 20 years and now that they had a hostess, they wanted to return

Yorkton medical staff, 1954. Seated left to right: Drs. H. Portnuff, M. Novak, S. Houston, S. Potoski, P. Potoski. Standing: Drs. Wior, M. Yaholnitsky, C. J. Houston, S. Houston, R. Ketcheson, R. Yaholnitsky, B. Tolczynski.

all these favors that had been given to them over the years. As they were sitting down and visiting with those people and having a drink, I would start the fire in the woodstove and had to bring in the wood. I realized that I had to get all the ashes out in order that we could have a fire. Then I started to heat up the food that I had brought from Yorkton. I served the supper, and then they decided they should have a bridge game. I then washed the supper dishes, made the beds and took out the garbage. Between 11 and 12 o'clock the friends decided to go home. Peter informed me that they had to be at the golf course before 8 o'clock in the morning. So, I got up at 5 o'clock. Again I started the fire in that woodstove and started to make bacon and eggs and coffee. I was not a very good cook and housekeeper at that time. My brother-in-law and Peter got up, had their breakfast and went off to the golf course. I cleaned up the breakfast dishes and took all our bed sheets, got them ready to be put in the car, and started to prepare the lunch. When the men came back after their golf game, we had lunch and again I washed the dishes and packed the car in preparation to go home. At about 3 or 4 o'clock, we were driving home, my husband said to me "Gosh, that was a very good weekend." I was sitting beside him and I thought to myself "Good, and I could hardly breathe!" However, I did that for about a year and a half, and after that I said to him, "Well,

Stephanie with her mother and father while she was in the Canadian Army, 1945 and 1946.

Peter, you go to Clear Lake and I'll stay home and look after the patients.

"After practising for some time, I realized that Peter was a very good surgeon. I made up my mind that it would not be proper for me to compete with him in surgery because I was not a surgeon. So, I became a general practitioner and gave most of the anesthetics for his surgery. There were just a few doctors, so everybody was glad to have someone to help them. The other doctors who did surgery, didn't want to give anesthetics because they would then have to be in the hospital all day and wouldn't have any time to see their patients in the office. So this turned out to be for the best.

"My marriage was not very popular with my parents, but they put up with it. My husband knew that they did not want me to marry him for certain reasons of their own. But the time came when they became old and could not look after themselves, I asked my husband if they could come and live with us. He said, "Yes, absolutely, they are your parents and they should be looked after." So we arranged for them to come from Winnipeg and live with us. He was much better to them than I was. My mother always wanted to feel that she was very useful, and so after we had our evening meal she would take the plates and start to wash them in the sink. She was not well, having arthritis and one stroke and she was about 83 years old at the time. I would say to her, "Mother, don't do that, the housekeeper will do that," and my husband would say, "No no, Stephanie, don't tell mother what she should do. This is her home and she can do

whatever she wants." He behaved similarly towards my father. Whenever my husband went out to play bridge, and he knew that my father liked to play bridge, he always took my father with him — he would never leave him alone. I appreciated that very much because that made my father's last days more tolerable.

"It was after Peter, my husband, had died and I had a memorial service in Yorkton for him, many of his previous patients came to me in the church and in the hall where I had arranged for a meal. They told me so many nice things about him that I did not know.

"During my life I participated in many events that did not include my husband. When I was a CBC Director, every month I went to Ottawa for three days for meetings. Then when I was a chartered member of the Multicultural Council of Canada, I also moved from province to province for meetings because we wanted to study the various backgrounds of our population. When I became a Director of the World Union of Catholic Women, we often had meetings in Paris, London, Belgium, Ireland, Rome and Germany. He never asked me, "Why are you going, you should stay at home, don't do that, don't accept another position." Never did he say that to me and when I was gone to these meetings, he had to do much more work. He had to work for me and for himself. After he was gone I realized not only that he was so unselfish, but often I'm sure I did things in practise that would irritate him because I was younger and he was older and when you are young you do many things that the older people disagree with. In spite of the fact that we lived daily together, not only living at home, but working together in the office and in the hospital, never in our 38 years of married life did he raise his voice or scold me. We never had any arguments; we would discuss things, but we would not shout at each other. After our discussion, we would decide what should be done.

"I found out that happens with many couples. My regret now is that some younger people don't really appreciate each other and don't know how to make sacrifices for each other. When a young girl gets married, she expects her husband to give her this and that; if he doesn't get her, say a mink coat or a very large house, she proceeds to divorce him. Pre-nuptial agreements are popular now, as if marriage is a business arrangement.

"My other observation is that those people who had a bringing up in the home where religion or spirituality and culture is taught or is practiced, they will continue to appreciate their culture and practice their religion. Those of us with twin roots sometimes become the strongest tree in Canada.

"In the 40's and 50's, we always went to Mass during the holy

days of obligation and there were lots of Holy Days before the last Vatican Council.

"One day when I had been up most of the night delivering babies I came home, had some breakfast and went back to the hospital to give anesthetics in the operating room. I was in the operating room until one o'clock in the afternoon, I had no time for lunch and so I went to the office to see patients. And, because it was a holy day of obligation, the patients came from outside of town — there were many, many patients. I spent all afternoon seeing patients and there was no time for a meal. I hurried because we had a Mass at seven o'clock in the evening and I wanted to attend.

"On this particular day it was raining so I put on my raincoat and my scarf of fine material that I bought at the Metropolitan store for 33¢ and rushed off to church. Our church then was the old small church. When I came in, there was no room in the church except in the front pew. As I was late, I just went and kneeled down in the front pew. Just about that time, the priest who was saying the Mass looked up to see me kneel and after the Gospel and before he started to give his sermon, he said, "I don't know why these people come to Mass or church so late, probably because they want to show off their hats." I thought that was very interesting and later became very well acquainted with this priest. He was Father Michael Schudlo. We were always friends after that and I looked after him until his death."

Beta Sigma Phi

P. O. BOX 8500
1800 WEST 91ST PLACE, KANSAS CITY 14, MISSOURI
TELEPHONE: HILAND 4-6800

June 15, 1964

Dear Dr. Potoski,

In behalf of the International Executive Council and all here at Beta Sigma Phi World Headquarters, I welcome you to International Honorary Membership.

We know how delighted our members in Yorkton were, Dr. Potoski, to bestow this membership as an expression of their great admiration and esteem for you.

Already an inspiration to them, your life and example will more than ever now be a guiding light for Beta Sigma Phis and their challenge for enrichment of their own lives through their ideals and in making this truly a world of "the Good, the True and the Beautiful."

May you always find in Beta Sigma Phi, in return for your generous gift of self to others, opportunities for worthwhile service and a happy association that will endure through all the years ahead!

Should your travels ever bring you to Kansas City, please do come to see us here.

Yours in Beta Sigma Phi,

Hallie S. Morris (Mrs.)
for World Headquarters Staff

Dr. Stephanie Potoski
18 Logan Crescent
Yorkton
Saskatchewan
Canada

Involvement in Various Organizations

Beta-Sigma-Phi

"After a few months in Yorkton I became acquainted with the nurses and some of them asked me to join a sorority called Beta-Sigma-Phi. This sorority was started in 1931 by Walter Ross in Abilene, Kansas, United States. During the Depression there were many girls who wanted to improve their knowledge but they could not go to higher institutions of learning or to some finishing school. This man decided that if a group of girls would bind themselves together, and each would buy a book or two, they then would have 10 books or more that they could use during the year, instead of having only one book. They could read all of them and discuss their contents. This would help them to improve their knowledge and education and also help them to become the so-called 'ladies.'

Installation
of
International Honorary Member

As an International Honorary Member of Beta Sigma Phi, you are embracing a new honor and accepting a real privilege.

The honor shall be that we look to you for inspiration in all matters where the wisdom of your mind and the kindness of your heart may serve as a model for further growth and understanding.

The privilege shall be the love that we give to you and to those who, like yourself, take time from the pressing affairs of a full life to give of themselves to their fellow beings. May you, in this gift of yourself to life, be enriched and blessed forever.'

Stephanie Potoski and Gerry Peppler. Installation of International Honorary Membership in Beta Sigma Phi at Yorkton in 1963.

"We lived in a modern home, had linens, dishes and a silver tea service. One of the aims of this sorority was to have a way of entertaining beautifully; so I became the social sponsor. I also had many books that I had used during my university days. They were not always scientific and we used those books at different meetings we had. All members participated in the meetings and were responsible for the program of one particular meeting. I became friends with many more ladies in this way. Eventually they elected me as their International Honorary member in 1964."

Ukrainian Catholic Women's League

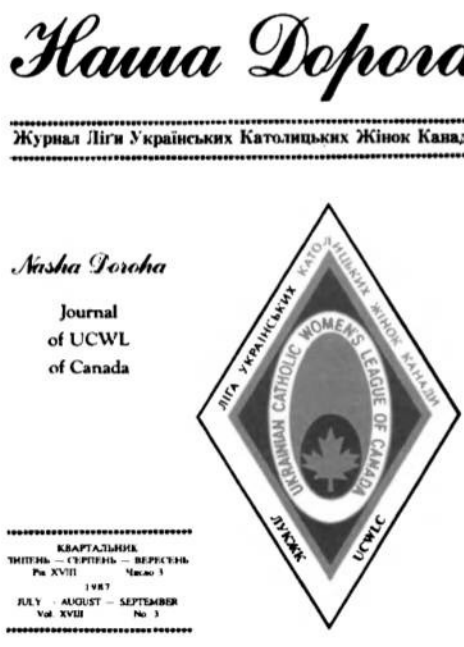
"When I came to Yorkton as a new bride, I joined the St. Mary's Ukrainian Catholic Church and became an active member of the ladies' club. At that time in the mid 40's, the Ukrainian Catholic ladies were in the process of creating a national organization. There was always a group of ladies who were the leaders in the parish. They saw to it that the church was kept clean, that children got their religious education and that the altars were nicely adorned. They did all the things that should be done in a parish. But a few of these women felt that we should get a national organization going so that every parish would have a ladies organization affiliated with the other Ukrainian Catholic parishes in Canada. At that time we had one diocese or eparchy each, in Winnipeg, Toronto and Edmonton. In 1951 the Eparchy of Saskatoon was created for the faithful in Saskatchewan. The Ukrainian Catholics held a convention every three years at which time they elected a national executive that coordinated the work of all the Ukrainian Catholic ladies in Canada. This national executive went from one Eparchy or Diocese to another. In that way, all the women became active participants in this national organization. The national organization was called the Ukrainian Catholic Women's League of Canada, UCWLC.

Some of the Yorkton UCWL members in 1974 in their official "uniforms", dresses embroidered by each of them with Father Pastor Michael Kuchmiak.

"I was familiar with the aspirations of the Ukrainian women leaders in Canada because when I was studying Medicine in 1944, the Winnipeg ladies got the idea of a national organization and asked me to come to several of their preliminary meetings. They were formulating the first constitution. When I came to Yorkton I was not very active in the local Branch of the U.C.W.L.C., because I was starting a full-time medical practice. When the time came for the Saskatchewan Eparchy to take on the executiveship of the Ukrainian Catholics, that is, of the Ukrainian Brotherhood, the Ukrainian Catholic Women's League, and the youth organization, our first bishop, Most Reverend Bishop A. Roborecki asked me to allow my name to stand as the national president of the Ukrainian Catholic Women's League. I was somewhat reluctant because I was busy in my practice. However, I did let my name stand, and for three years I was the national president of the Ukrainian Catholic Women's League."

Ukrainian Catholic Women's League of Canada

The Ukrainian Catholic Women's League is an official association of women of the Ukrainian Catholic Church in Canada. It was established in Winnipeg in 1944 by uniting various regional and local women's organizations. The members of this association are committed to practice Christian life.



The aims of the U.C.W.L.C. are:

1) CATHOLIC FAITH: to develop and enrich the religious and spiritual life of each member and each parish, thereby strengthening the Ukrainian Catholic Church in Canada.

2) UKRAINIAN CULTURE: to preserve and develop Ukrainian culture in Canada.

3) CANADIAN CITIZENSHIP: to become fully aware of the needs of family, community and country. To strengthen the spiritual dimensions and moral values of Canadian life.

4) CHARITABLE ACTIVITIES: to initiate and support programs of charitable action.

The emblem of the U.C.W.L.C. is a cross, symbol of the Christian faith, superimposed on the centre bar of the trident. The emblem is diamond-shaped with the inscription, "Ukrainian Catholic Women's League of Canada" in English and Ukrainian.

The four sides of the rhombus symbolize the fundamental aims of the U.C.W.L.C., namely Catholic faith, Ukrainian culture, Canadian citizenship, and charitable activities.

The emblem appears on the U.C.W.L.C. flag, seal and journal — Nasha Doroha (Our Way), which is the official magazine of the U.C.W.L.C.

All League activities are meant to promote spiritual and personal growth of individual members.

A special concern of the League is to maintain and develop a national, economic and social atmosphere.

The League sponsors such activities which provide adult religious education, facilities for training catechists, and programs for fostering vocations.

The League also provides classes in Ukrainian language, history and culture in schools. It instructs the youth to appreciate their Ukrainian heritage and culture. It promotes Ukrainian artistic achievements such as handicrafts, embroidery, as cross-stitch and coloring Easter eggs.

It provides a structure by which Canadians of Ukrainian origin, within the context of Canadian citizenship, can cooperate with Ukrainian groups throughout the world in the assertion of legitimate goals of freedom and self-determination.

It provides programs that inform members on civic, provincial and national issues and develops leadership qualities. It also provides training to enable its members to take an active part in the affairs of the community.

The League acts and cooperates with other groups in programs designed to promote human dignity and to achieve greater moral

Audience with Pope John Paul II, January 23, 1979. Pope John Paul II, Judge Mary Batten, Dr. Stephanie Potoski and Sister Benedict, SSMI.

and spiritual development, as well as a better material standard of living, for all the peoples of the world.

In Canada there are five eparchies (dioceses) of the Ukrainian Catholic Church, namely, Winnipeg (archeparchy), Edmonton, Toronto, Saskatoon and New Westminster, with a U.C.W.L.C. Eparchial Executive in each. These executives direct and co-ordinate the work of the branches of their eparchy. The National Executive which is elected every three years at the National Congress, in turn, directs and co-ordinates the work of the U.C.W.L.C. of the five Eparchial Executives.

U.C.W.L.C. is a member of the Women's Council of the Ukrainian Canadian Committee since 1944; the World Federation of the Ukrainian Women's Organizations since 1952; the World Union of Catholic Women's Organizations since 1957 and the World Congress of Free Ukrainians since 1975.

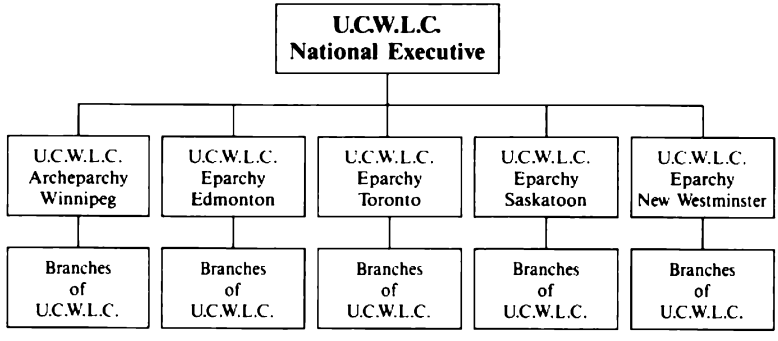
The U.C.W.L.C. publishes a bilingual magazine "Nasha Doroha" (Our Way) which is included with the membership. It serves as a vital communication link between members across Canada.

"As the National President of the Ukrainian Catholic Women's League, I travelled quite extensively, organizing the League for the Ukrainian Catholic women in Canada. It gave me an opportunity to meet many of the ladies in the various dioceses in Canada and I learned a great deal from them. At the same time, some of the refugees who came to Canada after the Second World War, had other ideas as to how the Ukrainians could help themselves. As the Ukrainians did not have their own country, these women who came from the old country, e.g., Mrs. Irene Pawlykowska, realized that we should try to form diplomatic alliances with other countries. We knew that there was a World Union of Catholic Women and it was suggested someone should attend their conventions which were held every four years. In the late 50's, they asked me to go to the Convention of the World Union of Catholic Women that was being held in Rome. It was suggested that I should take literature about our Ukrainian Rite. Accordingly, I received some literature

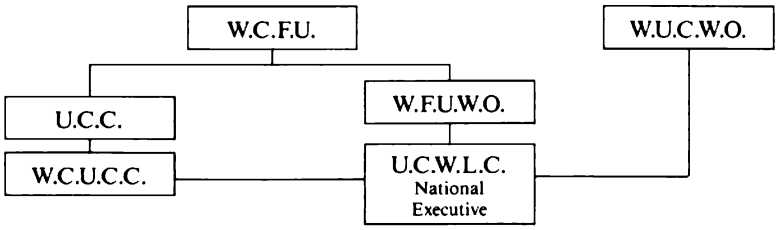
from Brazil, United States and from Canada. I went by boat to France. Another Ukrainian lady whose father was a right-hand man of President Hrushewsky of Ukraine was a librarian in Paris, and she obtained some French literature on the Ukrainian Byzantine Rite. Together we went by train from Paris to Rome. In Rome, we visited the Ukrainian Fathers and received from them extensive literature about the Ukrainian Rite. We set up a booth at the convention with all this literature and were giving it away. In that way we stimulated knowledge about the Ukrainian Catholic Rite. I made several friends with whom I maintain correspondence up until this time (1991).

"As the Ukrainians did not have a free country, we could not represent it. Over a period of years our Ukrainian ladies in Canada tried to get one of its members to sit on the Board of the World Union of Catholic Women's Organization. Eventually we succeeded, and in 1977, I was chosen to be a member of the Board of the World Union of Catholic Women. It required a great deal of work, studying and travelling. We had our board meetings mainly in Europe, either in Paris, Dublin, London, Cologne and we did have one meeting in Washington, the capital of the United States. In this way, I could see the importance of the Ukrainian women attending these kinds of organizational meetings. For example, the lady who represented Belgium on this Board, also represented her country at the United Nations. We got to know each other and after many hours of talking, I realized that if the Ukrainians wanted to be heard at the United Nations, we could depend on this particular lady, who only a few years before was not very familiar with our Rite and with the Ukrainian Catholics."

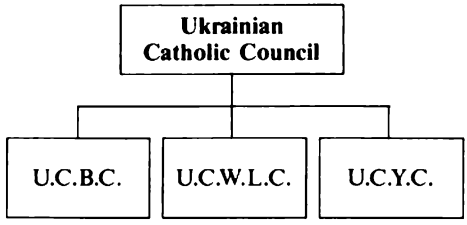
The Structure of U.C.W.L.C.



U.C.W.L.C. Affiliations



Ukrainian Catholic Council



Abbreviations:

U.C.W.L.C.	-Ukrainian Catholic Women's League of Canada.
W.C.F.U.	-World Congress of Free Ukrainians.
W.C.U.C.C.	-Women's Council of Ukrainian Canadian Committee.
W.U.C.W.O.	-The World Union of Catholic Women's Organizations.
W.F.U.W.O.	-The World Federation of Ukrainian Women's Organizations.
U.C.C.	-Ukrainian Canadian Committee.
U.C.B.C.	-Ukrainian Catholic Brotherhood of Canada.
U.C.Y.C.	-Ukrainian Catholic Youth of Canada.

Doctor Stephanie's Talk to the U.C.W.L. — June 7, 1988

When the UCWL was organized, it was hoped that through this organization the members would keep on developing the religious, spiritual and moral life of each member. Also, it was hoped that this organization would preserve, perpetuate and integrate our Ukrainian culture, identity and language in the Canadian Ukrainian Catholic women.

In addition, there were other reasons for the formation and foundation of our organization, e.g., to support programs of charitable and social actions which exemplify Christian ideals of

justice and love, particularly those related to the sacredness of human life, the dignity of the human being and the holiness of the family.

To repeat, we were organized in order:

(1) To develop and grow in our own personal spirituality.

(2) To learn, integrate and preserve in our daily lives, in our family and parishes, our Ukrainian culture, identity and language. E.g., It is beautiful and wonderful to sing the hymn "Amazing Grace", but it is more important for us to sing it in Ukrainian.

It is important that we must know, preserve and cherish our Eastern spirituality. This responsibility rests upon our shoulders — on all the shoulders of those who have inherited by birth or by marriage, the Ukrainian Eastern spirituality.

Remember the Ukrainians behind the Iron Curtain cannot, in 1988, and do not have the privilege of practising and preserving their spirituality openly. It would be a good idea to periodically review what your UCWL Branch is doing at their meetings and in the parish as a whole.

Are your members devoting enough of their time to develop their personal spirituality? How much are they doing to preserve our Ukrainian Byzantine Rite — our Eastern spirituality? If we are developing this spirituality within ourselves, then it follows that our children and husbands will be living in a truly spiritual home.

It is wonderful to have Faith, but to execute this Faith or to convert this Faith during our lives into action, requires great strength. Our church and many organizations today are sailing on the stormy seas of this world, as we all are trying to reach the harbor of eternity. We are probably going through a period of bad weather. Our boat is being rocked. Some nervous passengers may be seasick — and others take their turn at the wheel. But, we will not sink, if we keep talking to one another — communicating and trying to understand each other. All should be given an opportunity to speak — to be heard — and this conversation and discussion must go on in a friendly, loving atmosphere. Perhaps we may be given the gift of tongues as the apostles were given on the first Pentecost when the Holy Spirit descended upon them. Then we will understand each other.

