PIONEER SETTLERS

UKRAINIANS
IN THE
DAUPHIN AREA
1896 - 1926

Michael Ewanchuk

Interested in oral history, Michael Ewanchuk has been interviewing Ukrainian seniors since 1930. He also wrote articles and reports for the Ukrainian papers, notably the "Ukrainian Voice," the American "Svoboda" and "Ukrainian Weekly". Encouraged by the editor of the "Ukrainian Voice", the late J.H. Syrnick, and by Dr. V.J. Kaye he wrote his first book in Ukrainian; and in response to the requests of the younger readers changed to writing in English. In this his sixth book he deals with the Ukrainian pioneer settlers — Sifton settlers — in the heavily settled Duck Mountain and the Intermountain region of the Province. Other books written by the Author:

A History of the Ukrainian Settlements in the Gimli Area (in Ukrainian) — Out of Print.

Vita: A Ukrainian Community (a set of three books).

Spruce, Swamp and Stone: A History of the Pioneer Ukrainian Settlements in the Gimli Area.

Pioneer Profiles: Ukrainian Settlers in Manitoba.

Hawaiian Ordeal: Ukrainian Contract Workers 1897-1910.

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Pioneer Settlers: Ukrainians in the Dauphin Area 1896-1926
Literary-Historical
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To my brothers,
now departed,
John and Alexander
(Alec)

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I hereby express my appreciation to the members of the Geography Department, University of Winnipeg: for the assistance, encouragement and guidance. To professors Tony Kuz and John C. Lehr for their continued support; to Dr. James Richtik for being kind to write the Foreword and to the Cartography Section for the preparation of maps.

I especially wish to thank my wife, Muriel for her patience, understanding and assistance in making the writing and publishing of *Pioneer Settlers: Ukrainians in the Dauphin Area, 1896-1926* possible.

The kind assistance of the late A.G. Pawlik, manager of Trident Press, in making available for research old periodicals is hereby acknowledged with sincere gratitude.

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Foreword

In this, his sixth book on Ukrainian migrants, Michael Ewanchuk examines the Ukrainian occupation of land in the area south and east of Duck Mountain. In the tradition of his earlier books, he has leaned heavily on interviews and personal accounts, a technique that permits us to see the process through the eyes of those most intimately involved and to better sympathize with the difficulties they faced.

The author was raised in a pioneer Ukrainian settlement near Gimli, Manitoba and has taught or served as a school inspector in many areas of the province including Roblin-Grandview-Gilbert Plains. He is able to write with an understanding based both on his personal experience in pioneer lands and on his knowledge of the area under consideration. He treats in detail the difficulties of pioneers in a strange land—unable to speak English, unfamiliar with the environment, and often subject to the scorn of their neighbours. From these unlikely beginnings came a large number of university graduates—teachers, doctors and professors—for although some of the first settlers were oftne uneducated or but poorly educated, many encouraged their children to continue their schooling as far as possible. These too are chronicled in this book.

The Ukrainian Duck Mountain experience was not completely unique. Ewanchuk's other books have shown similar experiences for Ukrainians elsewhere in Manitoba and other authors have shown comparable stories for other ethnic groups. The European settlers who arrived in western Canada brought with them most elements of their own culture but showed a willingness to adjust to the new physical and cultural environment in which they found themselves. Almost all faced serious difficulties, most experienced severe pangs of homesickness, many experienced discrimination by other ethnic groups, and some did not stay. But for all groups the process of adjustment attuned them to the new land so that they became a part of their adopted country, accepting the need to change their cultural outlook in order to survive while at the same time preserving as much as possible of the significant elements of their own culture and adding it to the rich ethnic tradition of the Canadian Prairies. It is to the knowledge of this process that local and other ethnic histories such as this can add.

But this book is not organized for the specific purpose of showing this process, nor does the book set out to be an academic treatise of any kind. Rather it is an account of individuals within the Ukrainian community, a story of how they came to the Duck Mountain area, how they selected land—recognizing that the already-established English-speaking settlers had selected the prime locations—and how they worked to survive on the often marginal land they were, perforce, obliged to select. It is also a story of seeking off-farm employment to support the establishment of farms in the wooded environs of Duck and Riding Mountains and of the support that the com-

munity provided for individuals in difficulty. Because of the extensive use of interviews with early pioneers—several of whom have subsequently died—it is a story that preserves part of the province's settlement heritage that well deserves preservation. Michael Ewanchuk is establishing himself as a leading chronicler of the Ukrainian overseas experience.

James M. Richtik, Ph.D.,
Professor Department of Geography,
University of Winnipeg
November 15, 1988

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Statue, Dr. Leo Mol's creation of Ukrainian Pioneers.

INTRODUCTION

Pioneer Settlers: Ukrainians in the Dauphin Area, 1896-1926

In this study we wish to discuss the history of pioneer Ukrainian settlements in the Dauphin area of Manitoba. From the point of view of geography, the area under study shall be restricted to the arable lands north of the Riding Mountains with more detailed emphasis being placed on the triangle between Lakes Dauphin and Winnipegosis and the eastern slopes of the Duck Mountains, and extending to the Swan River Valley.

This study is based mainly on the reminiscences of early settlers, press and other reports, interviews and the writer's personal knowledge of the area having worked there for five years. The object of the study is to show how the area developed, the odds faced by the settlers and the successes attained. The study will focus on factors that militated in a negative manner and limited progress, and led to resettlement of many.

Since the Dauphin area settlement became one of the larger - if not the largest - Ukrainian-block settlement in the Canadian West, the history of the area in essence, therefore, constitutes an important segment of the history of the settlement of the Canadian prairie provinces. The writer was impelled to commence the research for this study by the requests made by the descendants of the pioneers who wanted to have the publications that appeared thus far augmented by a more detailed overview of the whole area.

Before the new settlers began to flock into Western Canada, three of their country-men came to investigate whether the country was suitable for large block settlements. These trail blazers must, therefore, be credited for the successes - and in part at least - for any shortcomings that ensued. It was the Hon. Clifford Sifton and his Department of Immigration that got interested in the Ukrainian settlers and encouraged them to come, but it was on Dr. Joseph Oleskow's counsel, Karl Genik's encouragement, and Wasyl Syrotiuk's assurance that brought the settlers from the Ukraine to the "Lake Dauphin" area.