Today, sometimes in our civilization, there is a general falsehood of living that leads the people from the truth. Part of our civilization is old and corrupt, strong and terrible, and in it there is greed, evil, crime, misery and fear.

Remember, the Biblical flood came to abolish life and to wash man's filth from God's earth. Perhaps the harsh elements of the

earth that we are experiencing now, the tornadoes and twisters in the form of aids and terrorist bombs, eventually will create a tranquility in our hearts. Then we will experience a spiritual awakening, which is the most essential thing in a person's life.

We should strive to be virtuous, enlightened, resolute and truly apostolic. We should always set a wonderful example of a dedicated and God-fearing Christian. We should never shirk our duties as a conscientious member of our parish, frequenting the sacraments and by regularly attending church services and actively participating whenever we can in parish and eparchial activities.

We should show, on every occasion, respect to the priesthood. This devotional respect flows from the realization that a priest is another Christ. As you are thinking and observant women, you know that every priest in spite of his sublime calling, is still a human being and as such, has greater or lesser human imperfections. But the UCWL member should be big enough to overlook the human frailties of the man and respect the great dignity of the priest.

The second most important aim of the UCWL is preserving our culture by preserving the Eastern Byzantine rite. Ours is a beautiful vibrant spirituality. We worship with all our senses. Almost always we sing without the help of musical instruments — we use the most beautiful and meaningful musical instrument that God created for us — the human voice.

We use our sense of smell in the Incense we have, even if one is allergic to this odour.

Witness the colorful altars with flowers, the beautiful icons, the Iconostas in front of the altar protecting the Sacred Host.

When we genuflect or bow, profoundly, we kneel with both our knees on the floor. During Holy Week when we did not have pews and stood, we bowed so often when I was growing up, that often I thought we would make a hole in the church floor.

The Easter eggs — the bread — the embroidery, are all examples of our culture. In the beautiful country churches, the women stood on the left side of the church and the men on the right side for a specific reason.

About 80 years ago, Pope Pius X asked what we needed most in the world. After the people suggested many things — He said: "My dear people, we need an informed laity."

So my dear members of the UCWL, we should strive to be an enlightened, informed laity. By private study and reading, or in your meetings, you should persistently and untiringly pursue a better knowledge of our religion and Rite. Then you will be resolute

members. Problems and difficulties should never be in the way when a job is to be done.

The UCWL member should be a lay apostle. The essence of the work of the apostles was to bring Christ to others. There are millions of people who need Christ. Christ depends completely upon the willingness of us and people like us to bring Him to those who need Him. That is His divine order in this world — that He depends on others for the work He wants to do.

So, my dear members of the UCWL, your work is cut out for you. May you be virtuous, enlightened, resolute and truly apostolic.

May God continue to bless your works and all your undertakings with success. May you continue to be the gracious ladies, dedicated mothers and true followers of Christ.

World Federation of Ukrainian Women's Organizations

Ukrainian women's organizations had been active in Ukraine for over a century. World War II interrupted the expansion of Ukrainian women's organizations and suppressed their activities within the Ukrainian society.

At the turn of the century many Ukrainians emigrated from Ukraine to the United States of America, Canada, Brazil and Argentina. Many Ukrainian women's organizations were founded in larger communities in these countries. After World War II many Ukrainian refugees landed in Western Europe. They founded women's organizations in West Germany, Belgium, France and England. Some Ukrainian immigrants settled in Australia and Venezuela. Here too, Ukrainian women founded charitable organizations.

To promote unity in the work of these organizations, a World Congress of Ukrainian Women was held in Philadelphia, U.S.A., in 1948. It was here the World Federation of Ukrainian Women's Organizations (WFUWO) was founded.

The objectives of the World Federation of Ukrainian Women's Organizations are:

1) To unite national Ukrainian women's organizations in the Free World for the purpose of mutual benefits and the promotion of their common interests in education, community life, women's rights, philanthropy and ethical values;

2) To coordinate the work of member organizations without interfering with their work plans in their respective countries;

3) To represent Ukrainian organized womanhood on the national and international level;

4) To promote the idea of self-determination for the Ukrainian nation.

All national Ukrainian women's organizations which stand for democratic principles and Christian ethics may become members of WFUWO.

There are 19 women's organizations in WFUWO with headquarters in Philadelphia, Pa., U.S.A. It co-ordinates the work of these various organizations in 11 countries on the continents of North and South America, Europe and Australia.

The work of the Federation is planned by standing committees involved in: Program Planning; Social Welfare; Culture and Education; Studies on the Status of Ukrainian Women in USSR; Folk Arts; Finance; International Affairs; Women in Professions; Press and Publications.

The Federation publishes a quarterly in Ukrainian entitled "Ukrainian Women in the World" and an annual report in English called "UFUWO Bulletin".

The Federation is supported financially by the dues paid by member organizations and individual associated members of WFUWO.

WFUWO is a member of the World Movement of Mothers in France, and the General Federation of Women's Clubs (International Section) — U.S.A.

It cooperates with the International Alliance of Women and the International Council of Women.

Along with other women's organizations in exile it organized a Committee of women's organizations from Central and Eastern Europe in U.S.A.

The Ukrainian feminist movement began in 1884 when the first women's organization was founded in Western Ukraine in Lviw and about the same time an organization of Ukrainian women students was founded in Eastern Ukraine in Kiev.

When the Ukrainian National Republic was formed in 1918, women were granted equal rights and entered the first Ukrainian Parliament.

The National Council of Women of Ukraine was founded in 1919. At the Congress in Oslo in 1920 it became a member of the International Council of Women.

When the Soviet armed forces invaded the Ukrainian National Republic in 1921, the women's organizations were the first victims of Soviet aggression.

Independent women's organizations ceased to exist in Ukraine under the Communist regime. Instead the Communist party

established women's councils which have been active in Ukraine for over forty years.

City Alderman — Separate School Trustee

"In the 1950's, the Ukrainians in Yorkton felt it was time that the Ukrainians participate in the running of the Yorkton city and it was proposed that I should run for an Alderman. The Ukrainians all worked hard and elected me as a city Alderman. I got the majority votes and became the first lady Alderman of the city of Yorkton. I enjoyed the experience that I received in becoming an Alderman. Later when the Yorkton Separate Schools were built, I ran for the school board. Accordingly, I did not run the second time as an Alderman, but ran as a separate school trustee and I got elected. This was a trying time because the elementary separate schools had just been in operation for several years and then we started a campaign to add on to the high school — The Ukrainian Catholic Residential Boys' School — St. Joseph's College. I was engaged with Judge Andrew M. Kindred in the campaign, for raising money for the extension of St. Joseph's College. We went from coast

Yorkton city council meeting in the city hall, 1955. Dr. Stephanie Potoski the city's first lady alderman.

A REMINDER–

VOTE FOR

Dr. Stephanie Potoski

on

November 3, 1954

Campaign for Alderman, 1955-1956. Dr. Stephanie Potoski first became an Alderman and then a School Trustee.

to coast and concentrated more on Alberta, Saskatchewan and Manitoba. We were quite successful. A new wing of St. Joseph's College was built."

Lionelle's Club

"I was also a Lionelle member. The wives of the Lions Club members had formed an organization, and because my husband, Peter, belonged to the Lions Club for many years, I was interested in the formation of this organization, and became the Chartered President of the Lionelle Club.

"The medical women of Canada also had an organization and I belonged to, as well, and took an active part in it.

"Doing all these different things, I still found time to practice medicine. I had a large Gynecological and Anesthetic Practice. I realized that I needed more training in anesthesia, therefore, I went to Montreal and spent five months at the Royal Victoria Hospital in the Anesthetic Dept. That training proved to be very successful and useful for me and for the doctors in Yorkton."

Director of the Canadian Broadcasting Corporation (1964-1968)

"Subsequently, I was appointed Director of the Canadian Broadcasting Corporation representing Alberta and Saskatchewan for the years 1964-68. Comprising the Board were ten directors, some of whom were: John Prentice of the B.C. Forest Products of British

CBC directors and president from left to right: Andre Regnault (Que), John Prentice (B.C.), Stephanie Potoski (Alta. and Sask.), Alphonse Ouimet, President; E. B. Osler (Man.).

Columbia; E. B. Osler of Winnipeg, representing Manitoba, and one Professor of Political Economy representing Quebec, Andre Regnault, who were appointed to the C.B.C. Board simultaneously. This was a very interesting experience. I served on the Board from 1964 to 1968. Our meetings were held in Ottawa every month except during the summer. We formulated the business policies of the Canadian Broadcasting Corporation. I felt, that not only was it important to look after the finances and policy of the CBC, but what was most important, was to formulate the policies as to the kind of programs would be transmitted by the CBC. At that time our President was Alphonse Ouimet, a very interesting person who spoke fluently in English. He was an engineer and had concocted a T.V. machine in the early 30's, but because he could not get other people interested in order to get the necessary finances to build it, it never became a reality.

"Our national radio and later television network were founded in order to keep the Canadian people together, so that the Canadians of one region of Canada would understand the life of the Canadians of the other regions of Canada. We spent many hours debating the character of our programs. We tried very hard to make sure that during prime time — Canadians would see more of Canadian programs, because we realized that this was one vehicle that would influence our people, especially our youth. We spent hours talking to the producers and the powers that be as to what programs should be seen, especially on Prime Time. I felt that this was an important responsibility that we had."

Liberal Party

"Many of the Ukrainians who came to Canada in the early part of the century felt they owed gratitude to the Liberal government, because it was during Sir W. Laurier's regime that they

Dr. Stephanie with Dave Stewart and Arliss Dellow at the time Dave was leader of the Liberal Party in Saskatchewan.

Leonard Sebulski canvassing for Stephanie Potoski during federal campaign in 1972.

had been encouraged to come. They were given 160 acres of land and paid $10.00 for its registration. So, I became active in the local Liberal party and became a member of the executive. Eventually, I was elected President of the Federal Constituency and then I became campaign manager for Lou Hluchaniuk, during the Diefenbaker years. He was campaigning to become a member of Parliament. We worked hard to get him elected, but we did not succeed."

Multiculturalism

"During the time that I was the Director of the C.B.C., we met chiefly in Ottawa. Several times we went to Montreal and Vancouver in order to see what kind of facilities we had; and to see whether we should vote, or suggest to the government that we should build new facilities.

"While in Ottawa, I met with several prominent Ukrainians in their homes, to discuss the fate of Ukrainian people. At that time, I became well acquainted with Senator Paul Yuzyk and his family. Then, there was Professor Bida, who taught in Ottawa; and there were one or two other people who had come to Canada as refugees after the Second World War. One was a Mr. Choulguine whose father, after the First World War was a representative of Ukraine at the League of Nations in Switzerland. Mr. Choulguine was born and raised in Switzerland. He and his wife came to Canada after the Second World War. They settled in Ottawa. These were some of the people who were present at our meetings in the evenings when we discussed the character Canada was going to take and what role the Ukrainian people would play in this country. Senator Yuzyk did a great deal of work on that subject and he had access to all the government statistics at that time. He knew that in 1964, the Canadian population was made up of one-third Anglo-Saxons, one-third French-Canadian and about one-third of all the other ethnic groups. There were many Italians coming to Canada after the Second World War who settled around Toronto. Not only were there Ukrainians, but Jews, Germans, and the Asiatic people, who started to come. We decided that Canada should reflect the reality of the new Canada. All these people would contribute beautifully to the culture of Canada — the Mosaic of Canada. We started to have meetings with other ethnic groups and we had a nationai meeting in Toronto in which we made certain that many of the editors of the papers of the other ethnic groups would be there. That was a successful meeting and Senator Yuzyk should receive a great deal of credit for persevering in this endeavour. We, then started to talk to Mr. Pearson. At that time Mr. Pearson had formed a B & B

Commission whose task was to study and oversee the kind of Canada our country was. This commission gave us the summary of what it found. The commission was telling Mr. Pearson that Canada was a bilingual, bi-cultural country. When we had an opportunity to meet with Mr. Pearson, we said, "no." Canada could be bilingual, but it is not bi-cultural. There are many cultures that contribute to the Canadian way of life. We pointed out, statistically, the ethnics and what these different ethnic groups contributed to the Canadian way of life. I think that before he retired, we had convinced Mr. Pearson that Canada was a multi-cultural country. However, after he retired we had to deal with Mr. Trudeau. Mr. Trudeau was in the process of worrying about human rights and the constitution that was to be brought back from Britain. We said to him, as other people had also said to him, that we will let you have a bilingual country if you let us have a multi-cultural country. When this legislation passed in parliament, we were quite happy. Again, I must admit that one individual in Canada who contributed the most to getting Canada to become a multi-cultural country, was Senator Paul Yuzyk.

"After it was proclaimed that we are a multi-cultural country, certain groups of individuals tried to recommend to the government, that we should have a multi-cultural council that would work consistently in developing the policy of this multi-culturalism.

"I was a charter member of the Multi-Cultural Council. At first we had 101 people on it, but gradually it dwindled down to a smaller number because it was very costly to operate such a big council."

Multiculturalism

What is Multiculturalism all About?

A National Meeting of the Canadian Consultative Council on Multiculturalism was held in Ottawa on Saturday, December 14, 1974. The Honourable John Munro was the responsible Minister of Multiculturalism and representative of the Federal Government.

Here are some of the thoughts which he shared at this national meeting:

"I am most happy to welcome Members of the Canadian Consultative Council on Multiculturalism to your second national assembly in Ottawa.

At our recent series of regional meetings, I have been fortunate to get to know many of you on a first-name basis. Over a concentrated period of time we have engaged in a meaningful dialogue on the present state, and future development, of Multiculturalism. These meetings have strengthened my belief that Multiculturalism is not something articulated in pen and ink, but, rather, by people. In reality, Multiculturalism **is** people.

Canada has embarked on official policies in which the seeds of Multiculturalism carry in them the genesis of a new perception of Canadian reality.

First regional meeting on Multiculturalism at Edmonton, June 1973.

Governments, as you know, did not invent Multiculturalism. It evolved out of the lifestyles of Canadians. Canadians have always recognized that we are different from other lands because of our varied fabric — and, hopefully — stronger as a nation because of it.

Although Official recognition of Canada's multicultural reality came much later, it did, however, build on the more valuable and meaningful experience of Canada's many rich communities of culture.

I have stressed before, and do so again, that Multiculturalism is not a passing whim of Government — it is a permanent Government policy.

We are moving deliberately — at a steady pace — because the Government wishes to develop its expanded multicultural policy carefully and systematically. Because we have a millennium ahead of us as a nation, I would prefer that we build very carefully on what we consider to be strong cornerstones of policy.

This process should be developmental, rather than static. It should be based on the needs expressed to other Government members and myself through your Council, through the community, and through individuals. To this end we have just embarked on an information programme through the ethnic media in which we invite all interested Canadians to send us their ideas. These messages conclude: "Write to: Multiculturalism, Ottawa."

I consider your Council should serve as the eyes and ears of the Multicultural Programme. I also believe that the Programme needs further attention and development, and I am determined to give it both.

The Canada of today, 1974, respects all cultures, all people, all languages. It is a society based on mutual respect, understanding and personal freedoms. Its well-spring is humanism. The crushing, homogenizing effects of technology and economic imperatives, the mass centralization, urbanization and dehumanization facing society today are offset by strong cords of human rights, and the intense desires of man to assert himself as a vital entity.

Comforted and satiated by the advance of the post-industrial age, man now seeks his roots, his own identity. All of these elements, therefore, comprise Multiculturalism in Canada in the 1970s.

Although Canada has two official languages, it imposes no official cultures. Those nations which have sought to instill an artificial cultural uniformity have suffered bitterly as a result. Because of this stance, our dynamic Canadianism is all the more vibrant because of travel, electronic communication, and an ever-growing cultural awareness across the vast expanse of ten provinces,

and the pregnant Northland. Our two official languages have helped this coming-of-age.

Historically, it is appropriate to point out that policies relating to Multiculturalism are a product of the English-French dialogue in Canada. Were it not for the Francophone assertion of linguistic and cultural rights, the Multicultural reality of our country may have never been cross-pollinated, and may have never flowered.

One of your Council members, Dr. Paul Thorlakson, a senior statesman of the Icelandic community, fourteen years ago described his vision of Canada: Many decades from now Canada's evolving cultural patterns will be based "on the experiences, traditions, ideals, sacrifices and struggles of the Canadian people. This distinctive Canadian culture will continue to be enriched in having its roots deep in our collective and diverse heritage".

As a disclaimer for those Canadians who might still feel Multiculturalism is a token gesture for a narrower constituency of interests, the Honourable Dr. Stanley Haidasz pointed out at your first national assembly in Ottawa that Multiculturalism "is not a policy aimed solely at the ethno-cultural minorities. It is aimed at native peoples; at English-speaking Canadians and French-speaking Canadians, as well as the millions of Canadians of other origins. As it develops, it will engender tolerance and mutual respect among Canadians."

The goal of Multiculturalism — a programme of culture-sharing by all Canadians — can only be achieved by projecting a common philosophical base. One cannot extrapolate from the main "hive" of Canadian culture, a lesser "hive" of Multicultural Programming, as this would be setting up an "ethnic cultural ghetto" of minority groups.

The philosophy of Multiculturalism, therefore, must be all-embracing, and must permeate the entire Canadian constituency. If there was a danger this Programme could not enjoy acceptance by Canada's two major "minority" groups — the English and French — this policy might well be on a treadmill to oblivion. In other words, if Multiculturalism proved to be a programme for what some sectors refer to as the "ethnics," the effects in the community may prove highly negative, and the Programme would head for rocky shoals.

Yet these fears need never materialize. There are many dramatic instances of cooperative efforts among the English, French and other cultural groups bearing rich harvests of friendship, and the satisfaction of a community undertaking well executed, and sincerely appreciated. Your Council, as well as all our cultural groups, have

an obligation to play a bridging role spanning the three main population elements in our country.

At this moment in our cultural development, I feel the English and French communities would like to be assured that their cultural lifestyles are not threatened by a new programme which offers "seed money" for various ethno-cultural projects and activities. To be new, is to be suspect. Well-motivated community activities would do much to dispel these fears.

A Multicultural Programme in which all Canadians are partners would be an enduring programme. The Canadian "mainstream" English and French groups, well-developed, well-funded, could do much to interlock their activities and programmes with those of other cultural backgrounds. Funds now allocated to this programme are largely destined to enhance the level of cultural development and community consciousness, of the other cultural groups of Canada.

It would be unrealistic for me to suggest that opposition to this policy does not exist. It's there, and we'll be a little more scientific about pinpointing it when a current attitudinal study among the "majority" groups is completed. Many of you, as well as I, must feel that it is important that English and French opinion-makers realize that Multiculturalism is a logical sequence and a natural complement to Bilingualism. Both programmes are designed to create a feeling of "belonging" in Canada.

The B. and B. Commission accented historical contentions that Franco Canadians felt inadequately represented in the public and private institutions of our society. Steps have since been taken to correct these legitimate grievances, to encourage equal opportunities in employment, and most important, to create a better climate among all Canadians towards this historical oversight. But the same Royal Commission also found that, similarly, other cultural and linguistic groups in the country faced the same inequities. Canada's multicultural programming seeks to ameliorate this situation by instilling a sense of belonging among these minorities, and by developing greater sensitivities to their aspirations on the part of the English and French.

Historically, the road to a Multicultural Policy for Canada goes back to the realities of the multicultural life of our Canadian people since the turn of the century, and the first major waves of immigration; then, to the great debate, three-score years later, over the delicate relations between Anglophone and Francophone Canadians. Prime Minister Pearson called for a Royal Commission on Bilingualism and Biculturalism in 1963, but its terms of reference

were extended to include "contributions made by other ethnic groups."

From the years following World War I, prominent educators, writers and historians called attention to the contributions of all cultural groups.

Professor Watson Kirkconnell, writer, poet and linguist, pointed out in 1938 that it was important that "all citizens, of whatever racial extractions relate to the cultural glories of their past, because mutual knowledge, mutual sympathy and mutual emulation in cultural attainments would surely shape a national life of astonishing richness."

Lord Tweedsmuir gave immigrants on the Prairies a phrase for all generations, suggesting that "by being better Ukrainians, you will be better Canadians."

Canada's first native-born Governor General, Vincent Massey told Icelandic Canadians in 1955: "May the richness of your heritage continue to be part of your lives and an inspiration to us all."

The first national conference of ethnocultural groups on the subject of Multiculturalism, the Thinkers' Conference on Cultural Rights, 1968, in Toronto, heard Senator Paul Yuzyk explain that "the development of a composite Canadian culture, rich in variety, beauty and harmony, reflects the principle of 'unity in continuing diversity' and the democratic spirit of compromise inherent in the Canadian Confederation."

Provincial multicultural conferences followed in 1970, 1971 and 1972. The Royal Commission's Book IV appeared in 1970, the Government's response on October 8, 1971.

Book IV recognized the compatibility of a Bilingual yet Multicultural nation. The federal response was clear: A policy of Multiculturalism must be a policy for all Canadians."