When the immigration and colonization agents discovered that the Ukrainian settlers were interested in block settlement in the agricultural areas of Canada and they also wished to settle in areas with secure supply of wood and good water, they virtually pushed them into what was then known as "Lake Dauphin" district, and other parkland districts in Western Canada-pushed them on lands the settlers from the Ontario concessions "in the backwoods" shunned like the plague.

The early Ukrainian settlers came from a rectangular strip of contiguous districts between the Zbruch and the Seret rivers running north of the Dniester river and extending to the district of Ternopil. A smaller group also came from the Ukrainian highland village around Kolomyja. The people of the Zbruch districts were, in the main, descendants of the Cossacks who for centuries formed a line of defence along the Zbruch against the incursion of the infidels. These descendants saw the ruined Cossack fortresses, the monuments erected to commemorate the abolition of slavery and the stately churches the peasants erected. They had a well-established identity

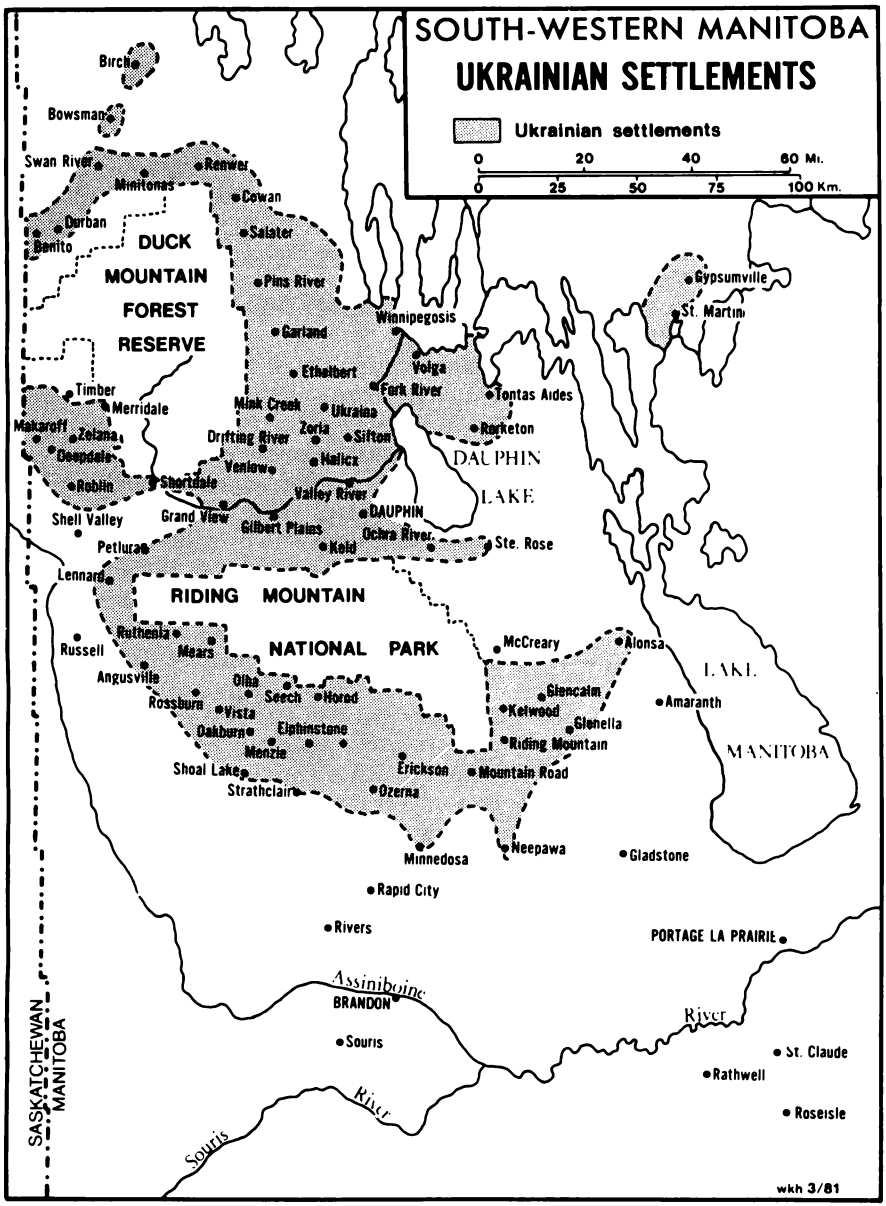
of their ethnicity and a historical background which later reflected prominently in their community organization and church life.

These pioneers were agriculturalists who came to the New Country to establish themselves on land, but many were also artizans. These brought with them tools and equipment and had the requisite skills to build their homes and to fashion out of the available materials furniture and other needs. They brought the seeds to plant and utensils and equipment to assist them to plant and harvest the crops. And after their first harvest they became self-supporting; their families did not go hungry.

Not many who came had ample financial resources, and consequently the fathers had to go to work to earn money to acquire livestock and farming equipment. Soon the young adolescents did likewise. These were the people who helped harvest the grain fields south of the Riding Mountains, who during winter cut and squared timber for railway ties, and who helped build the railway lines toward the Rockies. They were the people Sifton and Burrows needed to attain their objectives in the development of the Western regions of the vast country.

They built railway lines, but had no roads in their own areas save the Indian trails and the important natural ridge that ran from the Valley River north to Swan River. The block settlements were separated, section from section by the Hudson Bay, School and Canadian Pacific land grants which impeded the building of roads and organization of school districts and church parishes. They adjusted to the extremes of Canadian climate, having their sheepskin coats to keep them warm; but the cold reception they received from the older settlers was more difficult to endure and tended to remain a problem. They bought livestock, poultry and seed from the older settlers, and helped them dispose of surplus livestock and grain, thus helping the growth of several towns as business centres.

Map of Ukraine.



Map showing the area under study.

(P. Yuzyk Coll.)

CHAPTER 1

Men Who Led the Ukrainians to the Promised Land

The trailblazers of the Ukrainian emigration from Western Ukraine were a few courageous men. As early as 1880 Ukrainian highlanders ventured into the Pennsylvania coal mines, but few settled on land. In about 1890 many Ukrainian peasants were induced by agents to emigrate to Brazil where fertile lands were available for group settlements. However, when they arrived there, they found themselves in desperate straits; work was difficult to find, cost of living was high and the climate most extreme. When news that emigrants were living under intolerable conditions reached their kinfolk in the U.S.A., Rev. Iwan Wolansky, a Ukrainian Catholic secular clergyman, who arrived in the U.S.A. in 1884, and his wife went to Brazil to investigate. Their report strongly dissuaded further mass emigration of Ukrainians to South America and suggested that efforts be initiated to find other lands in a more temperate zone where colonies could be established. Rev. Wolansky paid dearly for his efforts to help his fellowmen: his wife died of yellow fever in Rio de Janeiro. Though his sacrifice was great, his humanitarian efforts were responsible for diverting the Ukrainian immigration from Brazil to Canada. He, therefore, merits to be included, among those who were responsible for providing Western Canada with stalwart pioneers who helped build the West.

It was Dr. Joseph Oleskow, however, who acting on the information provided by Rev. Iwan Wolansky, tried to find another country. Not wanting to see a repeat of the Brazilian failure, he first came to Canada by himself to see the country and investigate the opportunities and advisability for large group settlements of Ukrainian agriculturalists in the Canadian West. The Conservative Minister, T. Mayne Daly, in charge of immigration became interested in Oleskow's proposition.

In 1895 Oleskow, receiving free transportation from the Canadian Pacific Railway, travelled to the Canadian prairies to examine the suitability of climate and land for successful farming. Pierre Berton, the distinguished Canadian author writes about, Dr. Oleskow as follows:

> He was an academic with a doctorate in botany, chemistry and geology . . . His dream was always to better the conditions of the peasantry - partly by improving the mineral and chemical content of the soil and partly by reducing the population through emigration.
>
> He was the leader among a group of intellectuals (Ukrainian) who made up Prosvita . . . These selfless men had two purposes: first, to stem the flow of their countrymen to the jungles of Brazil and redirect it to the Canadian prairies, and second to prevent the exploitation of . . . emigrants by unscrupulous agents working for the major shipping companies.[1]

[1]Pierre Berton, *Settling the West 1896-1914*. Toronto: McClelland and Stewart, 1984, p.4.

Hon. Clifford Sifton

Dr. Joseph Oleskow

Oleskow crossed Canada all the way to the Pacific, liked the land and the freedoms the New Country offered. In Manitoba he was most impressed with the land in the Red River Valley. When he returned home he wrote a pamphlet about "free lands" and recommended that the Ukrainians who wanted to emigrate should settle in Western Canada rather than going to Brazil.

In 1896 his group of settlers arrived under the leadership of a school teacher, Karl Genik, to establish a colony in Stuartburn east of the Roseau River.

The Highlanders in the Carpathian foothills around Kolomyja, on reading the Oleskow pamphlet also became interested in the available "free-land" opportunities in Canada and sent one of their better educated young farmers, Yurko Syrotiuk, to investigate further and to confirm Dr. Oleskow's conclusions. He came to Canada and acting on the suggestion of Dr. Joseph Oleskow and the immigration authorities, no doubt, went into the Lake Dauphin area of Manitoba. Evidently he was very much impressed, selected a homestead and wrote back to his highland countrymen recommending the eastern slopes of the Duck Mountains as suitable for settlement. It should be noted, though, that there was expensive land for sale, but homesteads, "free land", were no longer available in the Red River Valley. Nevertheless, large stretches of "well-watered" bush and timber country north of the Valley and the Drifting River were available for hundreds of families.

In the meantime there was a change in Government in Canada, and Hon. Clifford Sifton became the new Minister of the Interior in charge of immigration. He got interested in the Ukrainian settlers as farmers and laborers. As farmers they could occupy the vacant homesteads, and at the

same time provide a large pool of labor to help harvest the prairie wheat field, work as navvies building the railroad line through the parkland areas to the west and during the winter months work in the Burrows' lumber camps to provide the railroad ties on which the steel tracks could be laid to the West--ties for which the immigrant earned a paltry sum of 10 cents a tie.

However, according to W.L. Morton[2] by 1896 lumbering in Manitoba had declined, but milling was on the increase; meat packing industry was developing; there was an increased demand for labor. Manitoba needed labourers and farmers and this would start Winnipeg, the gateway to the west, booming again.

It was Clifford Sifton and before him T. Mayne Daly who opened the flood gates of immigration and the land-hungry Ukrainian farmers came from the highland villages and from fertile plains of the well-established villages along the Zbruch river to join in the development of the prairie West.

In the New Country the new settlers worked hard - even harder than they did in the Old Country. But they enjoyed freedom and an opportunity to build a better tomorrow for their children. There were some who took the time to reminisce and to record. Among the leaders of this small group were Iwan Bodrug, Dmytro Romanchych and Philemon Leskiw. Leskiw provided much detailed and accurate information and compiled his material into a book.

Cyril Genik (Pac 682).

Sir Charles Tupper.

[2]W.L. Morton, Manitoba: A History, University of Toronto Press: Toronto, 1967, p. 264.

1-i Ukrainian Settlers in Winnipeg. (PAC 5611)

Chapter 2

The First Ukrainian Colony of Trembowla

The first group of Ukrainian settlers arrived in the Dauphin area in 1896. They arrived there by wagons, first crossing the Vermillion river and then the Valley River to establish the first colony on the north side of its tributary, the Drifting River. They named their new settlement Trembowla after the district from which most of the 15 families came. The leader of this first group of "pilgrims" to the "Promised Land" was Wasyl Ksionzyk, a man with foresight, and what was more important with requisite financial resources.

Preceding this first group into the Dauphin area by several years were the Anglo-Saxon settlers who in the main came from Ontario and who arrived in the Dauphin District from the west having first travelled to Russell, Manitoba, and then by way of the colonization trail arrived in the fertile areas of Gilbert Plains and Dauphin. True, some did come directly from Neepawa along the wagon trail as the Ksionzyk did. On the Dauphin plains two centres were established, Gartmore and Lake Dauphin which, in time, the approaching railway fused into what is now the City of Dauphin.

In 1896 when the Ksionzyk group arrived, the railway line extention to Dauphin-Swan River had only reached Gladstone. Then in 1896-97 the extension to the north-west resumed.

We are able to get a clearer picture of the coming of the Ksionzyk group from a letter he wrote to the Ukrainian paper "Svoboda" in the United States. The letter is reproduced as published:

News from Canada.