In November of 1972, Prime Minister Trudeau appointed Canada's first Minister Responsible for Multiculturalism, the Honourable Dr. Stanley Haidasz, and in May, 1973, the Government named one hundred and one members to the first Canadian Consultative Council on Multiculturalism.

The events of the past ten years cascaded into Canadian history, changing the face of Canada for generations to come.

In private sector, Canada's One Hundredth Birthday of Confederation, sparked festivals, expositions, cultural events, across the land, and a man with a posthorn led thousands of children across Canada into parades, concerts and festivals with the rousing Centennial song "Ca-na-da."

The Ethic Press lauded these processes, a national folk arts

movement began, new community centres were built by various cultural groups, and whole cities began to turn out for annual summer multicultural festivities.

Multiculturalism, with academic and community fanfares, was on its way. The "host" communities, in many cases, became the "hosted."

Smaller cultural communities, comprising immigrants who have stepped onto Canada's shores, now worry a little about the organized multicultural activities of some of Canada's largest "minority" groups — the Ukrainians, Italians, Germans, Poles, Hungarians. Is there enough room for everyone on the Multicultural Bandwagon?

The larger groups responded by expanding their cultural processes not only inwardly, but outwardly. Leading spokesmen and associations of old and young alike have helped other, smaller, groups integrate, organize cultural activities, student bodies, day camps, workshops and conferences.

The wheel turns another few degrees to full circle, as Blacks in Canada help the newly-arrived from the Caribbean; Chinese and Japanese "old-timers" help Filipinos, Koreans or Vietnamese; Spanish-speaking Canadians assist thousands of new immigrants from the Latin Americas.

The National Film Board dubs other-language versions of existing NFB films; the National Museum of Man organizes special ethno-centric displays, exhibitions and research.

Canada embraces Multiculturalism. "Ethnic" is beautiful.

It's time now to stop talking about Multiculturalism, and join those who are doing it. It's time to get all Canadians into it — the "hosts" and the "hosted", or the "hostors" and the "hostees."

The Canadian Consultative Council on Multiculturalism has assembled today to turn over to the Government your initial, comprehensive report. I know this will prove to be a significant and historic document.

But today Multiculturalism stands at the crossroads. It can be divisive — or cohesive. Its thrust can be shortlived — or long-term and visionary. The decision seems rather simple.

If we stay together as a country of Canadians, it will be the latter. Anything less would be unlike Canadians as history has moulded them.

In the vanguard of our 1976 Olympic runner, let the Torch of Multiculturalism run coast to coast to unite Canada even more strongly than ever before.

Honourable John Munro

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In recent years our wide world has become smaller, and indeed, is now a Global Village.

With modern technological advances and dedicated people, like journalists, we not only hear about what is happening, but we can see what is happening in a split second, when an event occurs. Regretfully, almost all the news that we receive is about disaster in this Global Village. However, we do not get to know all the people who inhabit the earth; we do not know their culture, their way of life, their language, and their customs. Yet, their culture and their way of life are bombarded by the Western culture, in music, in morals, through video tapes and films. Somehow these characteristics are modified, and sometimes they lose their beautiful qualities.

Not many of us are fortunate enough to have opportunities to travel to distant parts of the world, to achieve knowledge of these people, and to appreciate their history and characteristics. Living in Canada, we have many unique opportunities to learn about the diverse characteristics of people who live in our country. We can enrich our citizens so much more by becoming acquainted with their culture.

We meet and mingle with people who at one time immigrated to Canada from countries, such as India, Japan, China, Germany, Italy, the Eastern European countries, and the Middle East.

Occasionally, we are invited to their homes for a meal or a social evening, e.g. at a Japanese home. In this way, within a few hours, we are 'transported to Japan' and we learn about their culture, their way of life, their foods and cooking, their way of thinking. Thus, we can have an exciting and enjoyable experience.

This could be said of other races as well, who are now Canadian citizens, such as the Italians, the Germans and the Chinese. With opportunities like these, we could learn and appreciate other cultures so much more and we can broaden our outlook. We could learn about their customs, art, history and things that have survived for thousands of years.

We could enrich our own lives by the knowledge that we gain about their mentality and their way of thinking. These experiences would teach us tolerance of their customs and their achievements. Perhaps, then we could realize that our way of life is not superior nor the best.

Canada could be compared to a large apartment building where all cultures live in it, share the same roof, foundations, hallways, and entrances. But all these residents are at liberty to do whatever they want to, or what pleases them. But they must not hurt or

The Habitat Conference in Vancouver, June 1, 1976. Dr. Stephanie Potoski was involved in organizing a demonstration before the Habitat Forum.

aggravate their neighbours. They all have a responsibility for this apartment because they share the same roof and foundation.

Likewise, in Canada, we all have responsibilities to our country because we share the same land and freedom. We should love our country, and be ready to make sacrifices when circumstances warrant it. We should know not only the official languages of our country, but also, we should be given opportunities to learn other languages.

We should actively participate in the political process and the social life of our country. We should learn and nurture the customs and culture of our forefathers. If we know our roots, we will appreciate the heritage passed on to us by our forefathers.

We may compare our country to a vibrant green meadow. If this meadow has a variety of colorful, beautiful flowers, it becomes more attractive and exciting to all observers. Each flower may differ in size and color, but many flowers put together make a beautiful bouquet, which would be admired by everybody.

That is what multiculturalism is all about. It is exposing and sharing one's culture with other ethnic people.

Medical Experiences

Dr. Stephanie Shares Some of Her Many Medical Experiences

"When we were coming home after we got married, the first place we stopped was at a farmer's home. When we came in, my husband introduced me to his wife, Mary. She was a very good industrious hunched-back little lady who immediately went into her cellar and removed many sealers of food and prepared a meal for us. I was very much surprised because I thought that Peter wanted to get home as soon as possible. We had this meal and I saw how poor some people were in 1946. The house was a log house that had been put together with clay and then it was whitened with lime. The house was immaculate and everything in it was immaculate also. They had one man living with them to help them with the farm work. They had chickens, a cow and other animals and they did not have a tractor of their own. Subsequently I realized why my husband Peter desired that I meet certain people. These were people that taught me about life in general. I then became very good friends with this lady. Later on when she used to come to see me as a patient, she told me all about her life's story.

"Her mother and father lived on the farm that she was on; during the 30's a man came from the old country and lived with them and helped them farm. He was not related to the family, but was a friend. Her parents had two other sons. These had married and left. Her parents put the farm into this daughter's name. According to her, the other sons were very angry because they did not get part of the farm and this man who came during the 30's to live with them, was a very good worker and asked Mary to marry him. So she decided that she should marry him, but the brothers said, "Don't marry him, he's just marrying you because you have a farm and he's going to leave you after he gets married to you." But she did get married to him and was never sorry that she had married him, because he was a very good man and a very hard worker. She said that after the harvest was finished, he would take the wheat to the elevator and sell it. When he came back with the

Stephanie Loster (Stephanie's godchild) with her mother Eleanor and grandmother Mrs. Langton.

money, he would give the money to her. He never kept it for himself. Whenever they had to go to town to get some provisions, he would ask her for the money. Whenever he needed a package of tobacco to make some cigarettes, he would ask her for the money. And, when they were invited to a neighbor's wedding, he really did not want to go; but he went because she felt that when they were living with these neighbors, they should go when invited. "So," she continued, "I would order a gift from the Eaton's catalogue and we would go — we would attend the marriage ceremony, have supper, present our gift to the couple, and then we would go home." Often I would say to him, "you go and have a dance with some of the ladies," and he would not want to do that. "I did the right thing because he was a very good man to me." When she died, this widower asked me to go with him to pick out her coffin. When we were picking out her coffin, I thought he was paying too much for it because I knew his financial assets were not so big. He said to me, "Mary was very good to me and she deserved this from me." So he had a very nice funeral for her. Whenever my husband and I were going to Dauphin, we almost always stopped in to see this couple."

Marynia's Caring Husband

"My husband, Peter told me a beautiful story about this couple. Marynia was very sick and had to have an operation because of excessive bleeding during her menopause. At that time, there was no Red Cross service for blood. We had to cross match the blood from someone in our vicinity and we had to pay the donor. It was impossible to operate without the blood and William, her husband, had no money. He asked her brothers for the money and they refused. However, this husband brought the money for the blood.

When his wife recovered and went home, she asked to go to the barn to see her cow. When she saw no cow, she asked what happened because this was a precious commodity that gave them milk, cheese, butter and cream. William told her that he sold the cow to pay for her blood. He added, "Do not ask your brothers for anything."

Would I Be Next?

"There was an Aunt Malanka who lived around Roblin, Manitoba. She was quite a woman. One day this Malanka came to see me as a patient and she said to me: "You know, I've been treated by many doctors, your brother-in-law in Dauphin treated me and he died. Then I went to a doctor in Kamsack, he treated me and he died. Then I went to the French doctor in St. Rose, Manitoba and he treated me and he died." Guess what I thought? I really didn't want her as a patient — I thought I probably would die, too! — I was still young."

Resignation to Life

"Next is a story early in my practise, before Medi-Care came into Saskatchewan. I had this lady that I had been treating from MacNutt. She came in once and when I examined her, I found that she was very ill. She had high blood pressure and her kidneys were being affected, so I suggested that she should go into the hospital. She agreed to go and I admitted her to the Yorkton Auxiliary Hospital which was located at the Yorkton Airport. We used the hospital there after the war because we did not have enough room in the old hospital in town. Before I suggested that she go into the hospital because she was very sick, she said, "I know why I am very sick. When my old man got his old age pension, we decided that we should move from the farm and give the farm to our son and his wife and their five children. So we moved into town and because I wanted to have a house that was nice and clean — I washed this house and painted it and I put in new linoleum. I got the linoleum from Eaton's and put it in myself and worked very hard — and that's why I got very sick."

"At that time we did not have many medications for high blood pressure. But, rest, diet and sedatives were important. We used to give them a salt-free diet to follow and a sedative, e.g., phenobarb. After she was in the hospital for about 10 days, my patient became better and was discharged. Before she went home, I gave her a diet and I said to her, "make sure you rest, make sure you eat certain kinds of food, don't have anything that is salty or that is spicy." I knew that these people liked to have dill pickles, and sauerkraut which have a lot of salt and because of that, it was important that

I stressed that she have certain kinds of food and she must rest in order to keep on living. I also told her that she should come back to see me in a few weeks. As time went on and because I became very busy, I forgot about her. She had returned home from the hospital before Christmas and when she came back after Easter I examined her. She was worse off then she was when I saw her before Christmas. So I said to her, "Did you eat what I told you to eat?" and she said, "Well, no, I didn't." and I said, "Why?". She replied, "Well, my old man, he gets a pension and he goes downtown and gets some sausage and brings it home. When I tell him Dr. Potoski wants me to have fish or white chicken meat, he replies, "Here, you eat this because if it is good for me, it is good for you. Because I work, I am very hungry and I would eat what he brought." I asked why she didn't come to see me sooner, "Well," she said, "my dear, I really wanted to come to see you, but you know, my old man when he gets his pension cheque he generally steps into the beer parlor and by the time he gets home, there isn't much money left. I have to pay the neighbor to take me into Yorkton and that's why I didn't come to see you." But this time when he got the old age pension cheque I went with him and I wouldn't let him go to the beer parlor. I said to him, "You'd better give me some money to I can pay the neighbor for the gas to take me to Yorkton." He looked at me with an evil eye and said, "Here," shoving the five-dollar bill over the table, "I hope you don't get to Yorkton." And you know Mrs. Potoski, I really want to live a little bit yet, so I didn't want that five-dollar bill because he had spoken in such an evil manner that maybe I really wouldn't get to Yorkton. I threw that five-dollar bill back to him, and said, "No, I don't want your five-dollar bill." I asked the neighbor to take me to Yorkton and then maybe some of my sons will come and pay for the gas. So, here I am."

"I said, "Why did you not eat some food, like some milk or some vegetables from the farm?" She said, "Oh, no, my dear, you know my son and daughter-in-law, they have five children, but they don't even make their own bread, they don't have any milk, so I couldn't get anything from them, they didn't have any chickens either." So, here was my lady, back in my office, telling me why she didn't come before and why she did not follow a diet. After I finished examining her and was writing out a prescription for her, she said to me, "You know, Mrs. Potoski, I know that you won't charge me for this visit, how much will this prescription cost?" I said, "I don't know, maybe about five dollars." She said, "You know, I really want to live, but you know the pharmacist will not

give me that for nothing; could you give me some money to buy this medicine?" So I pulled out a five-dollar bill and gave it to her so that she could buy her medicine.

"I learned a great deal about life from these people that I was trying to help. They never complained, there was never self-pity. They stated the facts as they were."

Ungratefulness and Gratefulness

"One day a man came into the office. I was looking after his wife who had high blood pressure and suffered from a small stroke. He said to me, "I have a son who got married and he and his wife are living with us. They said, that they will look after us if I put the farm in his name. Should I do that?" I advised him saying, "No, I think that you should go to the lawyer and tell the son and daughter-in-law you will give the son the farm after you and your wife die. When you die, that farm will belong to him." I did not see him for quite a few weeks. Again he came to see me and said, "You know, Mrs. Potoski, you were right. I didn't listen to you and I put my farm on my son's name and now he is throwing us out. We have no place to go." I said to him, "Well, you have other children." He replied, "Yes." I said, "You have one daughter who is pretty well off who has a business in Yorkton." And he retorted, "She's my oldest daughter and I didn't give her anything when she married, we made a wedding for her, but because we did not have very much, we didn't give her anything and now I don't feel that I should ask her to look after us." But I knew these people, so I went out to see them and told them what the father had told me. I said, "You know, they're being thrown out by your brother and I feel sorry for them."

"At that time there were no nursing homes and no where to put them. The son-in-law said to me, "Don't worry, Mrs. Potoski, just wait a couple of weeks, and I'll put on an extra room on the side of our living quarters. We'll take mother and dad." I thought that was very nice. About a month later, this old man came to see me and said, "Please come and visit my wife because now we are living with my daughter and son-in-law." I made a housecall to this daughter and son-in-law. When I came in, the daughter told me to go down the hall and I would find my patient. When I came into this room that had been added on, I found my patient sitting up in bed dressed in a white flannelette night gown trimmed with white lace. She was covered with a beautiful quilt. Behind her back there were two big snow white pillows. Beside her was her son-in-law feeding her. And here was my little old man, sitting at the foot

of the bed, just admiring what he saw. I thought, isn't that wonderful that people could be so good and other people could be so cruel.

"I became acquainted with many families and lived their lives with them through bad or good times."

The Easter Paska

"There was one lady who came into town after she and her husband retired. They had an old-age pension and they bought a home. She always made very nice paskas — our Easter bread that we always blessed. She was very proud because she made one of the best Easter breads every year. It became a custom for her to make sure that I would have Easter bread for Easter. Every year I made it a point to take this lady to the bake sale with her paska and although I bought the paska, she asked me to leave this bread at the bake sale, labelled "sold," so that all the people who came to the bake sale could see her bread. I looked after her until she died and I learned from her a great deal about pioneer life. She often told me about living on the farm between Theodore and Insinger with her husband. They had a large piece of land, 160 acres, but it was all forest and they did not have any machinery to get rid of that forest. They cleared a small piece of land which was made into a garden and they built a little log house for themselves. Her husband would go from Insinger, Saskatchewan to as far as Neepawa, Manitoba, about 250 miles, to work where there were established farmers. When he got some money, he did not spend it. He walked most of the way without shoes, in order that he could bring the money back so that the children could get shoes for the winter in order to go to school."

The Twilight Years

"Early in my practice, I had a patient who was a very good lady. My husband who had been treating all these people for 20 years, tried to guide me as to who were good and who I should watch carefully.

"This lady — had a very ill husband and had looked after him for 11 years because he had arthritis and could not walk — he had to stay in bed through the last few years of his life. When he died she buried him and in a few months she came to see me and said, "Mrs. Potoski, what would you think of my marrying a second time?" This old man who proposed to her lived in the center of Yorkton and my lady lived on an acreage 2 miles away from town. And when she posed this question of marrying I said, "Well, you could marry him, he's a good man, but you have to have a blood

test." At that time all people who were getting married had to have a blood test to see if they had any venereal diseases. I explained this to this lady by saying you can't get married unless you have a doctor's certificate stating that your blood is good. At that time we sent the person's blood who wanted to get married to Regina and when we received the results we put the number of the lab test on a special form. Then we had to sign this form stating that this person was free from venereal diseases. This lady became angry and said, "When I got married to my first husband 50 years ago, my blood was good and it's still good." But I said you have to have your blood test done. She went back home. The next week she came with this old man. He found it difficult to climb stairs even with a cane and his hearing and vision were failing him. While I was taking their blood, this lady was muttering: "I don't know why we have to take this blood test, our blood is good." I took the blood and sent it to Regina and when the results came, I decided that I would take the results to her place because I didn't want the poor old man to go up the stairs again. When she got this piece of paper, she kept on saying, "I have to have this paper because Mrs. Potoski said I can't be married without it." Then they went to get married. Father John Bala married them. Her son came after the wedding to tell me about the wedding.

"He said, "Oh, Mrs. Potoski, we had quite a bit of trouble," and I said, "Why?" "Well, we came to church and Father Bala asked the couple for the marriage license. They showed the Father the piece of paper that you gave them about their blood test. And Father said, "No, that's not enough." And she kept on arguing, "Mrs. Potoski said that when we had this piece of paper we could get married and so you have to marry us." This son had to go downtown to Park's Jewelry Store to get their marriage license. "So, when I got back," the son continued, "they were all sitting there waiting for me and then Father started to marry them, but, the old man forgot the rings." They had to have rings and the son continued, "I didn't want to go downtown again to get the rings." So the old man's daughter-in-law took off her ring and her husband's ring and gave them to her father-in-law. When they had to kneel down, the old man was quite a big man and this son who related this story was quite a thin and very slight man and he said, "you know when the old man knelt down, he couldn't get up, I had to help him up, even Father Bala had to help."

"Then, they went to the old lady's place for a wedding dinner. This old lady was a very good person. She lived just outside of Yorkton, had a few acres of land and kept geese, turkeys, chickens,

a cow and had a big garden. All the neighbors helped her to prepare this meal for the wedding dinner. And so they all had the different kinds of food in a big room — the bed had on it a beautiful white bedspread and two large goose-filled pillows. Everybody sat around and had a drink and were enjoying themselves. The groom was quite tired. After a delicious meal, the groom said to his bride's son: "Let's go to my house in town because I want to see if my potatoes froze or not." This was already the first part of December. It was too much for him to have the wedding and the big feast, so he went home. However, the next day, this lady's son took him back to his new wife's home. This wife of his was a very busy, hard-working lady. She was never lonely. But, here was this man who was used to going to the son's store and to visit with all the farmers and everybody who came into the store and then in the evening or late afternoon his friends came to his house and played rummy or whist and talked. Here out on this acreage there was a road going past them, but nobody came in. And the lady was busy attending the cow, the geese, the chickens, washing the clothes and preparing the meals, so she was never lonely. They lived together for about 3 weeks and then he said, "I'm going back to my house." He went to his own house in town and she came and cleaned up his house — it was quite smoked up with cigar and pipe smoke from the days when his card-playing friends came. She cleaned up the house; she cleaned up the beds and every two or three days she would want her son to take her to her husband's house to bring him food. She always made homemade soup, borsch and roasted chicken, etc., and washed his clothes. When he became very ill and was going to die, she came to me and said, "I think my old man is going to die. Where do you think I should bury him?" I said, "Is his wife buried here in Yorkton?" and she said, "Yes." And I said, "Is your husband buried in Yorkton?" and she said, "Yes." I said, "Well, maybe you should bury him, if there is room, by his wife and maybe you should be buried by your first husband." And that's what happened."

The Ungrateful Daughter

"There was a very nice lady who lived on the farm. When she received her old age pension she moved into Yorkton. She became more and more ill, and I admitted her to the hospital. I was pretty sure that she was not going to be living long. She was a very bad diabetic, her heart was enlarged and so I told her sons and daughters that I thought that their mother was going to die. One evening as I was making rounds and I was on this particular ward where this lady was dying, I met a lady who was coming towards me who said to me, "Why has my mother not died yet?" I looked at her and

said, "Who are you?" She said, "I'm Mrs. so-and-so's daughter and I just came from Toronto because my sister said my mother was dying. She's not dead yet." That was terrible. This lady came from Toronto because her brothers and sisters had telephoned her that their mother was dying and when she came, she was wondering why her mother wasn't dead already. The neighbors and the brothers and sisters told me afterwards that she went into the house while her mother was dying and she tried to find any money and searched all the different places that her mother could have kept money. She did take out the big holy pictures that people used to have and tried to undo the back of the holy picture to see if there was any money there. That also was terrible."

Ungrateful Sons

"In another case, my husband had done a prostatectomy on one man. At that time they were taking the prostate out through the abdomen. It was very difficult to stop the bleeding because the surgery was performed underneath the pubic bone and if there was a bleeding artery, it was difficult to tie it off to stop the bleeding. Post-operatively we treated these people by washing this blood through a tube; we also fed them by intravenous injections. This washing from the operative region and the fluid was emptied into a gallon beside the bed.