Honorable Editors:

Please publish these few words in your "Svoboda".

In August of last year (1896) several families of us from Western Ukraine arrived in Canada. And when we reached Winnipeg we began to discuss among ourselves where would be the best place for us to settle. Some wanted to go to Edmonton where their relatives settled; the others seemed determined to stick with me saying: 'where you go there we shall follow.'

Before I got ready to leave my Native Land for Canada, I went to see Dr. Oleskow and he advised me to settle in the vicinity of Lake Dauphin. Consequently, I set out from Winnipeg for Lake Dauphin to find out what kind of land one would find there. On this fact finding trip to the area I took along two other men with me.

We were somewhat discouraged during the initial lap of our trip out of Winnipeg: for the first 20 or 30 miles we did not see any good grain fields on the farms we passed. I thought to myself: maybe we'll find a similar situation in that Lake Dauphin district - and maybe even much worse. At that time there was not as yet a direct connection by railway from Winnipeg to Dauphin.

We, therefore, travelled by train to Neepawa, and there we hired a

man with a team and wagon and travelled for 3½ days until we reached the township we wanted to inspect. As we left Neepawa we were pleased to observe that the crops were much better; and by the time we reached Dauphin the crops and vegetation, in general, looked very good.[3]

The Ksionzyk settlers were pleased with the new land, and he reported that on the start:

> . . . we may earn some money by selling wood off our homesteads. People pay $2.50 for a load of wood, and it should be possible to earn some money. In addition to this, the vegetation in the bush and the wild vetch have grown very high, which appear to show that the land here is better than on the prairie.[4]
>
> Until now there are only 15 families of us in the new colony. Some are so low on cash that they have not the resources to buy food for the family, and though they have selected farms, they are waiting for spring to arrive so that they may be able to earn a little money to pay for the farms ($10.00 homestead entry fees), and have some money to buy a bushel of potatoes for spring planting. In the meantime, periodically they go to town (Dauphin) looking for work.
>
> It seems our people fall on difficult days everywhere. In the Old Country they were exploited on all sides so they left for the land beyond the seas to avoid facing starvation. Nevertheless, they did not make a close calculation how much money they would need for the passage, and how much for the support of their family for at least two years. (During the first year it is difficult to clear enough land and plant a crop so that the next year one would not have to beg for bread). They have not made calculations, either, to determine how much money is needed to commence farming, how much for seed, and how much for the buying of cooking utensils and a stove to be able to prepare meals. All such things have to be bought. One could spend a thousand dollars for such necessities and yet not be able to satisfy all the needs of life.[5]

[3]"Svoboda", Mount Carmel Penn., April 1897.
[4]Ibid.
[5]Ibid.

Seventeen-Year Old Immigrant Girl

Mrs. Anna Farion was a new Canadian in 1897. She was 17 and arrived in the New Country with her parents from the village of Kalawlja. Her parents were preceded to Canada by her father's cousin Wasyl Ksionzyk who left the Old Country in 1896. Mr. Ksionzyk wrote to her father that life was good in Canada. Settlers had a lot of land, plenty of wood and plenty of pasture.

Mrs. Anna Farion in her reminiscences writes about her sadness when they arrived at her aunt's homestead north of Dauphin. After looking at the 12 by 10 foot hovel on the riverbank: "I just stood by a huge poplar tree and cried".

Anna's family arrived in Winnipeg with $50. in cash. Though induced by one agent to buy land close to Winnipeg, and another, to go to work in the Carolinas in the U.S.A., her parents and their countrymen that travelled with them listened to Karl Genik's counsel and went to Dauphin where they were preceded by their relatives.

They hired a man with a team of horses to transport their family and others to the north of Dauphin. Since they had to ford the Valley River, the women hitched up their skirts and joined the men and all crossed the river. The landscape on the north side of the Valley River changed and they began to travel along a poor trail through the bush. This bush country did not impress young Anna, and more so, when she saw the hovel from which her aunt emerged. While her mother and her aunt embraced and kissed and then went into the abode, Anna overcome by grief and disenchantment just stood outside and cried. She would not go into the hovel for a long while until her father came out and said to her: "Why are you crying, Silly? You see all those trees? In a month's time I'll build a fine spacious house. (He was a carpenter.)

The people who went into the Carolinas were even more disillusioned: they returned to North Dakota and settled on land around Bismark. Many settlers came to Manitoba, Anna records, in a large measure, due to a certain man, Z--- whose cabin they passed on the way. Evidently a steamship agent, Moravec*, had him write false letters that Canada was a paradise where one had all he needed and paid no taxes. People who listened to his inducements later cursed him; for pioneer life in the bush country north of the Valley River was no bed of roses. Anna soon found out that she had to go to work to help her parents. She travelled to Neepawa where George Kolessar, one of "Count" Esterhazy's settlers from the U.S.A., settled after his disenchantment in Saskatchewan.

* * *

All her uncle and aunt had was a hovel to live in. They lost their oxen during the first winter as they did not have enough fodder to feed them during that first winter in Canada, mindful of this, her father and her uncle, after first cutting enough hay, went to work.

*Also Morovitz

Anna's father made $40.00 harvesting in the Brandon area. He walked all the way back home to save money. With the money they brought with them, her parents bought two cows, so they had milk for the winter. As for meat, they depended on the elk and the deer that roamed in the woods.

During the first year in Canada, the disenchanted 17-year-old Anna worked for the Farhni family at $1.50 a month for the first two months, and then she received $2.50 after that, $4.00 - and agent, Mr. Kolessar received $5.00. Mrs. Farny was good to her, but Anna had to milk three cows, look after three children and help cook and wash for two hired men.

Professor J.C. Lehr in his thesis about the Ukrainian rural settlement points out that the agent Morowec circulated leaflets among the Ukrainian agriculturalists in Western Ukraine to induce them to come to Canada. These leaflets were supposed to have been written by settlers that had settled in Canada, one of them was a character named Z--- referred to by Mrs. Farion. Others, it seems, were involved in this scheme of agent Morowec. The letters were written in Polish, and Prof. Lehr observes: "gave the impression that Canada was a land of plenty.

> Bread is very inexpensive; for one dollar one may buy a whole bag of flour . . . There isn't any bilking of people . . . Neither does one pay taxes . . . , nor is one expected to do statute labor. Here they do not draft men into the army.[7]

After reading the pamphlets written by Dr. Oleskow, and then receiving the leaflets from Morowec that emphasized the independence and the homestead one would acquire for a sum of ten dollars, the land-hungry peasants were most anxious to leave their homeland to settle in Canada.

The second letter printed in a leaflet reinforced the desire in many, even those who vacilated, to leave for Canada.

> . . . I got myself a farm which has 110 acres of cleared land and 50 acres of woods (bush). In my bush there is very nice aspen, poplar, spruce, pine and hazelbush. There is plenty of everything here. One may cut grass for hay whenever he wants to. If he has the help and the time he may cut for himself as much as 20 stacks of hay.
>
> Hunting is free for everybody. One is permitted to shoot rabbits, wild chickens, deer, foxes and everything.
>
> The soil is black and sandy and fertile for all crops.[8]

Mrs. Farion stated that her parents arrived in Canada with only 50 dollars in cash, of course, after paying for the transportation from Hamburg to Winnipeg. This sum may have appeared to be very small; however, W.F. McCreary in his letter to James A. Smart in 1897 stated that 50 dollars was a sum that would make it possible for a settler to make a start. This amount would satisfy the following needs.

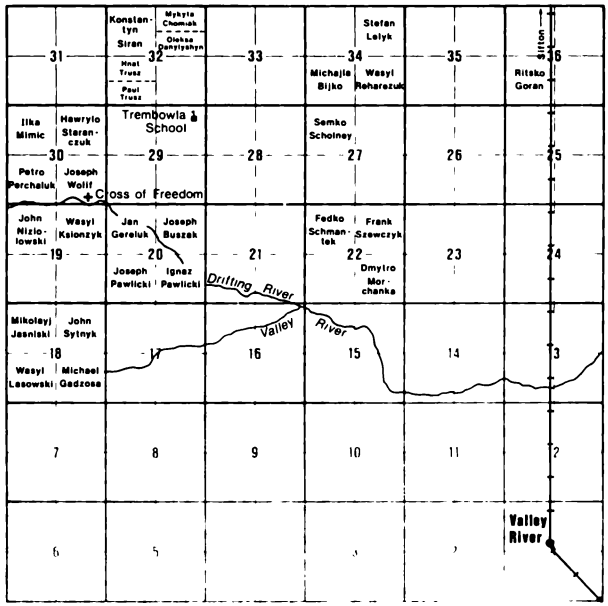
[6]Based on Anna Farion's reminiscences as published in "Ukrainian Voice".
[7]John C. Lehr. *The Process and Pattern of Ukrainian Rural Settlement in Western Canada*, 1891-1914, Doctoral Thesis University of Manitoba, 1978. p.114.
[8]Ibid., p.115.

Homestead entry fees for 80 acre homestead	$5.00
One cow	$25.00
Food from time of landing to location	$5.00
One pig	$5.00
Twelve hens	$5.00
Spade, shovel, axe, nails, etc.	$5.00
	$50.00

With 50 dollars it seems that the Farions made a start.

Tekla Stanko

In 1976 the "Winnipeg Tribune" staff writer, Steve Melnyk, interviewed a pioneer of the Trembowla settlement on the Drifting River. She was a daughter of Mr. and Mrs. Ksionzyk and came to the area in 1896 when she was a 14 year-old girl. Mrs. Stanko visited the abandoned house, that is still standing, but no longer used as a residence. She informed that that was the second house built by her parents. The first house was a log cabin thatched with reeds from the river. It was to that house that Rev. Nestor Dmytriw came and sang the first Ukrainian Mass. She recalled that since the Drifting River ran high in the spring of 1897, the settlers did not want their visiting clergyman to wade across to bless the Cross of Freedom that the settlers had erected on a hummock. The clergyman would not be disuaded and finally agreed to mount Mr. Ksionzyk's tame ox and cross the creek in that manner and accomplished his mission.



Map showing first settlers in the Trembowla area, Township 26-R20.

[9]Ibid., p.215.

The First Visitor to the Trembowla Colony, 1897

On the suggestion of Dr. Joseph Oleskow, The Department of Interior appointed Rev. Nestor Dmytriw, then living in the United States, as immigration officer to assist with the settlement of Ukrainian immigrants in the Canadian prairie. In 1897 Rev. Dmytriw came to Dauphin to visit the new colony. This account of this visit is found in a booklet he published.[10]

Rev. Nestor Dmytriw

Lake Dauphin District

The train on its way from Portage la Prairie to Dauphin moved rather lazily and, it seemed, without much interest. At such a slow pace a person seems to forget that he is travelling in America, and soon tends to recall how once he travelled by an inefficient Western Ukrainian train from Lviv to Rawa Rusjka or Zhovkva. The train was full of people of different nationalities and different races. Among these ordinary sinners, clad in sheepskin coats with the wool on the outside, there sat a French "pater" cloaked in a black robe - with buttons running from neck to toe - which embarrassed "his servant" so snuggly as if determined, it seemed, never to release him.

In the smoking car there was extreme disorder . . . smoke from various brands of tobacco actually sickened a person not used to such environment. Amid that horrible smoke I noticed a woman, and was very much perplex-

[10]Kanadiyska - Rus: Podorozhni spomyny/Canadian - Rusj: Travel Reminiscences, Mount Carmel, Penn.: Svoboda Publishers, 1897.

ed how she got there. I looked closer and saw that it was our (Ukrainian) Marunjka . . . Beside her sat her husband, a tall thin man - lean, pale and dejected - discouraged, it seemed, and sad.

"Where are you travelling to?" I asked.

The man, rather startled, replied:

"Please sir, we seem to be going to acquire a homestead . . . "

"Why are you sitting in this smoke? There is room for you in the next car."

We are not allowed to sit there; it is reserved for gentlemen. We did manage to sit among those "pany", (gentlemen), but the conducter chased us here . . . "

With considerable difficulty I managed to convince the conductor that he move them back from that horrible smoke . . .

After further conversation, I found out that the poor souls were from the jurisdiction of Borshchiw in the Western Ukraine and I also learned that with several other families they were first sent by Missler as laborers to the State of Georgia. There they toiled under miserable conditions and then somehow managed to reach Philadelphia, where, with some pressure from the Austrian consul, the miserable Missler relented and sent them to Winnipeg . . .