"At that time several farmers were on one telephone line. When one farmer phoned, several got on the telephone line and listened. In this instance, someone would telephone and say, Mr. so-and-so is bleeding very much after the operation and is going to die.

"One day, my husband Peter and I were making rounds in the hospital when two of this patient's sons accosted us and said, "Why is Father not dead? We made his coffin and we brought it here and he's not dead yet." And Peter said, "he will not be dead, he is going to get better." They reprimanded Peter Potoski because he was keeping their father alive.

"I will never forget a man that I was treating for a heart condition. In the 50's, we did not have as many good oral medications to treat these people who had imperfect hearts. When they had swollen feet, they also had fluid in the lungs. To treat them we gave them Salyrgen, intramuscularly. This man came about two times a week so that I could give him his needle. I became quite fond of him and thought that he was a very good man. I felt so sorry for him because we were practising on the second storey of a building and eventually it was very difficult for him to climb the stairs. Towards the end of his life I would go downstairs to the

drugstore on the ground floor and I would take him behind the counter and administer this needle to him. He was quite well-to-do — he had farms and a business in town. His wife had died several years before and he had grown-up sons. He decided to marry another lady with whom he had one son. The sons of his first wife were very angry that he married this lady and then had a child by her. They told him this very often.

"When he died, his body was kept in the house. In those days the remains would be kept in the house overnight and friends would come over and pray for the dead person and visit the family. Then the body would be taken into the church to be buried. The neighbors of this man told me about his funeral. They said that the sons started to argue with their stepmother and the little 11-year-old boy that she had. These sons who had been drinking became very violent. They took the old man who was in the coffin and tried to undress him and they were tearing him apart until the neighbors stopped them. To me, I saw that human nature could be very contemptible.

"I learned that there are all kinds of people, the majority of them are good. But all of us have some undesirable traits, and maybe we expect too much of life and are very disappointed."

Grateful Patients

"In 1973, Dr. Peter Potoski operated on a farmer for a cancer of the large bowel. I gave this man his anesthetic for this operation. The operation was extensive because the cancer had spread. This man is still living today and every time I see him, he and his wife keep thanking "the Potoski Doctors" for saving his life. I see these people in church every Sunday and thank God that He helped us to add so many comfortable years to his life.

"About 30 years ago a couple had an accident on Highway #9, close to where our old Auxiliary Hospital was located. The lady was very badly hurt. When they brought her and her husband to the City Hospital in Yorkton, we worked on her almost all night. For days she was on the critical list. Since then this family every Christmas sent us a dozen red roses. This lady is well and is working. I feel that God made her better. Her gratitude is overwhelming."

Drama in Real Life

The following is the experience related to Doctor Stephanie by one of her patients. It is the story of this patient and her family during their first year in Canada in 1898.

A Year in the Life of a Canadian Ukrainian Pioneer

I was 8 years old when our father took my 16-year-old brother

Ivan and my 14-year-old brother Michael and went looking for a job. We did not know exactly where they went, but father said that they had to leave because we needed money to establish ourselves in a new country on a farm. We needed a house because we could not live in a hole in the ground like gophers where it was damp and cold. They had to walk about three days until they reached the place where the railroad was being built.

Mother with her younger children were left on our "homestead" to take care of our husbandry. We also had to clear some of the trees so that we could plant a garden and some wheat next year. We were working on this little clearing in the midst of our bush, not very far from our so-called house. Mother with our older sister Melanie were cutting the saplings and other little trees with their saw and shovel as close to the ground as possible. We younger children were trying to dig under the roots. Then all of us would pull up the tree from the ground. It was very hot, sweat was running down our faces and flies and mosquitoes were all around us. We could not open our mouths to speak, for fear that these mosquitoes would fly in. They were bothering our eyes also; but we did not feel sorry for ourselves. In a way it was just like a game. The sun was still high in the clear, blue sky.

Suddenly, our twin brothers, Peter and Paul were running, towards us very quickly, so that we could see the dust behind them. They also were yelling, "Uncle is behind us". That meant that a bear was chasing them. We could see something in the bush behind them. Our mother called to us, "My children quickly stand behind me and do not move, but yell as loud as you can". We obeyed her and yelled as loudly as we could. She stood in front of us guarding us as if she was a mother hen protecting her newly hatched chickens. She blessed herself saying, "Save us Mother of God". Our older sister Melanie, with an axe in her hand, stood beside her and the two of them started to scream. We followed them; although we did not realize the gravity of the situation, but our young hearts felt that this was really dangerous.

We made so much noise that probably the saints in heaven heard us. I really don't know if the saints heard the noise. Perhaps it was the fierce stance of our mother who was willing to sacrifice her life in order to save us, or maybe the saints did hear us and took pity on us and protected us. Or, perhaps, there is a mysterious understanding between mothers protecting their own children. The bear turned out to be a mother bear with two baby bears. She stood still for two or three minutes with her mouth open showing us her teeth and roaring in her own way. Then she turned and went back

into the bush with her two cubs. We stayed motionless as if we were made of stone. We kept on screaming in many different voices.

Suddenly, mother left us and said, "What happened to our Nanny?" Nanny was our cow, our only source of nourishment. Mother took the axe from Melanie saying, "I am going to look for Nanny and if something happens to me, you be their mother." After blessing herself, she ran to find Nanny.

At that time, all we had was the cow, two chickens and a red rooster. It is true that these chickens had baby chicks. We were so happy that our young husbandry was increasing and maybe some day we would eat a chicken. It also was true that Nanny always very willingly and plentifully gave us milk.

We stood still and kept on yelling, just to be sure that the bear would not come back. In a little while, mother came back with the cow, guiding her with a rope which she had put around her neck. This rope was tied around our trunk during our voyage to Canada. The bear did not find Nanny because she was on the other side of our hovel where we ate and slept.

Then mother gathered us around herself, kissed and examined each one of us to make sure that there was no damage to anyone. She pulled a sliver from little Paul's heel which he got while running away from the bear. Then she sat on a little tree stump and said, "Thank you merciful Lord for protecting and saving us from the wild animals. You see, Yourself, what a lonely, solitary, desolate land we live in. There is no church where we could pray and thank you for defending us and where we could light a candle. And, God forbid, in case of a death, there would be no one to bury us, because there are no neighbors. When father and the boys would return, there would be no trace of us; and there would be no one to send a message to my own mother and father that we perished, so that they could say a prayer for us."

Melanie tried to comfort our mother saying, "Please don't cry, we are all here and are alive and well. All we did was to become a little hoarse." But she could not stop crying. The excitement of the last half hour, opened the door to the anguish of her soul and the words came like a stream. "In the old country we were poor, but I still was a housekeeper. Although our house was old, there was a house with an oven and a table where I could bake bread. I had the necessary utensils to prepare a meal. Added to this, your father with his two sons have gone somewhere and we don't know where they are. Are they still alive and healthy or are they crippled?" Melanie again attempted to comfort her, saying "Do not cry, God

is good, father and the boys will come back with horses, a plough and some food."

However, mother continued, "Oh, my children, how are we going to live here? Melanie, soon it will be time for you to go out in the evening for a party or to a dance. The only thing that you can do is listen to the humming of the mosquitoes. And then, who could you marry when the time comes? There are no people here. When will we have fields of golden wheat shining in the sun? When will we have that blessed bread and food that should go with it so that we will not starve. If only you could see my mother in the old country, how your daughter and your grandchildren are living." Tears dripped from her eyes on our heads and we started to cry. Only Melanie kept her cool. "Remember," she said, "what grandfather said to us as he was bidding us good-bye." He said, "You are not leaving a good prosperous life, but an unfortunate life. Where are you going to find land in this old country for your children? What kind of bread will they have in this old country where there are many people but very little land? How are you going to support your children. Perhaps your new life at first will be difficult; all beginnings are difficult. Life is not simple. Oh, if I was younger and healthier, I would go with you to find a better life! Remember, everything is going to be alright, because your mother's prayers and your father's blessing is going with you." Melanie continued, "Please don't cry, because the small children are crying now. Maybe some other relatives will come and settle near us."

Because of what Melanie said, mother wiped her eyes with her hand full of callouses, because of hard work and said, "Perhaps God himself is speaking through Melanie. Let's get back to work. We have wasted enough time feeling sorry for ourselves, and time does not stand still." She kissed our heads and wiped our innocent tears and started to saw the tree. Before she started to work, she said to Melanie, "May God give you many good things in your life. May you have no bad luck when you are older. May you never have hardships like we are going through now. You are wise and speak like an adult."

Melanie learned to read and write from her brothers who went to school in Europe and she read their books. In those days, the girls were not allowed to go to school in the old country.

We kept busy all summer, looking after the garden and making hay for Nanny for the winter. We ate some of the vegetables from the garden and preserved some for winter. We dried the peas and beans and later in the fall we would dig up the beets, carrots and potatoes. With branches and dry weeds, we kept covering our home

which was really a great big hole in the ground. We did not put very much soil on the branches because when it rained or snowed, this roof would sink into our hole in the ground. Although we had no calendar, mother knew when it was Sunday and when there was a "Holy Day" — (Shviata). On those days we never worked. We also picked berries and mushrooms. We did not know what berries or mushrooms were good to eat. Mother fed the berries to the chickens. If they did not die, then we were permitted to eat them and we enjoyed them, even if some of them were sour. In the case of the mushrooms, she touched them with the silver cross she had around her neck which she had inherited from her ancestors. If the cross did not turn black, she said that they were good and we also ate them. We also dried these for the winter. Melanie and mother kept chopping the trees so that we would have plenty of wood for winter to keep us warm.

As the summer wore on and the days became shorter, on her knees, mother prayed longer for the safe return of father and our brothers. Finally father and Ivan came back, but Michael stayed in the village about a day's walk from our homestead, helping the storekeeper. They hoped that Michael would learn the English language and make some money.

They were happy to see us and kissed all of us and then they opened up their parcel and gave us some candy. To celebrate their return we even had tea for supper. They saw the piece of land that we had cleared and the hay we cut for Nanny and the chickens, vegetables and wood to burn for the winter. They saw that we protected our hovel as well as we could for the cold weather. When Melanie asked why they did not bring some horses, father explained that they needed food and hay to eat during the winter so that they would be strong. He knew that we would not have enough hay and promised that in the spring he would get oxen or horses. The twins kept telling our father and Ivan about the bears and how mother handled the situation. Father knew that mother was a wise and brave woman, but he said that he never would believe that she would tackle a bear, even if it was to protect the lives of her children. However, Melanie and we children convinced them that this really happened. Father and Ivan worked all winter, preparing wooden logs in order to build us a house.

During the winter they told us about their experiences in working and building the railroad during the summer. Every day they worked hard from sunrise to sunset. Many men worked there and irrespective of the weather, they worked every day.

Some men became ill with the flu or chest conditions. Some

died from their illness and some died in accidents. They were buried near the camp where they slept along the railroad that they were building. We were amazed that they had no funeral and mother said, "Let us pray for these people who died without a priest and even without a cross on their graves."

Father told us another interesting story about a young educated Ukrainian man who had to leave the old country because he got involved in politics trying to achieve an independent Ukraine. The Tsar's police were after him. He was not strong enough to work physically, but he tried his best. He caught a cold, became very sick and could not work. When he became weaker, he called Ivan and asked him to open his little suitcase and take out a piece of paper. He asked Ivan to write a letter to his mother, so that she should would know what happened to him. In this letter, he asked his mother to forgive him for anything or any anguish that he might have done to her, asking her forgiveness. He asked God to bless her and her other two children that were with her. When the letter was finished, he said to Ivan, "All that there is in my suitcase is yours, because I will not live very long." The next day he died. He was buried without a cross. Father was very fond of this young man so he and Ivan made a wooden cross from a small tree and put it on his grave. Mother had tears in her eyes when she listened to this story.

Ivan then showed us these two books left for him by this dying young man. One book was a Bible translated into Ukrainian. On the cover of the second book was a picture of a man with a receding hairline, and most kind eyes and long whiskers. The title of the book was "Kobzar" by Taras Shevchenko. We had heard that he was the Ukrainian Shakespeare.

All winter, on Sunday and on Holy Days, Melanie and Ivan read to us passages from the Bible and in the afternoon, they read from the Kobzar. Then we learnt about our religion and from the Kobzar, we remembered many things about our homeland. It brought memories of our village; the white houses surrounded by beautiful orchards full of wonderful fruit. We remembered many stories that we heard when we lived in our village, e.g., about young warriors fighting bravely with the Tartars and about the brave Kozaks going down the Dnieper River to the Black Sea.

I will never forget another story that was related by my father. He talked with a man who had a homestead about a day's walk from our homestead. He and his family came to Canada one year before we came. He told Ivan and father about his young infant dying in the winter the first year they were in Canada. He could

not bury this child because the ground was frozen solid. So they kept the dead child in a coffin that he made, in the shed where they kept the chickens and cow. Every time his wife went to milk their cow she looked at this coffin. When spring came and they could dig a hole in the ground, they buried their infant son without a priest and without a proper funeral service. My mother felt very sorry for that family and thanked God for not allowing similar circumstances to happen to her family.

The winter was cold, but as children we did not mind the cold, because we ran around, played and made snowballs. We helped mother with her chores and Ivan and father kept chopping trees for our house.

Before long, Christmas was coming. At that time we celebrated Christmas Eve on January 6th and Christmas Day on January 7. Michael came for Christmas and brought us gifts from the storekeeper for whom he worked. We all got colored woollen mittens and one apple each. Michael himself, bought three candies for each one of us and tea for mother and dad. So that the apples wouldn't freeze, he put them in the middle of his sack. He walked with another man who showed him how to get home. When he saw smoke coming from our hovel, he knew he was home. Since leaving home, he grew into a fine young man and he spoke English.

Then we had Christmas Eve supper which we called, "Holy Supper" or "Shviata Vechera." It was the best meal we had for a long time. We reminisced and sang carols all night. There was no church to go to and there were no grandparents or godparents to bring Kutia to them which was the most important dish of the Holy Supper. Outside it was snowing and we knew there would not be any carollers to carol for us. After Christmas, there was the New Year and then the Epiphany. Again there was no church and no neighbors. We knew that there would be no priest to bless the water. Mother had a little holy water which she brought from the old country and we all treasured this holy water.

Michael learned how to make snowshoes from the storekeeper. He made snowshoes for all of us so that we could walk outside when the snow fell, then he had to leave to go back to work. Father went halfway with him. He kept telling him to be a good worker and to be honest, trustworthy and good so as not to bring dishonour to our good name. Then it kept snowing and the snow got deeper and deeper. We had trouble getting to our chickens and Nanny when the snow would blow. Michael and father kept cutting the trees and stripping the bark in preparation for the house that they would build.

Gradually the days were getting longer and the snow started

to melt and the birds started to chirp. We seemed to be much happier and we knew that spring was just around the corner.

Then came Easter and we had new hope, because we survived our first winter in Canada. We hoped that our second one would be better. When the ground was drying up, our father and Ivan went to the village where Michael was working. After a few days they came back with another cow, two oxen and a brand new plough. They also brought flour, salt, sugar, seeds and some other staples.

With the oxen they pulled the roots and stumps that remained when they cut the trees. Then they ploughed this land with the new plough and father and Ivan sowed the wheat which they brought. This particular moment was a proud moment for all of us. Father and mother knelt on the ground and prayed, thanking God for their new land and asking the Lord to give them a good crop, no matter how big or small it was going to be.

After telling mother how to look after the oxen and our land, Ivan and father once again went to look for work on the railroad. They assured us that they would come back in time to harvest our wheat. They reminded us not to go far from our hovel so that we would not have the experience that we had with the bears. Then they kissed us and left.

That is the story of our family's first year in Canada.

The following was told to me by a patient:

"Around Stornoway, a lady made curtains out of straw in 1910. There was a hole in the wall to allow air and light into the house. She had no material, such as cotton, or a blind to close the hole at night. One day she put her straw curtain in the hole and in the morning there was no curtain left, because the cow had eaten the curtain!"

The Deschenes Commission

There was a great deal written in the newspapers about the Holocaust of the Jews in Germany. It was hinted that some of the Ukrainians, during the Second World War, also helped to kill the Jews and that they were Anti-semites. The most famous case which is still going on is that of John Demjanjuk.

We tried to explain to the people of Canada and to the government of Canada that it was not so. The Ukrainian people were not anti-semites and did not kill people deliberately. One has to understand the history of the Ukrainian people. They were living under the Communist rule and many of them had given up their lives for the Ukrainian people and for their church. They knew that if they stayed in Ukraine, they would be taken by the Moscow Communists and put into Siberia, or into prisons, and eventually lose their lives. This happens to be true for most of our Ukrainian leaders at that time.

When Hitler was progressing towards Russia, and occupied the Ukrainian territory, the Ukrainians just stayed where they lived. When the Russian Communists were pushing Hitler back, the Communists occupied the Ukrainian territory. Our Ukrainian people, especially those who were leaders of the Ukrainian people, who worked to get an independent Ukraine went with the German armies because they knew that if they stayed, they could not do any good for the Ukrainian people; they would be imprisoned and killed. So, many of these people ended up in refugee camps in Germany. When the war ended, they tried to get sponsors to take them from these refugee camps into the free world. Many of them came to Canada, United States, Argentina, Venezuela, Brazil and Australia. Whatever country they chose, they became good citizens and added to the country's well being.

This was not adequately explained to the people of Canada. Many of those were investigated and under suspicion. When the government had appointed the Deschenes Commission to investigate all these cases, the Canadian Ukrainians realized that they should

explain to the Canadian government what had happened and why they were in Germany and living in these refugee camps.

Most of the parishes encouraged their members to write to the government to explain what had happened and to protest the Demjanjuk case.

Some Letters Written by Dr. Stephanie Potoski and Her Friends Concerning Deschenes Commission and in Defence of Ukrainian Refugees in Canada

House of Commons
Ottawa, Ontario
K1A 0A6

Dear Member of Parliament:

November 18, 1985, will be remembered as a day of infamy in Canadian history. On this day Justice Deschenes decided to legitimize the Soviet justice system headed by Gen. Roman Rudenko, Prosecutor-General of the USSR. This is the same Rudenko who, on August 1, 1953, ordered a massacre of the striking political prisoners in the Vorkuta Camp 29.

Tightening Justice Deschenes' guidelines in collecting Soviet "evidence" is the only way to redeem our Canadian judicial system from being totally compromised.

The following basic safeguards must be adhered to:

— Witnesses must testify on neutral territory, either in Canada or in the Canadian Embassy in Moscow. Soviet officials must not be present;

— Unbiased and independent interpreters must be selected;

— All persons who may be affected by the materials must have a right to counsel. Also, counsel must have the right to cross-examine all witnesses at the time of hearings;

— Counsel and the Deschenes Commission must be free to examine all archives and all witnesses' previous testimony;

— Soviet authorities must not be allowed access to video-tapes of witnesses' examination;

— RULES OF CANADIAN CRIMINAL PROCEDURE MUST APPLY.

The Deschenes decision ignores completely the rights of individuals under investigation to have counsel and experts attend on their behalf.

Please make certain that these safeguards are adhered to by the Deschenes Commission and that those under investigation are guaranteed their rights in accordance with Canadian law.
Yours sincerely,

House of Commons
Ottawa, Ontario
K1A 0A6

Dear Member of Parliament:

So far, the activities of the Deschenes Commission and the biased press coverage have been harmful to the social fabric of Canada. Many ethnic groups, but especially those from Eastern Europe, have been smeared by simplistic, unsubstantiated generalizations and vengefully motivated accusations of complicity in Nazi war crimes. Anyone with even a cursory knowledge of modern history, knows that the Nazis occupied Eastern Europe, brutally terrorized and eliminated all peoples who opposed their subjugation. They demanded exorbitant quotas of food, resources and slave labour, all in the name of the Third Reich's bid for world domination.

In Canada the population consists of immigrants and their descendants.

— It is very foolish to persist in investigations which not only lack conclusive evidence for their existence but also favour the grievances of a single group.
— Let us stop spreading antagonism among various Canadian groups on the basis of old world prejudices.
— I urge you to protect the rights of all Canadian citizens. Please ensure the closest scrutiny of all materials provided to the Deschenes Commission by the Soviet Union which is notorious for disinformation and falsifying documents.

A concerned citizen,

Dr. Stephanie Potoski.

House of Commons
Ottawa, Ontario
K1A 0A6

Dear Member of Parliament:

Canada as a multicultural country has tried to give fair and just treatment to all Canadians.

It is, therefore, with great concern that I have viewed the repercussions of first, the establishment of the Deschenes Commission, and, second, the extension of its mandate. These decisions may have been well-intentioned but they were made without the careful weighing of consequences.

Some of the negative fallout which has ensued as a result:

— Irresponsible media coverage has produced unwarranted slurs and attacks on Eastern European communities.

— As a direct result of Deschenes Commission activities, Eastern European communities have been subjected to negative stereotyping.

— Eastern Europeans have been subjected to suggestions that they are "guilty by association."

— Youth are being forced to defend the good name of their communities though they were born and raised here.

— Defamation is insidious. It will affect the present and future generations who will be made to feel ashamed of their cultural heritage.

I am proud of the fact that I live in a unique multicultural society. I urge you, as my representative in Government, to protect the rights of all Canadians.