Dauphin Immigration Hall, 1897

Late at night the train reached Dauphin, being delayed by four hours due to a washout . . .

Along with the unfortunate family, I settled for the night in the Immigration Hall . . . It was a one-storey structure, one huge room. In the middle of the room there was a huge English-model iron cookstove on which the travellers prepared food. Around the walls were platforms, so to speak, beds, and above them were bunks arranged in the same manner. Any man who arrived to settle on a farm had the right to live in that shed for a period of ten days and made use of the cookstove and the bunks. Wood was provided for fuel, but each had to provide his own food.

The people packed the building like flies. It was dark and noisy. The light from a small lamp barely lit one corner. There were various ethnic groups and their different babble seemed to fuse into one indistinguishable clamor. Here, one could find Frenchmen, Swedes, Germans, Russian Jews, Scotchmen, Ukrainians, Poles and others. Some people were undressing to retire, one was whistling, another was saying something, others were laughing, and there in the corner a religious Frenchman was making a sign of a cross . . .

Having established some "connections" with those in charge, I received a separate single bunk on the lower level, and being tired from the trip and impressions, I fell soundly asleep. I must have been snoring away quite heartily, when someone nudged me gently. I opened my eyes and saw a man bending over me, undressing and getting ready to crawl into the bunk. I moved closer to the wall, and the stranger got into the bunk beside me; and without saying a word to me soon began to snore soundly.

In the morning my sleeping partner got up, and again without saying a word to me, left to attend to his business. Later I met him in the hotel during breakfast, and we even sat at the same table, but he did not say a word to me and I said not a word to him. To the Europeans such behaviour would be considered strange, but for us here such behaviour is of common occurrence. This man had no business to conduct with me - and I with him.

Rev. Nestor Dmytriw on his way to Trembowla

In the afternoon I started out by wagon to visit the colony which is situated on the banks of the Drifting River, and is called Trembowla. The distance to the railway station of Valley River is ten miles. As we travelled, we saw on either side of our trail that the land was level and poplar bluffs were scattered among small open fields. I also saw small white houses - each at a distance of a mile or more from the other. Beside the houses were stables 'thrown together' out of poplar poles. They resembled dugouts used for storing potatoes.

Farther travel by wagon was impossible as one could not cross the river . . . As there was no way out, so willy nilly, I had to start out on foot - - in the manner of the apostles. It was six miles to our colony.

Once I was on the other side of the river I came to the farm of an Englishman and hired him to drive me farther with his team and wagon . . . We rattled along rough winding trails . . . (and) then we reached the home of a young Englishman who lived alone in a small cabin. There was no road farther past his house . . .

(Next, Rev. Nestor Dmytriw described how he wandered through the bushes).

After a half hour march, I came across a house of two young Scotchmen who lived in a cabin with their cattle and horses like two hermits. Finally, the young fellow harnessed his horses in a rather deliberate manner, and I resumed my journey in the direction of our colony.

Finally, I started out again on foot to cover a farm-and-a-half* distance to the Ukrainian settler's home. It seemed longer . . . (On entering the house) I found the living quarters in acceptable condition. Soon I got established and as my footwear was wet, I began to dry my shoes and warm up my feet. After discussing various matters with the people, I went to bed and fell soundly asleep.

It was Sunday morning . . . a large crowd of settlers assembled in the farmyard in front of the house - practically the whole colony of 15 families of 98 souls filled the yard. However, the messengers dispatched to Valley River for my luggage had not returned; but my hosts believed that they would be back by supper time.

In the meantime, I went out to take a closer look at the farm.** Dear

*A distance of about ¾ of a mile.

**Rev. Dmytriw evidently discovered that the farmer had a new wagon on yard and in a fairly large stable two cows, two calves, and two oxen; there were also two ploughs.

Lord! Could our Ukrainian farmer ever have had imagined it, that such riches would await him and his children? One hundred and thirteen morgens (160 acres of land!) Poplar bluffs, small hazel bushes, here and there, scrub oak and more rarely evergreen trees covered the surface of his farm.

There are large stretches of good land . . . and very free land! To develop this land one needs money and a good head; else a settler is apt to die in the woods, particularly if he arrives in the New Country penniless . . .

Late in the evening the messengers returned from Valley River with my luggage, and I began to hear confessions.

The next morning it started to snow so it was impossible to hold an open-air service; therefore, it was necessary to prepare for the singing of Mass indoors. The small room was filled with people to capacity, and with the first words: "Blessed is the Kingdom", the people broke into tears like small children. During the sermon I, myself, had difficulty holding back tears - having referred to the conditions -, to the evil years that drove us beyond the seas, into the snows, woods and forests to seek a better future for our children. After the service, I baptized a tiny Canadian Ukrainian. Then followed the ceremony of dedication of the *Cross of Freedom*. Our colonists erected a poplar cross on higher land in honor of the freedom attained in 1896 . . . In a talk suitable to the occasion, I mentioned the monuments of freedom of 1848, and reviewed the national and economic progress of our people made up to 1896, stressing the fact that the previous year when they left for Canada, became our actual year of freedom; our real emancipation out of the bondage imposed by the noblemen, and autocratic (Austrian) government. This first cross is the first Ukrainian cross on the Canadian soil in the Canadian bushland . . .

The next day after bidding farewell to the people, assembled again, I left for Dauphin . . .

Marker showing location of settlement close to the Cross of Freedom.

Evaluation of the Progress Made by Ksionzyk Group

In March of the 1899 the General Colonization agent, C.W. Spier, visited the Ksionzyk group accompanied by the local agent, Paul Wood. Due to poor roads, it was difficult for them to cover the whole colony; nevertheless, they took adequate time and came to the conclusion that the land settled was hard to clear and, therefore, the settlers could not get as much land under cultivation as did Ukrainian settlers in other districts in the West. There was another matter difficult to explain: C.W. Spier found only eight families and not 15 as reported by Rev. Nestor Dmytriw. These families were: Wasyl Ksionzyk, Joseph Paulitski, Petro Perchulak, Petro J. Perchulak, John Niplanski, John Sytnyk and John Gereluk. He also observed that the settlers were thrifty, contented people.

Though in 1899 Joseph Bastchak had cleared only eight acres, Ksionzyk, five and Gereluk, one. Three years later these settlers had 32, 32 and 18 acres each under cultivation and Wasyl Ksionzyk had acquired another quarter section of land.