Do not allow the acceptance of stereotyped or fabricated materials from the Soviet Union. Do not allow false and unsubstantiated accusations made either here or abroad to be dignified by Canadians. Do not allow Eastern Europeans who have made many contributions to Canada to be made to feel apologetic about their heritage.

Yours truly,

Stephanie Potoski

House of Commons
Ottawa, Ontario
K1A 0A6

Dear Member of Parliament:

It is ironic that Justice Deschenes decided to give credence to materials from the Soviet Union at a time when in the United States the credibility and legitimacy of Soviet materials is being questioned.

Justice Deschenes should strengthen his guidelines so that the quality of information obtained might bear more semblance to our Canadian standards of justice, namely:

— Witnesses must testify on neutral territory, either in Canada or in the Canadian Embassy in Moscow. Soviet officials must not be present;

— Unbiased and independent interpreters must be selected;

— All persons who may be affected by the materials must have a right to counsel. Also, counsel must have the right to cross-examine all witnesses at the time of hearings;

— Counsel and the Deschenes Commission must be free to examine all archives and all witnesses' previous testimony.

— Soviet authorities must not be allowed access to videotapes of witnesses' examination;

— RULES OF CANADIAN CRIMINAL PROCEDURE MUST APPLY.

The Deschenes decision ignores completely the rights of individuals under investigation to have counsel and experts attend on their behalf.

Please make certain that these safeguards are adhered to by the Deschenes Commission and that those under investigation are guaranteed their rights in accordance with Canadian law.

Yours sincerely,

Dr. Stephanie Potoski.

Rt. Hon. M. Brian Mulroney, Prime Minister
House of Commons
Ottawa, Ontario
K1A 0A6

Dear Member of Parliament:

Recent public statements by Sol Littman at the Deschenes Commission hearings show that allegations about Mengele's presence in Canada and large numbers of possible Nazi war criminals (3,000) were completely unsubstantiated.

Littman himself admitted he had no definitive proof, yet based on his mongering, this whole selective Commission was established to harrass mainly Eastern Europeans.

Canadian tax dollars are being used on a highly questionable investigation. Evidence is being sought from the U.S.S.R., which is notorious for its disregard of human rights and its fabrication of documents.

As well, Canada's unique multicultural harmony is being threatened by discord.

Safeguards in the use of Soviet materials must be strictly adhered to and expanded to ensure that Canadians have the benefit of Canadian judicial procedure. If there is ANY slackening of safeguards, the Commission should cease its gathering of materials in the Soviet Union.

A concerned citizen,

Dr. Stephanie Potoski.

House of Commons
Ottawa, Ontario
K1A 0A6

Dear Member of Parliament:

I am deeply alarmed that Judge Jules Deschenes has decided to seek evidence in the Soviet Union against Canadian citizens.

Not only have the post World War II immigrants from Eastern Europe revealed the unscrupulous misuse of justice in the Soviet Union, but repeatedly they have been confronted by fabrications of the KGB in the form of disinformation in the West. The Yurchenko affair is the latest case in point.

The "evidence" received from the Soviet Union must be scrutinized under more stringent controls than those outlined by Judge Jules Deschenes. Soviet witnesses must give evidence in the Canadian Embassy or in Canada, without the presence of any Soviet personnel. Witnesses must be available for cross examination in the presence of two completely impartial interpreters. Persons under investigation must have a right to counsel and cross examination of all witnesses at the time of investigation by the Deschenes Commission in the Soviet Union, or in Canada.

There is no defensible reason to continue spending Canadian tax dollars on a highly suspect chase of supposed Nazi "war criminals" in Canada.

I strongly urge you to give this matter very serious consideration and use your mandate to protect our society from Soviet disinformation.

Yours sincerely,

Dr. Stephanie Potoski.

Celebrations

Papal Medal "Pro Ecclesia Et Pontifice"

On March 8, 1964, His Excellency Bishop Andrew Roborecki, D.D., presented a papal medal and certificate to Dr. Stephanie Potoski of Yorkton, Sask., for her dedicated services to the Church and people. This presentation was made during a special banquet in her honor at St. Mary's Parish Hall.

The Master of Ceremonies was Mr. Steve Shabitts. During the banquet he presented head table guests and then called upon representatives from different organizations to bring congratulatory messages to Dr. Stephanie Potoski on this special occasion.

Miss Anastasia Zuk presented the toast to Dr. Stephanie on behalf of all the guests. Congratulatory messages were heard from Mayor Fitchner; Sister Boniface SSMI, Provincial Superior of Sisters Servants of Mary Immaculate; Brother Isidore, F.S.C., on behalf of the Christian Brothers; Father Maurice Dzurman, CSSR., on behalf of the clergy; Dr. M. Novak, on behalf of the medical staff of Yorkton Union Hospital; William Kozakewich on behalf of the

Bishop Andrew Roborecki presenting the "Pro Ecclesia Et Pontifice" medal to Dr. Stephanie Potoski. From left to right: Dr. Peter Potoski, Mother Mary Petryk, Dr. Stephanie, Bishop Roborecki, Dr. Novak, President of the Yorkton Medical Staff.

Catholic School Board. Finally, Judge Andrew Kindred presented greetings from all the parish organizations of St. Mary's Church, Yorkton, Sask.

In presenting the distinguished medal and certificate to Dr. Stephanie, Bishop Andrew Roborecki said, that Dr. Stephanie had exemplified her Christian life by many works of charity towards the Church and people in this community. She performed her duties with dedication and never insisted or expected remuneration for her services rendered. The Catholic Church Authorities wish to acknowledge her qualified works of charity by honoring her with a papal medal and certificate "Pro Ecclesia Et Pontifice" (For the Church and Pontiff).


PAVLVS VI PONTIFEX MAXIMVS

AVGVSTÆ CRVCIS INSIGNE

PRO ECCLESIA ET PONTIFICE

EXIMIAM POENITIBVS OPERAM PRÆCIPVE CONSTITVTVM

Dnæ Stephaniae Potoski olim Petryk

DECERNERE AC DILATORI DIGNATVS EST, EIDEM PARITER FACVLTATEM

FACIENS SESE HOC ORNAMENTO DECORANDI

Dr. Stephanie Potoski honoured by Pope Paul VI with a certificate and medal "Pro Ecclesia Et Pontifice" in 1963.

Sixty years earlier Pope Pius X remarked that the greatest need of the Church today is everyday Christians, who would exemplify their Christian identity by performing good works of charity with great dedication to God, to the Church and to the people. The Bishop also remarked that for the past one hundred years only 639 women received this distinguished honor from the Pope.

In her concluding remarks, Dr. Stephanie thanked Bishop Roborecki for obtaining this distinguished medal from Pope Paul VI. She also thanked all the guests for attending this special banquet and to all the representatives of various religious orders, city mayor,

Mayor Fitchner presenting Dr. Stephanie Potoski with an honorary medal of the city of Yorkton.

Stephanie's mother pinning on the distinguished gold medal "Pro Ecclesia Et Pontifice" on Dr. Stephanie as Bishop Roborecki looks on.

hospital staff, and parish organizations for their congratulatory messages.

The evening prayer closed with a prayer led by Bishop Andrew Roborecki.

Silver Wedding Anniversary

Approximately 300 guests attended the silver wedding anniversary of Drs. Peter and Stephanie Potoski, at St. Mary's Parish Hall, Yorkton, Saskatchewan on Saturday, September 18, 1971. The evening celebration began with an opening prayer led by Father Provincial Paul Maluga, C.Ss.R.

Brother Methodius, F.S.C., was Master of Ceremonies for this special occasion. During the course of the program he introduced the following head table guests: Father Michael Kuchmiak, C.Ss.R., pastor of St. Mary's Church, Yorkton; Father J. Stecenko and Mrs. Stecenko, pastor of the Ukrainian Orthodox Church, Yorkton;

Stephanie and Peter's 25th Wedding Anniversary.

Father Paul Maluga, C.Ss.R., Provincial Superior of the Ukrainian Redemptorists in Canada; Judge Andrew and Mrs. Dell Kindred; Sister Mechtilde, SSMI; Mayor Allan and Mrs. Colleen Bailey; Dr. C. J. Houston and Mrs. Houston; John and Mary Potoski; Peter Petryk; Mrs. Betty Patrician; and the honored jubilarians Dr. Peter and Stephanie Potoski.

After the introduction of the head table guests, Sisters Servants of Sacred Heart Academy presented a recital of songs sung by Sisters Andrea, Donna, Esther, Patricia and Mary, accompanied by Sister Genevieve at the piano.

Greetings were then heard from various representatives. Brother Methodius extended greetings and appreciation on behalf of the Christian Brothers. Dr. C. J. Houston brought greetings from the medical staff of the Yorkton Union Hospital and Medical Association of Saskatchewan. Sister Mechtilde presented greetings on behalf of Sisters Servants of Sacred Heart Academy and read a congratulatory message from Sister Justina, Provincial Superior of Sisters Servants of Mary Immaculate. Mayor Allan Bailey expressed sincere greetings and gratitude to the honored jubilarians for their dedicated medical service to the Yorkton community. Father J. Stecenko brought greetings from the Ukrainian Orthodox Church. Father Michael Kuchmiak, C.Ss.R., acknowledged the excellent performance of medical practice by both jubilarians and congratulated them on their silver wedding jubilee. Judge Andrew Kindred proposed the toast to the honored couple. Congratulatory messages were acknowledged by Brother Methodius from Yorkton Union Hospital, Ukrainian Catholic Women's League, Ukrainian Women's Association, various organizations, Yorkton friends and also friends from other parts of the country.

Doctor Peter Potoski shared some reminiscences of his medical training and practice with Doctor Houston and Dr. Portnuff. He also thanked all the guests for the most enjoyable and memorable evening.

Doctor Stephanie Potoski also shared some experiences of her past married life and medical practice in Yorkton. She thanked all the convenors who were involved in planning and preparing this celebration. She also acknowledged the congratulatory messages and thanked all the guests for their participation in this joyful event. The evening program was concluded by prayer led by Father Stecenko.

After the jubilee banquet all the guests went to the upper level of the auditorium, where they presented their personal greetings to the honored couple and shared a piece of their jubilee cake.

Wedding picture of George and Betty Patrician. (Sister of Stephanie Potoski.)

Peter, Joseph, Donald, Mark and Betty Patrician.

Retirement

Letter of Resignation from the Medical Staff of the Yorkton Union Hospital

October 25, 1984.

Mr. D. Magnusson
Executive Director,
Yorkton Union Hospital,
Yorkton, Sask.

Dear Mr. Magnusson:

Kindly inform the Board of the Yorkton Union Hospital that I have decided to resign from the Medical Staff of the Yorkton Union Hospital; my resignation to take effect on December 31, 1984.

Years in their quick progression affect all persons. They bring good and bad, growth and decline. They take away our youth, our energy and our idealism; replacing it hopefully with wisdom, serenity and realism. I feel that the time has come for me to resign from the Medical Staff after thirty-eight years of hard work; — years that saw many changes in our community institutions and our hospitals; from the old Hospital, the Auxiliary Airport Hospital to our new renovated modern, well-equipped facilities.

Regretfully, we lost our school of Nursing, which produced many very fine and competent nurses. The number of doctors increased as the population has trebled within my memory. I feel that I have been privileged to be a witness and to be a part of all those changes in our community and to minister to its members to ease their suffering. Indeed, I treasure the respect, confidence and friendship which was given to me, and in many cases lasted through two or three generations. Added to my services to the local and educational administration, one should not expect more from life.

At this time, I would like to pay my respect to those members of our medical community who preceded me. In 1946, they

welcomed me and accepted me as a young graduate doctor. Those dedicated men set an example for those who followed, how to grow in knowledge and experience and how to behave as healers of humanity.

I would like especially to thank the Nursing Staff of the Yorkton Union Hospital. In the 1940's female doctors were a rarity — yet our Nursing Staff accepted me as a member of the Medical profession, giving me, not only full co-operation in the operating rooms and on the wards, but also, in many cases, their friendship which I treasure. I extend my thanks to the Medical, Technical and Administrative Staff for their friendly co-operation throughout all the past years.

The common goal of saving human lives and easing suffering unites all of us into one family and into one fraternity and sorority.

As I am leaving, I would like to say Good-Bye to the members of the Medical Staff. I thank you for your support and co-operation. I wish all and each one of you, all the best in the future; many fulfilling years of service, excellent health, love and respect from your peers, and even more important, from your patients.

God bless and guide you all.

Sincerely,

Stephanie Potoski.

City Doctor hangs up Stethoscope

(Taken from the Yorkton Enterprise, December 10, 1984)

Teacher, doctor, politician, national service leader, community volunteer, Dr. Stephanie Potoski is retiring.

With her resignation, effective the end of this year, Dr. Potoski ends 38 years of medical practise in Yorkton and a lifetime of rich community activity.

"My trouble is I can never say no to people," Dr. Potoski said, explaining the variety of roles she played in the city and in the nation, first as teacher, later as a doctor, then as alderman, a member of the board of directors of the CBC, school board trustee, charter member of the Multicultural Council of Canada and national president of the Ukrainian Women's League of Canada.

Born and educated in Winnipeg she moved to the Yorkton area in 1938 to teach, after instructing physics and chemistry in high schools in Manitoba. She arrived to find a surprise.

"I had 54 students, grades 1 to 10. I prepared myself to teach

physics and chemistry, but then I had to teach everything and I didn't even know how I was going to teach the young ones to write — I didn't know how," she said, laughing now about working until 3 a.m. preparing lessons then, at $50 a month.

But her passion was in medicine and she is the type to go after her goals. She returned to the University of Manitoba. "They would allow only 50 students a year into medicine, and they had a law that of the 50, only four could be women," she said, explaining during those war years, the university was pushing doctors out the door — at the rate of three classes graduating every two years.

Students finished one year, had the weekend off and started the next year.

A month after graduating, she accepted the repeated offer of marriage from Dr. Peter Potoski, who had an established Yorkton practise. She arrived in 1946 and joined her husband's practise, inheriting much of the pediatric and obstetric load.

Although in the late 40's she was one of the few women doctors in the area, she received nothing but respect and friendship not only from the nursing staff at Yorkton General Hospital — now the home of Parkview Apartments — but also from the medical staff.

Dr. Potoski has held every medical staff office and served on various committees. Her activities, however, were not restricted to the hospital.

She was a founding member of the Ukrainian Catholic Women's League of Canada, assembling together the church groups from across the nation.

"We felt women could do more for the church than just pray, make sure the children went to church and keep the Lord's house clean. I felt they could contribute with their minds also."

The organization grappled with such topics as the role of mothers and fathers in child-rearing and the question of morality. She served as president of both the national and provincial organizations and founded its national publication.

She also found time to serve as president of the Yorkton Lion L's and to win, by the largest percentage, a seat on Yorkton City Council in 1955, the first woman to do so. She was selected in the early 1960's to serve as Saskatchewan's representative on the board of directors of the CBC.

Her list of accomplishments speaks for itself.

"People sometimes take the good things in the country for granted. I used to go to Europe twice a year and each time I returned I thanked God to be back. I think this is one of the best countries in the world. I'm Ukrainian, but I'm a Canadian first."

While on the CBC Board from 1964-1968, she had the most enviable task in the nation — deciding what goes on the air.

"It was a very important role — we ran the CBC. We would meet at least once a month in Ottawa. We tried not to have anything to do with government, and tried to stay neutral. We had to decide what kind of programs the people wanted."

She was on the Board when it made the controversial move to cancel This Hour has Seven Days, because of its risque programming for its day. The committee eventually had to defend the move to Prime Minister Lester Pearson, after a battle with Judy La Marsh, Minister of State.

"We agonized over it for a long, long time before we cancelled it. We felt those types of programs were having a bad effect on our young people."

In 1981, Dr. Potoski was elected Chief of Staff of Yorkton Union Hospital following a battle between the staff and the hospital board, and restored peace.

Her retirement plans have been met with sadness from her patients, she said. Some families she watched and helped grow by three generations.

"You see them have their children, you sign death certificates for their mothers and fathers, you go through a lot with them. You become one of the family."

In her letter of resignation, she wrote: "Years in their quick progression affect all persons. They bring good and bad, growth and decline. They take away our youth, our energy and our idealism and replace them, hopefully, with wisdom, serenity and realism."

It was a balance between all six traits which lifted the contributions and accomplishments of Dr. Potoski above all others.

Retirement "Thank You" at the Dinner given by the Medical Staff

It has been said "No man is an island." I must have learned that while growing up in rural Manitoba, where the strong pioneer spirit was very much alive. One had to learn self-confidence and resourcefulness and appreciate one's neighbors and community, for they were the only help in the hour of one's need and one learned responsibility towards them. We tried to better ourselves and strived to better our community, to make this a better country for everyone.

All my life, to the best of my ability, I tried to live up to that idea; be it in my chosen profession or in community work. My generation regarded work as a virtue and was the only means to

achieve success. I have to admit that no matter how hard I had worked by myself, I could never have achieved even part of what has been said here. It is humanly impossible. I was extremely fortunate to have wonderful and dedicated friends and co-workers. They shared the weight of my load and inspired and sustained my enthusiasm, and eased the pain of disappointments. My late husband, Dr. Peter Potoski, always stood behind me. It is most gratifying to be appreciated and honoured for one's work and contribution to a community while still alive and I am most grateful for giving me such a splendid opportunity to retrace the footsteps of my life with all its joys and hardships — be it not for our difficulties, our achievements would not be as sweet.

Please accept my most sincere and heartfelt gratitude and may the Dear Lord bless you all with good health and success and many, many more years of productive work for your personal satisfaction and for the good of our country.



Farewell dinner given by the Yorkton medical staff in honor of Dr. Stephanie's retirement.
Mrs. Choi, Dr. Stephanie and Dr. J. Choi.
Mrs. Irene Zacharuk, Dr. Stephanie and Dr. Steven Zacharuk.
Miss Mary Ann Sebulski and Dr. Stephanie.

Doctors Should Not Be Attacked

by Dr. Stephanie Potoski
Published by the *Regina Leader Post* and the *Yorkton This Week*, November 19, 1987

It was with apprehension, alarm, anxiety, distress and sorrow that I learned respected doctors were being sued for work they had done.

Being a practising physician for 41 years (now retired) and also a patient in Yorkton, I felt the necessity to voice my opinion.

No ordinary education is sufficient for today's doctor. Young people who decide to pursue their studies, with the intention of

curing the sick, must make many sacrifices. They are required to study at university at least seven years and many spend five or seven years in addition to the basic seven.

Medicine is a self-sacrificing and demanding profession, requiring individuals who are dedicated and motivated by both love of humanity and compassion.

In order to obtain the privilege of working hard to eliminate suffering of their patients, they must have a good brain and a high intelligence. Their work is their first concern, coming before family and pleasure.

There are many other ways these individuals can earn a living. They choose to dedicate their lives for the benefit of humanity and are indifferent to materialism.

These individuals are given responsibility for making decisions and they always assume the consequences of each decision. They do not substitute slyness for intelligence, emptiness for knowledge and weakness for courage.

Their lives consist of listening and comforting the afflicted. They do not permit expedience, in preference to excellence, when treating their patients.

The doctor's ultimate function is to cure the patient. Sometimes that is impossible because doctors are not gods. All we can expect from any person is that he has done the best that could be done at that moment.

After doing all mentioned above, the doctor's recompense is often persecution! All of us remember the words uttered 2,000 years ago: "Crucify him! Crucify him!" They are repeated in the 1980s. When young people are exposed to the news media, word of mouth, and actions of their elders — and see how the medical profession is treated — do you think they will ever want to study medicine? When young people see the falsehood, slander, treachery, deceit and mockery, do you think they would want to become doctors?

That is why I am anxious, alarmed and apprehensive. Projecting my thinking 20 or 50 years from now, I wonder will there be any individuals treating the illnesses of our grand and great-grandchildren?

In the mouth of today's society, there are many decayed and ailing teeth. We are living in an era of rapid and bewildering change where society is making new demands upon all doctors. There is an analytical and critical spirit quite different from that of the preceding generation.

The needs of society now seem motivated by the almighty dollar. This sometimes means hurting innocent individuals. Almost

always, the mental destruction, by destroying a good person's reputation, is unforgivable.

Perhaps the public should organize to prevent such destruction — even if only for the sake of ensuring that future generations will have someone to look after their illnesses.

Feminism

Dr. Stephanie shares her views on Feminism

Feminism is a women's movement advocating equal rights for women and men.

This movement is striving to liberate women from domestic roles and have them take on instead new roles in politics, education and employment. Seeking a larger public role for themselves, feminists insist that men take on more responsibility in caring for children and maintaining a home.

Secularism and feminism have confused the role of women in the home, and are trying to substitute their roles with secular careers in our modern society.

When people alter machines from the original design of the maker, trouble follows. Likewise, when people alter God's plan for the family, confusion and unhappiness follow. Christian tradition portrays very clearly the role of each member of the family. If these teachings are followed, happiness and harmony will prevail. People must be alert to detect policies accepted by contemporary society that are not in harmony with Christian teaching.

The family is a society in miniature. As the family is, such is the society. Good family relationships are complicated by the fact the members of the family are called upon to fulfill more than one role. For example, a father is the head of the house, a provider, and an example to his family. The ideal situation is to keep each of these roles in proper balance.

The role of a woman is to be a wife, a mother and a homemaker. God created woman because He realized man needed a companion and a helper. There is no more noble profession than motherhood. During the formative years a child is under the dominant influence of its mother. A mother helps lay the foundation in a child's life for character, moral standards and ideals.

Beautiful things have been spoken and written about mothers. Poets, painters and public orators have each in their own way exalted the virtues of motherhood. Why? There is a reason for this. Almost

every great person has been able to reflect on the influence of his own mother and has realized the major part she played in his success.

There is more to being a homemaker than merely keeping a house. This role includes promoting harmony, happiness, and a sense of physical, mental and spiritual well-being. God has endowed a woman with unique qualities that make her especially adept to homemaking. Among these qualities are the ability to love, instruct, understand and keep patient.

The woman who thinks that the confinement and restrictions of homemaking limit her influence is deceiving herself. Instead of becoming enamored with the activities open to woman in our modern society, the wife should realize she has a far greater sphere of influence within the confines of her very home. By rearing her family in a Christian manner, she can change our society in the area of moral and spiritual values.

Men and women are equal in the sight of God, but they are not alike. They possess equality in intelligence, in responsibility, in the right to eternal life, but their roles are not identical: they are complimentary. Men and women differ biologically and emotionally. Husbands and wives need to realize that their temperaments are different, their needs are different and their functions are different. But above all, they need to realize that God created them this way to walk hand-in-hand together to fulfill their separate and common roles.

"Because I have been a career woman for most of my life, theoretically I should support Feminism whole-heartedly. However I have very strong feelings about the concept of feminism that has crept into our society in the last twenty or thirty years.

"As a career woman I believe in equality for women at work, in political and social life; but when a woman bears a child, she should take full responsibility alongside her husband for its upbringing.

"Because of their anatomical, physiological and psychological differences, I believe that a woman who bears a child, should have the responsibility of instilling a good moral character in a child. When a woman bears a child, she should realize that it is her duty to stay home and not pass-on her duty to a day-care centre.

"Day-care centres could be very good in performing their duties towards the child anatomically and physiologically. But, one cannot substitute an impersonal psychology with respect to the child the woman brings into the world. Nobody can substitute the mother of the child.

"Women are capable to be bank managers, chairpersons of

large corporations or business enterprises, political leaders, editors, radio and TV announcers; but their most important duties are towards the children they bear, especially in the early years of life. Then, probably we would not have so many drug addicts, alcoholics, and so much violence in our society.

"A home, where the mother and father love each other, and the child who is growing up in that home, sees this love in the ways they help each other and work together, is very important.

"That our civilization is tending to grant priority to woman as a worker rather than to woman as a mother can be seen in prevailing fertility rates. Associated with women working, there is a high incidence of abortion, planned parenthood and birth control. The feminist movement supports these practices. We are told by feminists that abortion is justifiable and most merciful; motherhood and homemaking are trivial pursuits. The increasing numbers of employed women in the working force also shows that many modern marriages end in divorce. There are many reasons given for divorce among which working wives is one of them. The damage divorce brings to home life is irreparable as far as children are concerned.

"The confusion in our culture over the distinct roles of men and women in marriage is accompanied by a distortion of the roles which each is to play toward the other and toward their children. Since the members of the family are called upon to fulfill more than one role, it is important to keep each of these roles in proper balance. If there is love, peace and harmony in the family, it will change our whole society into one large family of nations living in accordance with Christian standards.

"I recall a story about a small boy who received a jumbo jig-saw puzzle for his birthday present. On one side there was a colored map of the world, and on the reverse side a picture of a family. The boy's father thought that putting this large jig-saw puzzle together would keep his son out of mischief for at least a month.

"When the boy received this birthday present, he immediately got down to work putting the pieces together. In a week's time he had this jig-saw puzzle assembled. He came up to his father and asked him to come and see the finished job. The father was surprised to see his son finish putting this puzzle together so quickly. He asked him how he did it?

"The boy answered: "I started working from the reverse side. When I finished putting the family together, all the other pieces fitted in their proper places."

"This story illustrates what the family means to society and to the whole world."

Religious Orders

A Tribute To The Belgian, French and English Catholics

The Belgian, French and English Catholics of Canada helped the Ukrainian people to keep their faith in the early days of their settlement in this country.

Due to a shortage of Ukrainian Catholic priests in Canada in the beginning of the century, the Belgian Redemptorists, following the example of Father Achilles Delaere, adopted the Ukrainian Rite and dedicated their services to the Ukrainian settlers in Manitoba and Saskatchewan. They concentrated their efforts in organizing parishes and building churches in the Oakburn and Komarno areas, and likewise in the Yorkton area. The fruits of their labors are still visible, especially in the Yorkton area, where the Ukrainian Redemptorists are continuing the work of their founders.

In Sifton, Manitoba, where Dr. Stephanie grew up, the first parish priest was Father Adelard Sabourin. He was instrumental in organizing a Boys' Preparatory School in Sifton, whose aim it was to provide vocations to the priesthood for the Ukrainian Catholic Church in Canada.

Father Jean, who later joined the Basilian Order, built the first orphanage and residential school at Sifton, in 1912. In 1942, he married Dr. Stephanie's sister-in-law in a Ukrainian Catholic Church in Montreal.

These holy men, seeing the spiritual needs of the Ukrainian people, learned their language, adopted their Rite and administered to them until they died.

Archbishop Langevin of St. Boniface built the first Ukrainian Day School in Winnipeg, and entrusted it to the care of Sisters Servants of Mary Immaculate. One of the graduates of this school was Andrew Roborecki, who later became the first bishop of the Ukrainian Eparchy of Saskatchewan.

St. Boniface College accepted Ukrainian boys who intended to train for the priesthood. Among some of the Ukrainian students who attended this college and became priests were Father Michael Pelech and Father Anthony Luhovy.

The Catholic Church Extension Society of Toronto granted a substantial loan towards the construction of St. Joseph's College in Yorkton, Saskatchewan, for the purpose of educating Ukrainian boys. The administration and curriculum of the college was entrusted to the Brothers of the Christian Schools.

The following article appeared in the first French-language newspaper of Saskatchewan, which began publication in 1910 at Duck Lake, Sask., later publishing from Prince Albert, until the 1930s.

— LE PATRIOTE de l'Ouest. November 21, 1912.

For The Ruthenians
A Problem is Solved

The Ruthenians (i.e. Ukrainians) are so numerous in Canada that we find them in all working class centers wherever railroads are being constructed. So much so that left to their own resources, a great many would forcibly live and die without the help of our holy religion. Seventeen priests of the Ruthenian rite cannot possibly answer to all the needs of a scattered population across Canada.

This state of affairs has caused anguish to more than one priest of the Latin rite. How often have they said with concern: "If only I had at my disposal a small vocabulary simple and yet practical of about 100 words, I could exercise my ministry among these souls who are like the abandoned, because no one can understand them." Well, henceforth this void is going to be filled.

Rev. Father Casgrain of Quebec, who has the apostolic soul as well as linguistic talents, has come forth to render a service to any priest of good will, who will take the opportunity.

On a couple of loose leaf pages, which can be inserted as with a holy picture in one's breviary, he has compiled a series of questions for confession. He has proceeded in a very ingenious manner. Thanks to his very simple method, any priest can make himself understood by any Ruthenain penitent.

Each question is written in three different ways.

Firstly, it is written in Ruthenian with Ruthenian lettering. For those who can read, it is sufficient for the priest to point to whatever question the penitent would need to consider.

The same question is again repeated in Ruthenian, but with the Roman alphabet and with the phonetic method. All that one needs then, is a bit of the gift of gab, even ever so slight to be able to read the question intelligently to a Ruthenian who may be illiterate.

Also the same question is translated in Latin.

Thus, we see, thanks to this process, a priest with no knowledge of the Ruthenian language, can very ably confess any Ruthenian who knows only his maternal language.

Certainly, Rev. Father Casgrain, who by the way is not seeking gratitude, deserves the most sincere congratulations from all those persons interested in the salvation of the Ruthenians. And who is not interested? He also merits our appreciation, because he is offering free of charge, these loose leaf pages to all priests who request them by writing to him or to the office of the Archdiocese of Quebec.

J. Ad. Sabourin, priest.
(Ad. is probably an abrev. for 'Adelard'.)
Missionary among the Ruthenians.

The above translation of the French text was done by Thérèse Lefebvre Prince, Box 26, Yorkton, Saskatchewan, December 9, 1990.

Religious Orders

After marriage in 1946, Doctor Stephanie settled in Yorkton, Saskatchewan and together with her husband Doctor Peter, began her medical practice.

Soon she became acquainted with three religious Orders, namely Redemptorist Fathers, Sisters Servants of Mary Immaculate and Brothers of the Christian Schools, who had been conducting Catholic schools and were involved in Christian education of youth in that city.

Dr. Stephanie had always been interested in the education of youth, and being a former school teacher herself, she became associated with the work of the Fathers, Sisters and Brothers, and became involved in the expansion programs of these educational institutions by helping to raise funds for the development of their facilities. She became aware of the history of these religious Orders and their apostolates in the Catholic Church. She even served as a trustee on the Catholic School Board one term and showed special concern for the education of youth, who would eventually become the future leaders of various communities in Canada.

Here is a brief history of these three religious Orders who were involved with the education of youth in Yorkton.

Ukrainian Catholic Mission, Yorkton, Sask.

Responding to an ardent plea of Archbishop Adelard Langevin of St. Boniface, Manitoba, Father Achilles Delaere volunteered to

come to Canada to work among the Slav immigrants in the vast diocese of St. Boniface.

Father Delaere arrived in Quebec on September 28, 1899. He travelled by train to Brandon, Manitoba, where he began his missionary work among the Ukrainian immigrants in the Shoal Lake and Oakburn districts. On January 13, 1904, he moved to Yorkton, Saskatchewan. He soon discovered that the Latin Rite to which he belonged, was a serious barrier in his pastoral work among these immigrants. He was convinced that his work among the Ukrainian people would be more successful if he adopted the Eastern Rite. He applied to the Pope for permission to change his rite. With the approval of the Pope and his Belgian Provincial Superior, he adopted the Ukrainian Rite. On September 26, 1906, he celebrated his first Divine Liturgy in the Ukrainian Rite in the chapel of Archbishop Langevin in St. Boniface, Manitoba. This was the beginning of the Ukrainian Rite Redemptorists.

Soon afterwards other Belgian Redemptorists adopted the Ukrainian Rite and assisted Father Delaere in organizing parishes and in building churches in Saskatchewan. Among them were Fathers Natalis Decamps, Henri Boels, Charles Techeur, Hector Kinzinger, Louis Van den Bossche, Francis Van den Bosch, Albert Delforge, Brother Cyril and Brother Modest.

Father Delaere purchased three acres of land in the northwest side of Yorkton for the construction of a monastery and church which became known as "The Ruthenian (Ukrainian) Catholic Mission." Excavations for a new monastery began in August, 1913 and on December 24 of the same year, Father Delaere and his confreres moved into the new premises. Ground breaking for the new church began on April 13, 1914. The official opening and blessing of the new church by Bishop Nicetas Budka took place on August 23, 1914. The Redemptorist church and monastery in Yorkton became a spiritual and cultural centre for Ukrainian Catholics of Saskatchewan.

Father Delaere passed away on July 12, 1939. His remains were laid to rest in the Redemptorist plot in the city cemetery. A beautiful cairn with picture and highlights of his life engraved on black marble stone has been placed over his grave to perpetuate his memory among the Ukrainian people of Yorkton and district.

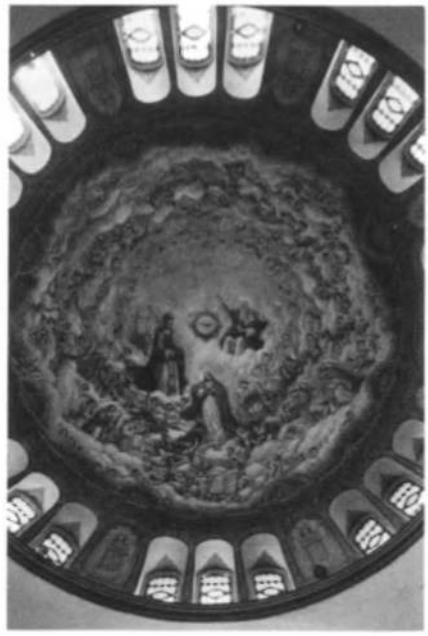
Some of Father Delaere's Achievements in Yorkton

Father Delaere supervised the construction of the monastery and the beautiful brick church which has been a tourist attraction

FATHER ACHILLES DELAERE, C.S.S.R.,
1882 - 1939

FOUNDER of the UKRAINIAN RITE BRANCH of the REDEMPTORIST FATHERS, whose mission centers have now spread to several continents;
A LEADING MISSIONARY of Western CANADA:
Leaving his homeland, Belgium, and sacrificing all for the sake of the spiritually abandoned Ukrainian immigrants in the prairies, facing life under harsh conditions,
A GIFTED ORGANIZER of religious houses and institutions, and of countless parishes;
A BUILDER OF CHURCHES, SCHOOLS, and an ORPHANAGE;
A HOLY REDEMPTORIST MONK;
A humble, respected, and loved SUPERIOR and ADMINISTRATOR, ever faithful to the Ukrainian cause;
A truly zealous APOSTLE of our LORD JESUS CHRIST.

Father Achilles Delaere, C.S.S.R.



The dome of St. Mary's Church, Yorkton, Sask.

for many years. He established a printing shop which published religious booklets and the Redeemer's Voice monthly magazine. He founded a high school adjoining the monastery for recruiting young candidates to the priesthood and religious life and a novitiate for training new Redemptorists.

He organized many parishes and built churches for Ukrainian settlers, some of which are still active today. He also organized annual pilgrimages to Yorkton which began in 1915.

He negotiated with the Latin Rite Hierarchy of Canada and petitioned the Pope to appoint a Bishop for the Ukrainian Catholics in this country. His recommendations were considered and approved by the Holy See. Consequently, in 1912, Bishop Nicetas Budka was appointed first bishop for Ukrainian Catholics of Canada.

In 1914, he was instrumental in founding an orphanage and later the Sacred Heart School for educating Ukrainian girls under the supervision of Sisters Servants of Mary Immaculate.

He negotiated with Bishop Budka to build a school for educating Ukrainian boys. With the aid of the Catholic Church Extension, St. Joseph's College was completed in 1919 and entrusted to the care of the Brothers of Christian Schools.

Ukrainian Redemptorist Missionaries

The Belgian community welcomed to Yorkton Father John Bala on June 26, 1922, and Father Stephen Bachtalowsky on September 27, 1922.

Father Bala was a gifted priest. Besides administering to various district parishes, he was editor of the Redeemer's Voice monthly magazine, published many booklets, taught in the minor and major seminaries, was superior and vice-provincial. He taught religion at St. Joseph's College and Sacred Heart School, where he was moderator for the Sodality of Mary. Besides Yorkton, he was assigned to pastoral and mission work in Canada and the United States.

Father Stephen Bachtalowsky arrived in Canada a few months after Father Bala. He administered to the spiritual needs of the Ukrainian people in the Yorkton and Ituna districts. He was assigned to pastoral work in various Redemptorist parishes in Canada and America. Besides his pastoral work, he was active in conducting missions and retreats. He founded a novitiate in 1940 and a major seminary in 1941 at Yorkton. He supervised the construction of St. Vladimir's College at Roblin, Manitoba.

Besides being involved in parish and mission work, he was a regular contributor to the Redeemer's Voice magazine and almanac. He compiled a popular prayer book, "God with Us," which saw five editions. Musically gifted, he enhanced the liturgical services and inspired the people in church with his beautiful singing and sermons.

In 1928, the Redemptorist community at Yorkton welcomed two more missionaries, namely, Father Gregory Shyshkowich and Father Nicholas Kopiakiwsky. Father Shyshkowich was a great missionary. His missionary activities extended to hundreds of parishes in Canada and the United States. He had a special charism for preaching sermons which attracted many people to his missions.

Father Nicholas Kopiakiwsky fulfilled many tasks in the Redemptorist Congregation. He was involved in pastoral work and in educating future Redemptorists in the minor seminary. He spent some time in Australia working for the Ukrainian immigrants who settled there after World War II.

In the Redemptorist chronicles at Yorkton we find the names of other missionaries who arrived in Canada and were involved in pastoral and mission work. Among them were Fathers Dmytro Hawryluk, Roman Chomiak, Vladimir Korba, Vladimir Krayewsky, Stephen J. Shawel, Stephen S. Shawel, Gregory Shawel, Joseph Korba, and Michael Schudlo.

Apostolic Work of the Redemptorists of the Yorkton Province

St. Alphonsus Liguori, the founder of the Redemptorist Congregation, put preaching of the Gospel as a priority of his Congregation. The apostolic work of the Redemptorists is diversified at present, however, the preaching of the word of God still remains a priority. Besides conducting missions and retreats in Canada and the United States, they also preach missions in Australia, New Zealand, France, Argentina and Ukraine.

Following the example of their Founder, who wrote many spiritual books, the Redemptorists are involved in the apostolate of the press. They have published many booklets, prayer books and magazines.

They have been involved in the education of youth, especially in training new recruits to continue the work initiated by the Belgian Redemptorists in the beginning of this century.

Sisters Servants of Mary Immaculate in Yorkton

The first mission the Sisters Servants of Mary Immaculate founded in Saskatchewan was Sacred Heart Institute, a boarding school and orphanage. It was opened in 1916 largely through the vision of the founder of the Ukrainian-rite branch of the Redemptorists, Father Achille Delaere, CSsR. Father Delaere was aware of the Sisters' boarding school/orphanage in Mundare, Alberta and saw the need for a similar apostolate in Yorkton.

Acting on Father Delaere's advice, Bishop Nykyta Budka bought two acres of property near the Redemptorist mission for the construction of the school/orphanage. Mr. William Dunlop donated two adjoining lots. Sister Ambrose Lenkewich, major superior, agreed to the request to found this mission. She sent Sister Nicholas Petrushkewich and Sister Macrina Faryna to Yorkton in November, 1915, to begin collecting funds in the area in order to finance the $25,000 building.

Until May, 1916, the Sisters lived in the Fathers' chapel, making flowers and mending vestments in their spare time. They then moved into a rented home near the church, moving to the new building in early December, when several rooms were ready for occupancy.

The Sisters had managed to collect $2,000. Since this was not sufficient to begin construction, Father Delaere obtained a $15,000 loan from the Sulpician Order in Montreal. Construction began in July, 1916, and by January, 1917, the first class of 25 pupils assembled for instruction in the children's dining room. The first

teacher at the Institute was Sister Athanasia Melnyk, one of the original members of the Sisters Servants at its founding in Ukraine in 1892. In February the students moved to the first completed classroom. Seventeen of these children were boarders, including a number of orphans. By June the enrolment had climbed to 46.

To help fund this mission, the Sisters held a large bazaar during the annual parish pilgrimage. For their first bazaar held in 1916, eight Sisters came from other homes to prepare for the event and the Sisters in Mundare and Edmonton sent handwork. The Sisters and their students formed the choir for the annual pilgrimage liturgical services. The children participated in the afternoon concert, delighting all present with their dramas and other items. The Sisters also provided meals and accommodation for the annual pilgrimage liturgical pilgrims.

The deadly Spanish influenza struck many parts of Canada in 1918. At the request the local authorities, Sisters Taida Letawsky and Stephanie Kinach joined the nursing staff, assisting in the care of the numerous influenza victims. In November and December other Sisters journeyed in an open wagon from one farm to another to care for the sick. They brought back to the Institute abandoned orphans and soon the building was overcrowded with youngsters brought by the priests or local police.

In 1920 the Sisters bought fifteen more lots adjoining their property for a playground and garden. The enrolment grew slowly at first because of poor harvests. Few families could afford the small fee the Sisters charged. In 1926 girls who attended high school in Yorkton began boarding at the Institute. This spurred the major superior to get Sisters qualified to teach secondary school grades and thus begin teaching high school grades at the Institute.

To help St. Joseph's college survive the Depression, Sister Athanasia Melnyk, major superior, missioned Sisters to provide food services for the boys and Christian Brothers, who conducted the school. The Brothers repaid the Sisters by "recruiting" students for the Institute. The Sisters served in this capacity from 1929-1953. The students at the College were appreciative of the motherly presence of the Sisters, whose apostolate in the kitchen extended into the hearts of all whom they encountered.

In 1932 three Sisters were teaching grades one to nine. The first high school teacher was Sister Elizabeth Kasslan, who was appointed provincial superior of the Canadian Sisters Servants two years later. Whenever a qualified music teacher was missioned to the Institute, piano lessons were offered. In 1934 the enrolment was 109; fourteen

of the students were grades nine to eleven. There were 22 boarders and some non-Ukrainian students.

Beside their educational apostolate, the Sisters cared for the beauty and cleanliness of the church sanctuary, supplied altar bread, sewed vestments, visited the sick. On festive occasions such as the Feast of St. Nicholas, the Sisters staged concerts in which their students performed. They taught children in nearby parishes (Canora, Melville, Wroxton, Calder) religion and Ukrainian. This same mission work was carried out in the summer months in other rural parishes.

June 3, 1937, was an historic day at Sacred Heart. It was the first graduation. Impressive ceremonies were held to honor Adele Byblow and Anne Kwiatkowski, the first two students to complete grade twelve. Thus began a beautiful, inspiring tradition, a cherished memory for hundreds of graduands, their parents, and staff members.