Ksionzyk, it appears, was forging ahead admirably well: he had a small store; and had assisted in finding homesteads for settlers who followed his group in 1897.

In the spring of 1897, Wasyl Ksionzyk wrote another letter to the editor of American "Svoboda". In this letter he praised Rev. Nestor Dymtriw for his sacrifice in time and effort to visit the Trembowla Colony.

Wasyl Ksionzyk home on the banks of Drifting River.

How are we going to reward you, Reverend Father, for the honor you bestowed on our community having blessed the cross - the first such in all of Canada; for your endeavours to come to us those thousands of miles; to insure that we did not break pascal bread without having been to confession? You suffered many inconveniences, during the trip; and all due to your Christian love of your fellow men. We have not adequate words with which to thank you. Accept the feelings of our sincere Ukrainian hearts.

Wasyl Ksionzyk[11]

Ksionzyks at rest in the Valley River Cemetery.

The cross of freedom erected on the banks of the Drifting River is one of the "monuments" that binds the present generation of people of Ukrainian extraction with that of the first settlers in the Dauphin area. Ksionzyk, it appears, had not received due recognition for the leadership he provided.

[11]"Svoboda", Mount Carmel, April, 1897, No. 16.

Sheepskin coat worn by the new settlers.

Chapter 3

The Coming of Ukrainian Highlander, 1897

After the Ksionzyk group settled in Trembowla early in 1897, it was followed by Ukrainian Highlanders, known as Hutsuls. These arrived in May and proceeded directly to Dauphin.

The Highlanders came from the Kolomyja region south of the Dniester River, mainly from such villages like Balynets, Upper and Lower Bereziw, and some from around Kosiw the area popularly associated with the renowned "Ukrainian Robin Hood", Oleksa Dowbush. In these regions, it appears that peasants paid taxes to the lords of the manors and were not subjected to work for him as serfs. They were people of more independent mind and to a minor degree, were influenced by the radical wing of the Ukrainian teachers who attended the Kolomyja gymnasium. At time of their arrival there was also a group from the Hlyschawa region, from around Ternopil.

The Highlanders were fairly well informed about the Canadian West. Their countryman Kyrylo Genik was in charge of the first group of Oleskow settlers who arrived in Manitoba in 1895 and settled in the Stuartburn area. Among them were at least two families from the highlands; Nykola Genik and Hryhir Prygrocki.

Before the Highlanders started for the Lake Dauphin area, they sent their emissary Yurko Syrotiuk to investigate and report on the suitability of the Lake Dauphin country for large block settlements. Syrotiuk not only investigated the area but took up a homestead in the Ethelbert district. He wrote back and supported Kyrylo Genik's letters of encouragement.

Pursuant to the information received, the Highlanders left for Canada as a group arriving in Quebec City. The leaders of this group were two teachers, Iwan Bodrug and Iwan Negrych. They, like Kyrylo Genik and Yurko Syrotiuk, were students of the Kolomyja gymnasium who were facing difficulties in receiving placement as teachers among their own people.

Yurko Syrotiuk, in reporting positively on the Lake Dauphin country, underscored the fact that the new settlers would get to love the region as the mountains would always remind them of the Carpathian highland areas they came from.

In searching the Passenger Lists, particularly that of "S.S. Arcadia", it was impossible to get a complete listing, as among them were people from other regions.

A Sample List of the Highlanders, and Others to Arrive in Dauphin

The S.S. Arcadia, a ship of 3,481.14 tonage and N. Martins as captain, left Hamburg via Antwerp for Quebec City, carrying 788 passengers. On checking the passenger lists, we find that some of the following Ukrainians who disembarked in Quebec on May 2, 1897 came to the Dauphin area:

FERENC, Stefan, 40 and Kaska, 40; Triiska, 8; Taska, 5; Semko, 9 mo.

FESCZUK, Iwan, 47 and Anna, 26; Paraska, 19; Maria, 1½

FICYZCH, Simon, 55 and Rosalia 45; Paraska 21; Nicolai 19; Michael, 15; Catharina, 11; Iremi, 10; Maria, 8½; Andrey, 6; Anna, 3.

GENIK, Dmetro, 50; and his wife Ilena, 48. They brought two children, Tekla 11, and Stephan, 9.

GENIK, Jacob, 50; his wife Maria, 41; and children Furko 16; Ilena, 9; Anton, 8 and Marianna, 4. They came with $560. in cash.

HRUSHOWY, Pantley, 39 and Hafia, 38; Iwan, 11; Wasyl, 4 mo.

HRUSZOWY, Prokop, 44 and Wasylina, 42; Theodore, 19; Simon 11; Maria, 3; and Oxana, 4 mo.

KUZYK, Ilia, 42, and Nastia, 38; Karl, 18; Wasyl, 10.

MAKSYMCZUK, Wasyl, 41 and Domka, 22.

MALCOVICH, Dmytro, 25; and Paraka, 21.

MALCOVICH, Iwan, 33 and his wife Catherina, 25; children Michael, 6; Wasyl, 4; Maria, 3.

MOROZ, Safor, 44 and Domina, 32; came with children Ilena, 11; Andrew, 9; Kaisia, 4; Demko, 1¼; and Ivan, 2 mo. Reported: $50.00.

There was also a large group of NEGRYCYS:

Anton, 43 and Olena, 40. Brought $960. and children: Wasyl, 19; Maria, 10; Rosalia, 9; Olena, 8; Stephan, 3.

Johannes, 41 and wife Catherina, 41; Paraska, 20; Maria, 19; Fraciska; 14; Fulka, 11; Nicolia, 9; Ivan 6; Onufrey, 4; Anna, 3; Michael, 6 mos. $24.00.

Simon, 49 and Anna, 49; and children: Andrew, 11; Olena, 9; Basilina, 8; Nasta, 2; Anton, 1 mo.; and declared $1,148. (Later, Nasta married a teacher, I. Kotsan, who later became Rev. Kotsan).

NAKONECHNY, Parfani, 44 and Eva, 38; came with children: Iwan, 11½; Maria, 9; and Michael, 4. $238.

POTOSKY, Paul, 33; Katherina, 31; Nicolai, 3; Michael, 3 mo. (Michael - later Dauphin physician and surgeon).