As more Sisters were furthering their education during the summer months, lay assistance was needed in the ever-growing rural catechetical mission. A teacher training course for teachers of religion — volunteer senior students — was organized at Sacred Heart Institute in September, 1940. By 1945 the Institute provided religious and lay teachers for 106 rural parishes, with an enrolment of over 4,000 children.

In 1945 the primary and elementary grades were transferred to a section of the Redemptorist Fathers' monastery. Sisters Servants continued to teach at St. Mary's as the school was named. Sacred Heart Institute renamed "Sacred Heart Academy", was now exclusively a day and residential high school for girls. A year later the Sisters purchased air force barracks, an H-hut and a smaller building, to provide much-needed dormitory and classroom space, a laundry and recreation hall. Up to ninety boarders could be accommodated.

In 1952 the Sisters with the Christian Brothers at St. Joseph's College pioneered in the introduction of Ukrainian as an accredited language course in Saskatchewan high schools.

By the mid 1950 there was desperate need for a much larger and updated building. In 1956 the sod was turned for a $700,000 extension to the 1916 structure. Under the guiding hand of Sister Bernadette Warick, provincial superior, the construction of the extension was completed. Dedication Day and the official opening took place May 25, 1958. The Academy could now accommodate one hundred residents and as many day students. A spacious library and lounge, modern home economics facilities and science

laboratory, a gymnasium, commercial department, and a welcoming chapel greeted the excited students and staff.

In 1959 two new separate schools, St. Mary's and St. Alphonsus were built and opened. Sisters Servants were on staff at St. Mary's, serving as Principals until 1969 and classroom teachers and religion consultants until the 1980's. In recent years Sisters have been on staff part time in the three elementary Catholic Schools, teaching art.

Through the initiative of an alumna and former staff members, Sister Frances Byblow, provincial superior, a second large addition was built onto Sacred Heart Academy in 1968. It provided more classrooms, a teaching theatre, biology and language laboratories, a library resource centre, an indoor swimming pool and bowling alley. The gymnasium/auditorium was also enlarged to accommodate the flourishing athletics program and the much-anticipated yearly operettas.

With the closing of St. Joseph's College in 1973 and the phasing out of residents, the Sisters decided to make their school co-educational. By 1975 the amalgamation of the two student bodies was history and the school became known as "Sacred Heart High School," adopting a new crest and motto.

A Sister Servant continues to be the principal at Sacred Heart and other Sisters are also on staff. Today Sacred Heart High School is a part of the K-12 Catholic School system in Yorkton. It continues to offer quality education to Catholics of both rites and a number of non-Catholic students. About half the students are of Ukrainian descent.

Throughout Canada alumnae of Sacred Heart and former students continue to make their contributions to our church and society. A significant number have entered religious life, the majority joining the Sisters whom they had encountered in the classrooms and their daily life in the Academy. As Sisters Servants, many returned to the Academy/High School to share with successive generations the unique educational opportunities they had received at Sacred Heart.

Sister Victoria Hunchak, SSMI

History of St. Joseph's College, Yorkton, Sask. (1919-1979)

Introduction

The Christian Brothers arrived from Toronto, Ontario to Yorkton, Saskatchewan on May 6, 1919, at the request of Bishop Nicetas Budka, D.D., Ukrainian Catholic Bishop of Canada, to conduct St. Joseph's College — a residential school for Ukrainian boys. Built with the financial assistance of Catholic Church Extension, the cost of the property, construction and furnishing was $166,968.19. The building was designed to accommodate 100 boarders and day students.

The Brothers of the Christian Schools were founded by St. John Baptist de la Salle, in Rheims, France in 1680 with the aim to educate boys of the working class at all levels. As a teaching congregation, they pursued the same apostolate worldwide and were internationally renowned for their competency and zeal in the field of Christian education.

Among those who volunteered their services in Western Canada were three young and enthusiastic Brothers: Ansbert Sheehy, Director and Principal, Stanislaus O'Reilly and James Valiquette. None of them had ever been in Western Canada and thus their mission in Yorkton was a great challenge. The Brothers settled into temporary quarters of the Redemptorist monastery and immediately became involved in the supervision of the building. They also began to study intensively the language, liturgy, history and culture of their future students. For the next sixty years the Brothers administered the College and formed the majority of the teaching staff. Only one lay person was hired to teach Ukrainian classes during the first thirty years, who was replaced later by a Brother who joined the Teacher's Staff.

Period of Development

The cornerstone of the new residential school was laid September 7, 1919, with Bishop Budka officiating and assisted by the Redemptorist Fathers. A small group of civic dignitaries and parishioners witnessed this ceremony.

Registration began October 11, 1920, with Stephen Wasyliw the first student enrolled. Classes began later that month with only six students, a great shock to the mentors and supporters of the project. Whatever the reasons were for such a poor enrolment, it was evident to the Brothers that the College had to develop its own credibility and overcome these obstacles.

The future development of this education institution may be divided into three periods, each with its particular critical stages and successes:

1920-1939	The Struggle for Survival
1940-1959	Adolescent Growth
1960-1979	Maturity and Final Years

1920-1939: Struggle for Survival

Despite the disappointing small number of students during the first year the enrolment grew gradually and classes were conducted from Grades 1-11. Various forces seemed to work against the creation of a trusting atmosphere in spite of the efforts on the part of Bishop Budka and the Brothers to recruit students to the College. Prejudices and distrust on the part of the Ukrainian laity made it difficult for the staff to continue their duties. However, by the end of the decade, the College was filled to capacity and the future of this school seemed secure. A number of Latin rite students were accepted which boosted the financial income. The mixture of students of both rites led to a mutual appreciation of diverse cultures and enduring friendships.

During the period, 1920-26, lay teachers were hired to teach Ukrainian language and culture. In 1926, Brother Methodius joined the staff and assumed that responsibility and later became instrumental in promoting Ukrainian studies in the high schools of Saskatchewan.

The year 1928 is often considered the "peak" year of this stage. Enrolment was the highest until the 50's. Grade 12 was added to offer a full High School course. In 1929, the Sisters Servants of Mary Immaculate took over the management of the kitchen and carried on this task for the next twenty-five years.

During the first decade the community of Brothers varied in number from 30 to 7. They received no salary, except a small income for transportation and living expenses.

After completing his three year term as Director-Principal of the College in 1922, Brother Ansbert was succeeded by Brother Stanislaus who held this position until 1929. At the end of six years he was replaced by Brother Anselm, who found the problems too great and resigned within a few months. He was replaced by Brother Anthony who had already been a prefect of students at the College.

The greatest source of worry for the Director was that of finances to maintain the large building and provide sustenance for the large number of young students. To keep the College functioning,

the Church Extension paid $55,550, in the first decade of its existence.

After ten years an appraisal was made to find out whether the College is justifying its existence. In that period 12 students had entered seminaries to study for the priesthood and two of them were already ordained. Six students had joined the Christian Brothers and three more making their novitiate. Forty-three students entered the teaching profession, and eleven became students in the University of Saskatchewan.

St. Joseph's College shared the wave of prosperity and optimism of Western Canada during the late 20's and also the deep economic Depression that followed in the 30's. The results were almost disastrous. The enrolment dropped to less than twenty boarders; for many of these tuition fees were replaced by barter in the form of grain, meat, vegetables and cordwood. Maintenance repairs was a continuous problem and bare survival was a constant issue. The faith and ingenuity of Brother Anthony, Director, supported by a dedicated staff, was the main factor in keeping the College functioning. This situation continued day after day, year after year, during the Depression. The College survived during those crucial years — thanks to the faith and sacrifices of the Brothers.

Individual Brothers of This Period

Recognition must be given to two Brothers who were staunch supporters of the College during this period. Brother Anthony with his ingenuity in handling financial matters and providing work for the students to pay off their tuition, supported the morale of the staff and students. He could be called the 'brains and hands' of this institution.

The other Brother who deserves honorable mention for his contribution to the College is Brother Stanislaus or Brother Stan as he was better known. He could be thought of as the 'soul.' When he had completed two terms in office from 1922-29, he was given a sabbatical year to pursue an advanced course in spirituality. Sometime during that year he made a private vow which was found among his papers after his death. This vow reflects his great love and dedication for the success of the Brothers' mission among the Ukrainians in Canada.

"Most Holy Trinity, Father, Son and Holy Ghost, I beg Thee to accept through the hands of Mary Immaculate and dear St. Joseph and my other patrons, (Little Flower, St. Stanislaus, St. Ambrose, St. De La Salle, and my parents,) my life as a holocaust for the success of our Brothers' Ukrainian work in Canada. I beg

Thee to take me out of life now or at any time pleasing to You and through any form of death.

In addition, I offer to Thee, for the same intention, to suffer in purgatory, if that should please You, until the end of the world.

Instead of the above offerings, if Your Divine Majesty should prefer, I accept for the same intention, to live in labours, trials, disappointments, sufferings of any nature or in any state opposed to my natural desire and to accept this from Your loving Providence.

I am making these offerings solely by Your grace and in union with all our Lord suffered for man's salvation, whence my offering will receive all its efficacy. May my weakness elicit Your continued grace to persevere!"

He rejoined the staff in 1930 taking on a full teaching load and acting as a public relations agent to the public and the alumni. By his personality he touched the hearts of many people who highly respected and remembered him for many years. Eventually his health began to fail, and on April 29, 1938, he suffered a fatal stroke in the classroom at the early age of 46. The whole city joined the staff and students in his funeral service. After fifty some years he is still remembered with love and affection by his former students and friends.

1940-1959: Revival and Growth

After completing nine years as Principal-Director, Brother Anthony was relieved of his office and transferred to the East. He was replaced by Brother Aloysius, a former student and also a staff member during the past seven years.

This period may be described as its 'Adolescent Growth' period in view of new activities that had been established, such as the Joint Graduation with Sacred Heart Academy, the Army Cadet Corps, the acceptance of Ukrainian as a credit course in the High School curriculum in Saskatchewan (a first for Canada). Under Brother Aloysius the College enjoyed a high reputation in the city and area.

Brother Justin succeeded Brother Aloysius as Director-Principal. During his first term in office, he purchased two H-huts from the disbanded Yorkton R.C.A.F. School, which were converted into classrooms.

Brother Methodius held the office of Director-Principal for two years and at the request of Bishop Andrew Roborecki, he assumed the directorship of Sheptytsky Institute for university students in Saskatoon.

Ukrainian Studies are recognized by the Department of Education

Over twenty-five years, Ukrainian was taught in the College but lacked official recognition as a High School subject. As a result many Ukrainian students showed little enthusiasm in studying this course without accreditation. Encouraged by its acceptance as a university credit in 1947, Brother Methodius took the initiative of convening a Ukrainian High School Curriculum Committee in 1952 whose objective was to draw up a syllabus for Ukrainian as a credit subject and present it to the Department of Education.

On September 4, 1952, official ratification of the course as an optional subject was permitted in St. Joseph's College and Sacred Heart Academy. In 1954, this recognition was extended to all high schools in the Province of Saskatchewan. For a number of years Brother Methodius prepared and corrected final examinations. His work for enriching Canadian culture was nationally appreciated on the occasion of his investiture in the Order of Canada in 1974: "For a lifetime of service to education and cultural animation among Canadians of Ukrainian origin."

Another Brother who deserves honorable mention for his dedicated services to the College is Brother Clarence. He spent 24 years on the staff. His last 17 years were spent as prefect of students. Only those who lived with him could appreciate his devotion to the students as master and mentor and their response in love and cooperation. His concern covered every phase of operation and his influence is legendary. He passed away in May, 1958, at the age of 46 years.

Maturity and Final Years (1960-1979)

Those years are notable to three radical changes:

Physically — the construction of new complex;

Financially — the 'Yorkton Agreement';

Academically — the addition of the University Extension Program.

Alumni

The task of any educational institution is to nurture the physical, intellectual, social, moral, religious and cultural potential of its students. Some indication of the contribution St. Joseph's has made to the creation of a dynamic force in the multi-faceted spectrum of Canadian life is given in these statistics which give a sampling of adult occupations of alumni in 1965: "The enrolment increased from 29 the first year to 391 in 1965. During the past 45

years, slightly more than 1000 students graduated of a total attendance of about 4000. Within the ranks of graduates, there are: 35 priests; 12 Christian Brothers; 12 seminarians; 5 medical doctors; 4 dentists; 17 lawyers; 1 judge; 22 engineers; 6 university professors; 1 school superintendent; 2 M.L.A.s; 7 accountants; 5 pharmacists; 15 business executives, 1 hospital superintendent, 3 agricultural representatives, 12 R.C.M.P.; 26 school principals; and about 465 teachers. The others are independent businessmen, farmers, etc. Quite an achievement for a small prairie institution that had survived the natural disasters and financial storms with, often, only the faith of the staff in their cause and their unremitting efforts to keep it alive."

Unfortunately, circumstances prevent a contemporary overview of the alumni accomplishments at this date, thirty-two years later, but one can safely assume that the above statistics have been augmented by a generation of younger graduates.

Final Years

Although the mid-sixties seemed to present an institution that had attained the full bloom of its function, forces were causing a monumental upheaval in religion and society, creating a web of circumstances which would, within a decade, prove fatal to the very existence of the College. Although it is difficult to isolate the various elements at work, three factors seem to have had a direct affect upon such private educational institutions throughout the whole of Canada: the sociological changes; the growth of Regional High Schools; the aftermath of Vatican II.

The decline of the close family life of yesteryear with the concomitant rootlessness of the younger generation, the growth of permissiveness and the pursuit of pragmatic experiences such as drugs and wanderlust resulted in an antipathy for any kind of authority, whether vested in government, family, or in this case, residential regulations. Enrolment dwindled steadily.

The government's policy of establishing Regional High Schools in strategic centers through the province which offer full technical, commercial, as well as academic opportunities for rural students was another strong change. Pupils were transported by bus from distant home areas; the most modern of equipment was provided; the parent, taxed to support this system, has little incentive to incur the additional expense of private school fees. Enrolment in St. Joseph's was badly hit. Children of single parents or who were discipline problems seemed the only source of pupils; a desperate

move to boost the number of students by enrolling Chinese boys from overseas proved unsatisfactory.

Of course, the above two problems were not confined to St. Joseph's. All educational residential institutions had to face them. One by one, they had to arrive at the decision of ceasing operation, or, as in the case of Sacred Heart Academy, reverting to the status of a day school.

Human institutions, like human beings, undergo the biblical transitions of being born, growing, flourishing, passing away. St. Joseph's College, a bold attempt by the Catholic Church of Canada to provide a full education for the adolescent Ukrainian boy, sons, in early years, of poor, illiterate immigrant group struggling for a foothold in their adopted home, provided a strong source of support for three score years. It cooperated in the gradual establishment and maturation of the Ukrainian fact in Canada. Members of the Ukrainian Catholic Rite throughout Canada today are respected as Canadian citizens; they participate in every phase of the country's clerical, professional, business and political life; they are, through their culture and Rite, a glowing crystal in the mosaic which constitutes our country. St. Joseph's College contributed to this happy situation.

St. Joseph's College Students who Entered Priesthood

Ukrainian Catholic Rite

Charney, Basil
Chorney, Nicholas
Chorney, Henry
Federowich, Vincent C.Ss.R.
Greschuk, Demetrius
Hladky, Sylvester
Kostiuk, Walter
Kalusky, John
Krawchuk, Thaddeus C.Ss.R.
Kryworuchka, Peter
Kushko, Methodius C.Ss.R.
Lotocky, Cyril
Luzney, Rudolph
Obarianyk, Basil
Oruski, William
Pawliuk, Anthony
Pulak, Joseph
Pereyma, John
Shwaluk, Peter
Shumay, Basil
Syrnyk, Michael
Wasilishen, Walter
Yarema, Walter
Zayac, Michael
Zazula, Mark O.S.B.M.

Roman Catholic Rite

Barton, George
Diemert, Jerome S. J.
Exner, Adam O.M.I.
Fitzgerald, Walter
Gallagher, John C.S.B.
Gallagher, Patrick C.S.B.
Lambertus, Cyril
Naphin, John C.Ss.R.
Rushka, Gordon
Skaluba, Francis C.Ss.R.

Yuzyk, Francis

(Archives of the Christian Brothers, Toronto, Ont.)

25th Anniversary of St. Joseph's College

(Talk given by Msgr. Joseph McDonagh, May, 1946)

Over this great world God has created a vast variety of beauty and attraction. The sympathetic man sees this to be true of human beings, with this difference that all lasting human attractions are mutual. The native Canadian of the early decades of this 20th Century discovered a refreshing attractiveness in the Ukrainian boys and girls and their newcomer mothers and fathers. On their part this new ingredient in the population whole heartedly embraced and loved the wholesome Canadian life they found around them. The older Canadians with a gift of understanding found these families from the courageous ramparts of Europe possessed of a highly developed and thoroughly pleasing culture, with a literature and music which was soon to flash new color into the daily reel of Canada's adventures. This new Ukrainian generation, seeing the good in our Canadian heritage asked nothing more than complete absorption into the very heart of this young nation.

The natural answer was an education which would make and not break; which would preserve and not destroy. Blood is of certain types and disregard of that fact makes medical transfusion a disaster. We found the Ukrainian people mainly Catholic, was much a part of the Church Universal as Ireland or Malta. We found these people possessed of a beautiful method of worship, devoid of Latin, but through its Greek ancestry tracing back to Byzantium and the days of undivided Christianity, we found their adherence to this Catholicity identified with their age-long struggle for national identity. The very vitality with which this culture penetrated into the soul of Ukraine, even in the diaspora, provided the national Canadian problem that could only be satisfied in one way; an education which would be congenial religiously and be native to the land which boasted of Jacques Cartier, D'Arcy McGee and Sir John A. Macdonald.

It was fortunate that a religious Order of teachers could be found which shared the Faith and knew the soul of the Ukrainian people on the one hand whilst on the other it possessed the tradition and enjoyed the goodwill of all ranks in this country, in the educational tasks in which it had a national reputation. To provide the teaching was the privilege and delight of the noble order of the Brothers of Christian Schools. To provide the building and guarantee

its continuance was the happy right of the Catholic Church Extension Society.

The result has been a steady succession of moderate triumphs. The people of the city of Yorkton are quite familiar with the achievements of the student body of St. Joseph's College, which they affectionately call St. Joe's. The rest of Canada sees the wholesome effects. Leaders in Church and State have been developed in that length of time whose part in the progress of Canada has been very great. Approximately one third of the graduates have served in the armed forces of their country, a very high percentage for any College in the land. Wherever irrational and subversive movements have threatened the well-being of the land we love, the men of this college have fulfilled the old role of their hetmanship by becoming a bulwark against another Eastern danger to the West. Across the broad plains and beyond the B.C. mountains and the Ontario woodlands, the fame and the name of St. Joseph's Yorkton is an inspiration and national treasure which will forever rebound to the credit of the Christian Brothers and the worthy students who exemplify their teaching.

Twenty-five silver years! There once was a silver star, a blazing silver star, which led wise men out of a desert, to the feet of an infant King. The men who came to St. Joseph's College followed a star. If heat were lacking to fuse a nation, hammer-blows were not. Through drought and depression, through triumph and near disaster, through war and recovery, through superhuman discouragement, earnest youths were always found to follow a star which festoons the sky over the home of the Foster Father of Christ.

In days to come, all Canada will rejoice, not simply because the multitudes of Borsa and Epha have come in bringing the gold of their caravans, but because the multitudes of Lviv and Galicia have brought the gold of their character, the frankincense of their worship and the myrrh of their sacrifice. They have followed a star which flashes with Faith and Hope and Love, for we might add to the silver, the entwined colors of green and gold. May we say that we have not tried vainly to extinguish the smoking flax or bruise the broken reed, but with the same star before our eyes, have opened our veins in blood brotherhood, conscious of the enrichment we need and the gifts we have to share.

Congratulations to a College which offers the perfect solution to a national problem.

Grads in Appreciation

After graduating from elementary school, I was confronted with

one of the most momentous decisions of my life — the choice of a school in which I might pursue my high school studies. Well, I began at St. Joe's and have never regretted the decision; rather, I have always rejoiced in my choice.

Prior to my first days in the grade IX class at St. Joe's, I had been rather dubious about the Christian Brothers. I thought that all my youthful ambitions would be suppressed, my inclination to sports frowned upon, my behaviour founded upon the criterion of a "saint." These fears vanished with my very first day, and, although I maintained respect for each Brother, I also found him to be a pal. We bended knee together and prayed in humble supplication; we played fairly in every branch of sport; we studied; we toiled vigorously at anything that pertained to the welfare of the College.

During my four years, I found the freedom of an eagle where I had expected incarceration: I discovered that my democratic student ideals could fly to the loftiest heights.

St. Joe's, resplendent in your red, white and green colors! It was an honor to have been a student. Thank you for moulding me into a man — a Catholic gentleman!

Stan Obodiac

Altruism

The Altruism of Yanko Franko Who Befriended Dr. and Mrs. Boris Tolczynski

After World War II, many so called 'displaced persons' from Europe came to Canada.

One couple that lived close to the Potoskis were Doctor and Mrs. Boris Tolczynski of Jewish origin. He was an Ear, Nose and Throat Specialist and was practising in Warsaw when the Second World War began.

Doctor Boris and Mrs. Celia Tolczynski.

When Hitler occupied Warsaw, they had heard what he was doing with all the Jews. They became agitated and frightened and did not know what to do. Then they thought of their patients. Dr. Tolczynski had a patient on the outskirts of Warsaw who was a farmer, named Yanko Franko. He dug an underground room for them in his yard, and every night he would bring them food and let them out to get some fresh air. He did this very faithfully, and the Doctor and his wife were grateful to him. Incidentally, every few weeks, Yanko would build a different underground room, so

that there would't be a path to the one that they had occupied previously. The Germans were then occupying Warsaw and could come and see this particular path.

Before Christmas, Yanko Franko came down and said to them, "Tomorrow night you will have to come over to the house and have a special Christmas Eve Supper" which they called the Holy Supper, "Sviata Vechera." Dr. Boris and his wife, Celia, said, "No, we can't do that because the German soldiers could come here at any time and if they saw us, they would put us, and you and your family to death. But the next day the Tolczynskis heard footsteps and wondered who was coming. It was Yanko Franko and all his family and they had brought all the food for the Holy Supper to share with them. Then, Dr. Tolczynski told them he understood how important the Holy Supper was to them.

After they escaped from Poland and came to Canada, Dr. Boris had to write his exams. He trained in Regina and his wife, who was a musician, supported herself by giving piano lessons. After the doctor obtained a licence to practice medicine, he came to Yorkton and opened an office next door to the Potoski medical office. The Tolczynskis spent many hours discussing their life after they became acquainted with the Potoskis.

They also corresponded with Yanko and his family. When Yanko would write and say that they lost a horse, Dr. Boris immediately wrote back and sent him money to purchase another horse. Whenever the Franko's children would get married, he would also send money to the children who were getting married. The Tolczynskis said that if it was not for this man and his family, they would not have been living in Canada.

This is an example of true altruism. People could be very good, even to the point of endangering their own lives.

Stephanie Relates Her Experiences at the Dauphin Festival — August, 1990

"I would like to talk about how our traditions are still kept up in Canada.

"I was very pleasantly surprised when I went to the Ukrainian Festival in Dauphin in August, 1990. I went there with my friends, Mary Anne Sebulski and Xenia Lytwyn, to attend the service at the Cross of Freedom. It was one of the most enjoyable days of the year. The Cross is located about 15 miles from Dauphin and probably 7 miles from Sifton, near Valley River. This is where the first settlers came to in 1896. Our Ukrainian people could not imagine a life without prayer, God and a church. When they settled

there it was all bush and forest, and no roads. They had to try to get some of that forest cleared in order to plant gardens, so they could have something to eat.

"The first thing they did was to erect a cross and they called it "The Cross of Freedom." They also had a bell. They used the bell to call the people together and the bell was always used in the old country. They used the bell in the village to call the people from the fields when it was time to eat. They used the bell whenever someone died and the people knew that they should come and pray. It was one of the most essential things they had. With the bell, they called the people together. As there were no priests, they sang and prayed together.

"In 1897 they built a log church in which they could pray. The first priest who came to celebrate the Divine Liturgy was Father Nestor Dmytriw. They talked about how he came by foot in order to serve these people.

"Now, in 1990, we of the second and third generation of the Ukrainians in Canada were at this particular spot. The Ukrainians erected a beautiful cross of stone called "The Cross of Freedom," suitably engraved and on one side they had a statue of Father Dmytriw. Many people came to attend the Moleben celebrated by Father Jim Scharinger who served the parishes in and around there — Sifton, Winnipegosis, Valley River, Ethelbert and so on. These people had what they desired most.

"To this day, people still come — I observed that the very young children, teenagers, the older adults, the grandmothers and grandfathers were there. I had not been there for many years. Xenia, who had been living in Dauphin for 40 years and knew them all, introduced me to them. These people could not believe that this grey-haired lady at one time had served them in the general store at Sifton, that was owned by her father.

"After the Moleben we all went across a newly constructed bridge to a plot where everybody sat and visited. Father Scharinger also came and took out his musical instrument and played and sang with the men. There was a dance floor there that had a roof on it, with no walls. Everybody sang, including Father Scharinger, and many danced. Between the Cross of Freedom and this dance floor was the original church that was very well looked after. Beside the church was an Ukrainian home also furnished beautifully. There was a mannequin of an Ukrainian lady, who was by a butter urn. There was the famous clay oven where they baked their bread. One thing that I was very intrigued by, was a piece of log from a large tree, that had been hollowed out and only half of it was there. I

asked what that was for; and they told me the mothers bathed their babies in that piece of hollowed-out log. So those people knew how to take care of themselves. It was very hard, but they knew how to survive. There was also a renovated school they used as a hall. There they had provided food where everyone could go and help themselves — perogies, cabbage rolls, sausage, salads, etc.

"After spending a day with these people, whose names I did remember but did not recognize, I thanked God that these people are still preserving their historical events, and are trying to pass them on to their second, third and fourth generation of Canadian Ukrainians."

"Cross of Freedom" Gardens.

"Cross of Freedom", Aug. 1990. Dr. Stephanie Potoski and a young girl (in Ukrainian dress) who participated in the Moleben.

First house at the site of the "Cross of Freedom" built in 1898.

Inside the historic house at the "Cross of Freedom".

The first house at the "Cross of Freedom" cite.

The outdoor clay oven at the "Cross of Freedom", 1990.

Tributes

Recognition of Doctor Stephanie Potoski's Orthodox Friends

"During my medical practice in Yorkton I became acquainted with many Orthodox people who were my close friends. I wish to mention only several names to whom I am grateful for their assistance and concern about my health.

"First of all, I wish to mention Theodore and Ludmilla (Lucy) Onufrijchuk. When I retired from medical practice, Theodore wrote my biography up to 1971. Mrs. Lucy Onufrijchuk was always my friend since she came to Canada in 1949. When I became very ill in 1981, she and her husband moved into my home and looked after me all winter — from the end of September, when I came home from the hospital, until the end of May. If it wasn't for her care, I perhaps would have died.

"Several Orthodox people brought me the Christmas Eve Supper (Sviata Vechera) to my house that year.

"When I was ill, Father Emil Boychuk, the pastor of the Greek Orthodox Church in Yorkton, asked his congregation to pray for my recovery. One Sunday he came to visit me in the hospital and told me that his family and his congregation prayed for my health in church that day. Eventually his daughter became a doctor.

"Doctor Steven Zacharuk has always shown great concern for my health. He saved my life several times. He named his second daughter "Stephanie" after me.

"Mrs. Verna Trofaniuk was my hairdresser for many years. Every week until she retired, she washed and set my hair. I learned many things from her.

"Every year at Eastertime, before she went to the nursing home, Mrs. Mary Bilokreli baked me a 'paska.'

"I found the Orthodox people to be friendly and supportive towards me. They showed their respect to me in many ways for which I am very grateful."

Tribute to Theodore Onufrijchuk

Theodore F. Onufrijchuk, twenty-two years Horticulturalist and Landscaping Architect for the City of Yorkton, passed away in the early hours of May 1, 1989, in his home in Winnipeg.

Theo was born in Ukraine on 17th February, 1904. He was educated in Ukraine, Poland, Czechoslovakia, Germany and the United States of America.

In 1949, Theo and his wife Ludmilla (Lucy) moved to Canada. He worked at the Dominion Agricultural Station, University of Manitoba and then as a horticulturalist for the City of Winnipeg. During this period he also taught life sciences at St. Andrew's College in the Theological program. In 1959, Theo moved his family to Yorkton where he was retained as City Horticulturalist and Landscaping Architect until his retirement in 1974. He continued to work for the City as a contractor until he and his wife moved to Winnipeg in 1981.

During the twenty years of service to the Yorkton community, Theo planned and supervised the planting of hundreds of trees and shrubs along new and older Yorkton streets. Working from a greenhouse built by the city, Theo raised thousands of flowers that enriched the appearance of Yorkton streets, parks and government buildings. Over the years many Yorkton citizens came to call at the greenhouse and benefit from Theo's expertise and advice. In addition to his horticultural contributions, Theo designed and executed many Christmas decorations and many Nativity scenes which were displayed on Broadway Street during the Festive season. Besides his commitment to Yorkton, Theo also designed and supervised the installation of the Mikado Centennial Pioneer

Theodore and Ludmilla Onufrijchuk.

Memorial Park in 1967. His unique approach to landscaping can be seen to this day on the grounds of St. Joseph's College in Yorkton and St. Mary's Monastery and Church in Yorkton.

A tireless researcher, Theo tested many trees, shrubs and flower varieties for hardiness and adaptability to the harsh Saskatchewan climate. To further his experimentation, Theo founded a Botanical Garden in Yorkton. In this Botanical Garden Theo planted and observed many local, imported and exotic trees and shrubs. The Botanical Garden can still be viewed at the end of Tupper Avenue just past the edge of Logan Crescent in Yorkton.

The twenty-two years spent in the Parkland were an inspiration for Theo's first English language book: **Landscaping for Modern Canadian Living in the Prairie Provinces** (1964). Theo had a wide range of research interests. He authorized 22 monographs, books and studies. His creative output spanned religious studies, theology, history and archeology, life sciences and environmental ecology. He had published works on church history, Saskatchewan history, two biographies, a book on prairie gardening and landscaping as well as a series of monographs on literary topics and belle letters. His research and publications in genetics and studies in flora in biblical literature and Ukrainian poetry were recognized by the Centro Studi e Richerche Delle Nationale (Italy) by his election to the Accademia Italia in 1983 and Accademia Europa in the following year. At the time of his death he was preparing research on the Turin shroud and Ukrainian musical and church history.

Theodore Onufrijchuk is survived by his loving wife Ludmilla, his brother Elias of Winnipeg, and a sister Zeneida married to the Very Rev. G. Turzansky of Edmonton. He is also survived by many nieces and nephews in Canada, Poland and Ukraine as well by his son, Roman, who is teaching and completing his Ph.D. in Communication at Simon Fraser University in Vancouver.

Theo Onufrijchuk, his wife Ludmilla and his son Roman.

Tribute to Fred and Annie Laschuk — Ukrainian Pioneers

"During the last few years when I was living at Clear Lake, Manitoba for about four months of the year, I became a parishioner of Father Kulak's parish at Sandy Lake. I learned a great deal about the Ukrainian pioneers. There is a short poem that I had learned from them:

"In the beginning
There was land;
In the development
There was labor;
In the sharing
There was joy."

How true this was in the life of the Ukrainian pioneers!

"I would like to relate a brief history of Fred and Annie Laschuk. In 1906, Fred Laschuk came to Canada and settled in the Sandy Lake district of Manitoba. In 1914, he bought his first threshing outfit, which consisted of a Titan tractor and an R.R. special Wooden Threshing Machine. He also bought his first car in 1914, a Model T Ford.

"In 1916, he started a general store, and owning a two-horse team, he became a 'dray man.' This was very important because he delivered all the goods that came by train.

"He grew buckwheat, millet, hemp and lentils. He improved a piece of equipment which crushed some of his crop into 'oil'. He tanned his own leather for horse harnesses and for belts for his threshing outfit, as well as clothes for his family. There were certain rocks on his fields which he used as welding compound. He had an apiary and sold honey.

"He grew and blended his own tobacco. Then he started a fruit orchard, which still produced fruit in 1986.

"He made cheddar cheese. He also knew how to use the sewing machine.

"His wife looked after the garden, sewed clothing and baked bread in an outdoor oven — she baked 30 loaves simultaneously. They had 10 children.

"Fred died in 1966 and his wife, Annie, died in 1969. Both were buried in the cemetery at Sandy Lake."

Obituaries

Joseph Petryk (1912-1954)

Funeral service for the late Joseph Petryk was held in St. Vladimir and Olga Church, Winnipeg, Manitoba who passed away on August 24, 1954, at the age of 42 years.

Joseph attended elementary and high school in East Kildonan, Manitoba. After completing his high school, he assisted his father in operating the family business in Sifton, Winnipeg and Selkirk, Manitoba.

He was a kind and compassionate person who was always ready to help others in need. He went all out to satisfy the customers. He accepted their critical remarks with humility and patience.

He is survived by his parents, Peter and Mary Petryk; two sisters Stephanie and Betty Petryk.

His remains were laid to rest in All Saints Cemetery, Winnipeg, Manitoba.

Mary Petryk (1886-1968)

Mary Petryk of Yorkton, Sask., and formerly of Winnipeg, Manitoba, died peacefully in Yorkton Union Hospital on Saturday, December 28, 1968, at the age of 82 years.

Prayers were held in Zawidowski's Funeral Home, Winnipeg on January 1, 1969. After the prayer service Father Paul Maluga, C.Ss.R., delivered a short eulogy and extended condolences to the bereaved family.

The funeral service was held in St. Vladimir and Olga Cathedral on January 2nd. Rt. Rev. Msgr. Basil Kushnir, Pastor, officiated at the funeral service. He was assisted by Father Provincial Paul Maluga, C.Ss.R., Father Michael Kuchmiak, C.Ss.R., Father John Kristalovich and Father Roman Kysilewsky. His Grace Metropolitan Maxim Hermaniuk, C.Ss.R., D.D., and His Excellency Bishop Andrew Roborecki, attended the funeral Liturgy. Msgr. B. Kushnir delivered the eulogy. St. Vladimir's College Boys' Choir of Roblin, Manitoba, sang the responses.

Mary Petryk (Huyda) was born in the village of Koziwka, District of Ternopil, Western Ukraine. She arrived in Canada with her brother Alexander in 1910 and settled in Winnipeg, Manitoba. In 1911, she married Peter Petryk in St. Vladimir and Olga Church, Winnipeg. The couple resided in Winnipeg until 1928 when they moved to Sifton, Manitoba and operated a family business. In 1949, they returned to Winnipeg and operated a grocery store in St. Boniface, Manitoba. In 1966, she and her husband moved to Yorkton, Sask., for retirement.

Mary Petryk was an industrious, energetic and pious person. She often hosted bishops and priests in her home. She was a very hospitable person and enjoyed serving visitors. She loved her church, Ukrainian traditions and people. She was active in parish organizations.

Her remains were laid to rest beside her son Joseph in All Saints Cemetery, Winnipeg.

Peter Petryk (1894-1980)

Peter Petryk, resident of St. Joseph's Home, Saskatoon, Sask., died at St. Paul's Hospital, Saskatoon on June 28, 1980 at the age of 87 years.

Prayers were held in Cropo's funeral Chapel, Winnipeg, Manitoba, on July 1, at 8:00 p.m. The funeral service was held in Holy Eucharist Church, East Kildonan on July 2. The celebrants

Memorial stone for Joseph Petryk, mother Mary Petryk and father Peter Petryk.

of the Requiem Divine Liturgy was Rt. Rev. Msgr. Stephen Semczyk and Father Paul Maluga, C.Ss.R., who delivered the eulogy.

Peter Petryk was born in the village of Koziwka, District of Ternopil, Western Ukraine in 1894. He arrived in Canada as a 14-year-old boy in 1908 and took up work in Dryden, Ontario. That same year he moved to Winnipeg where he met his future wife, Mary Huyda. They were married in St. Vladimir and Olga Church, Winnipeg, on July 30, 1911. The young couple resided in East Kildonan where Peter was very active in the Holy Eucharist Parish. He assisted in the construction of the Holy Eucharist Church.

In 1928, the family moved to Sifton, Manitoba, where they operated a general store, lumber yard, implement dealership and a hotel. In 1948 when their store burnt down, the family returned to Winnipeg. They bought a store in St. Boniface and the C.N. Hotel in Selkirk, Manitoba.

In 1966, Peter and his wife decided to spend their retirement in Yorkton, Saskatchewan, near their two daughters. He spent his last years in St. Joseph's Home at Saskatoon, Sask.

His remains were laid to rest in the family plot at All Saints Cemetery, Winnipeg.

Dr. Peter Potoski

Dr. Peter Potoski died at St. Joseph's Home, Saskatoon, Sask., on January 3, 1984. His body was transferred from Saskatoon to Winnipeg for burial. Prayers were held at Korban Funeral Chapel. Requiem Divine Liturgy was celebrated at St. Joseph's Church, 250

Dr. Peter Potoski

Jefferson Avenue, by Rev. Thaddeus Krawchuk, C.Ss.R. Interment took place at All Saints Cemetery on January 7.

Dr. Peter Potoski was born in Brandon, Manitoba and was baptized in St. Augustine Church in Brandon, Manitoba. Shortly after his birth, his family took up a homestead in the Sifton area, a locality just north of Dauphin. He attended elementary school in Sifton and the high school in Dauphin. Following graduation, Dr. Peter enrolled at the University of Manitoba, where he studied medicine, graduating in 1926. He moved to Yorkton, Saskatchewan, where he started his medical practise.

From 1926 to 1975, Dr. Peter conscientiously carried out his main objective in life — to alleviate suffering and preserve life. As an eager young doctor in pursuit of his vocation, he took every opportunity to keep up with the increasing knowledge in medicine. He attended many seminars and conventions all across the North American continent. He distinguished himself because of his surgical skill and soon became known as one of the best surgeons in the area. Not only was he known for his surgical ability but also for his compassion and his attitude towards his patients. Any person could come to him at any time of the day or night. Nobody was turned away because of a lack of time or because Doctor Peter was tired.

During the difficult 1930's and 1940's, when there were so few doctors, Doctor Peter often worked for 72 hours without rest or sleep. He belonged to the days of the horse and buggy doctor who went out into the country helping the sick who could neither come to the hospital or afford to do so.

Apart from his great devotion to his profession, he also was, in his quiet way, a very good citizen. A good medical practitioner, he was interested in the organization of his medical practice, and locally served as president of the medical and surgical staff of the

All Saints Cemetery, Winnipeg, Manitoba.

Yorkton Hospital. He also helped to mould, and develop the medical association at the provincial level, serving as a member of the College of Physicians and Surgeons of Saskatchewan and ultimately becoming its president. It is unique that three Yorkton doctors — Dr. C. J. Houston, Dr. H. A. L. Portnuff and Dr. Peter Potoski, studied medicine together at the University of Manitoba, graduated in 1926, and all were presidents, at one time or another, of the College of Physicians and Surgeons. Dr. Potoski and Dr. Portnuff practised medicine together from 1926. Dr. Houston followed them to Yorkton about two years later. Dr. Peter married Stephanie Petryk in 1946, who joined him in general practise.

Dr. Potoski was a strong supporter of minor hockey in Yorkton and never missed a game for many years. He was also interested in other sports like football. He did a great deal of work in the Lions Club and was president at one time. He enjoyed travelling and travelled extensively on the North American continent and Europe. His hobbies were golf and bridge.

But more than anything, Dr. Peter was a true humanitarian. There are so many people in the Yorkton area that can testify to this fact. So many have spoken of how the Doctor helped them financially without telling anyone about the assistance he provided. Because of his quiet, introspective nature, many of his good deeds have passed by without publicity. However, many people and friends appreciated his medical services. They told Dr. Stephanie that "Dr. Peter saved my life." Others showed their appreciation through messages of condolence and prayer offerings.

Acknowledgment

The productive activity of Doctor Stephanie was important in the development of the National Organized life of the Canadian Ukrainian Women and in Canadian Multiculturalism. There are three facets to her unselfish labours: humanitarian, medical and active involvement in local, Provincial, Federal and International levels.

As a human being, her strongest belief was that we are obligated to extend a helping hand to every needy person. In our life we are obliged to work and strive towards the betterment of humanity. These noble beliefs she tried to convey to others.

During her life she wiped many tears of sorrow and pain, gave comfort and moral support to many suffering souls, having a special understanding of the young people.

As national president of the Ukrainian Catholic Women's League of Canada, she promoted the ideals of this Women's Organization by sending Circulars to various UCWL Branches with directives how to establish and promote spiritual, charitable, cultural and organizational activities in each parish.

As national president of the Ukrainian Catholic Women's League, she was an official representative of this organization in the World Federation of Ukrainian Women's Organizations which comprises of 19 Ukrainian Women's Organizations in the Free World.

She also represented the Ukrainian Catholic Women's League of Canada at the World Union of Catholic Women's Organizations which held regional meetings in different parts of the world, such as Dublin, Rome, Bangalore. At these meetings she promoted pamphlets, booklets and literature about the Ukrainian rite, traditions, customs and the Ukrainian Church behind the Iron Curtain.

Multiculturalism of Canada was one of her priorities. During her term in office as Director of the Canadian Broadcasting Corporation in Ottawa, she became acquainted with other people like herself such as Senator Yuzyk, Professor Bociurkiw who were interested in promoting multiculturalism in Canada. They spent many hours in discussing this matter and reached out to other ethnic people who were concerned about preserving their language and culture in Canada.

Dr. Stephanie was one of the chartered members of the Canadian Consultative Council on Multiculturalism. Along with other chartered members of this Council, she was involved in setting up priorities for retention of Language and Culture, Overcoming

inequalities, Setting up Community Cultural Centres and Multicultural Centres, voicing their views on Multiculturalism in the Ethnic Press and Mass Media, promoting Arts in a Multicultural Society, helping immigrants to adjust in a multicultural Society, creating positive attitudes of Youth in a Multicultural Society, and suggested Governmental Administration and Grants.

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