ROMANCZCZ, Nicola, 43 and Paraska, 24; brought children Anna, 3; and Nicola, 5 mo. $263.

Also, ROMANCZCZ CHILDREN: Paraksa, 22; Ewdocha, 19; Anna, 8; Dmytro, 20, and Joseph, 60, father of Nicola and Dmytro.

SKLYPOWICZ, Fedor, 41 and Rosalia, 31; children: Ivan, 11½; Petro, 10; Ewdocha, 4; and Olena, 10 mo. $72.

SLYZUK, Wasyl, 40 and Paraska, 40; Nicolij, 16; Maria, 16; and Anna, 3½. (Later, according to Michael Negrich, became a storekeeper in the Kolomyja district).

Before we discuss the coming of the third group, we wish to add this supplementary list (some lists were sadly incomplete)* among whom were the following:

HRYORCZUK, Iwan, and Anna, 42; and children: Nikolai, 8; Urey, 4; and Maria, 2. (Settled in West Drifting River, Kolonyja area).

YALOWEGA, Iwan, 36 and Maria, 36.

Others were: BASARABA, Oleska, declared $350.; BODNARCHUK, Iwan, $501.; DOROSCHUK, M., $175.; JURKIW, Mathes and Wasylina, $260.; MOROZ, Alex, $60., and SYTNIK, Wasyl, $266.

In addition to these, 10 others declared bringing, on the average, $100.00 each.

*Future researchers may be able to find more complete lists. We have depended on those in the Manitoba Public Archives.

Old Country Highlander (Hatsuls) returning from Chornohora.

Dmytro Romanchych's Reminiscences

Among those who arrived on the "S.S. Arcadia" in May, 1897 was a 19-year-old youth, Dmytro Romanchych. Romanchych was a successful farmer in the Kosiw-Keld area. He loved his adopted country and the district, and when he died at a ripe old age he was buried in the parish cemetery at Kosiw. He had his countryman, Iwan Bodrug, record his reminiscences and we are publishing parts in translation from Ukrainian.

Romanchych recorded:

> When the people learned that 36 families were leaving for Canada, it seemed as if a pall had descended on our village of Bereziv. The gloom, however, that enveloped the villagers was not one that arises when people leave for another country; it was one that made one feel that the people were leaving for a land from which there was no return. This feeling intensified until one day in mid-March, relatives and neighbors began to load on their wagons the baggage of the Canadian-bound emigrants. Then the people climbed up on the wagons, were driven to the centre of the village from whence we all were to depart for the unknown land.
>
> It is difficult now to describe adequately all the tearful partings and the anguish of people bidding farewell to relatives, friends and neighbors; and the sadness of frail, aged parents. It was the last parting, they considered, as they blessed their sons, daughters and grandchildren, wishing them a safe journey into the unknown land. Separations between young lovers, some of them bethrothed, were no less poignant . . . Few thought that they would ever see each other again: Canada was beyond the seas and the distances were so great that it was beyond the experience of average farmers to envision it, or even to express a hope ever to be able to visit each other.
>
> Then there ensued subdued sobs followed by intense silence as we all left

Zharysche in the middle of the village and started toward the last hill in the village, Obuchee. As we walked away from the village we were followed by a huge crowd of sad and crying relatives and friends . . . Finally, we reached Obuchee and stopped for breath beside a stone cross . . . As we stood facing the village we heard the toll of the church bells, also bidding us farewell, and giving a signal to start us on a long unknown journey. Many of us turned around for the last time to take another look at each visible house, each orchard, the five rivers below and the knolls; and at the far distance to see the mighty peaks of our beloved Carpathian mountains . . .

Fifty years have passed since I left the land of my birth and even yet when I close my eyes I seem to see clearly, all those dear sights and the whole village and the forests. At times I hear the sighing of the evergreen forests and the chatter of the five streams, and above all; I hear the mournful toll of our church bells. The Lord has endowed me with good ability to recall all the sounds of the singing larks and the melodic sounds of the trembitas* emanating from the highland meadows. (I see the venerable clergyman giving us his blessings for a safe and successful journey.)[1]

In Hamburg they boarded that miserable ship "Arcadia" which propelled by motors and sails was to take the Highlanders to freedom and success across the wide Atlantic. There were two young men leading the 36 families into the unknown Canada, Iwan Bodrug, and Iwan Negrich, both qualified teachers and proficient in German to be able to deal with the German (Arcadia) captain.

When we were in port city, the two teachers were the only ones allowed to go out and wander around. Knowing the German language they didn't encounter any difficulties, and on return told us what they had seen.[2]

Storm at Sea:

I doubt if any of our immigrants had to experience such a horrible voyage as we did on our miserable ship, "Arcadia". True when we sailed out of Hamburg and passed the canal La Manche, the weather seemed to be favorable and it continued that way as we sailed for a few days on the open sea . . . One day, however, toward evening (after we had reached mid-Atlantic) we sailed into a fierce storm. The sailors anticipating a hurricane ordered all into the hold. Then the hurricane hit us and very heavy rains began to pour. The smooth sea churned up and turned into mountains. The sea tossed our ship as if it were a toy . . . The cement ballast in our ship shifted to one side and our ship began to list . . . The people had to hold to the iron railings in order not to be tossed about from side to side.

*Long bugles of the Ukrainian Highlanders (Hutsuls).

[1]D. Romanchych. Book of Reminiscences, Ukrainian National Home, Winnipeg, Manitoba; 1949. p.516.

[2]Ibid.

When the storm subsided, the captain gave orders for all passengers to abandon the hold, assemble on deck, then on the sound of the boat whistle to run from one side of the ship to the other to help shift the ballast into its normal position.[3]

On the 1st of May, 1897 the "Arcadia" arrived in Quebec City where the Highlanders were met by Karl Genik, their countryman and relative of many travellers. On arriving in Winnipeg they were met by Rev. Dmytriw. They were also met by a few of their countrymen from the Stuartburn settlement who arrived a year earlier.

Dauphin, May 6, 1897

We arrived in Dauphin on May 6, 1897. The hamlet was in its initial building stage. We were temporarily accommodated in sheds close to the station, where we spent the night. In the morning, leaving the women and children in the sheds, we started out into the wide stretches of the unsettled area to examine the available lands. Good lands close to Dauphin were occupied by English and Scottish settlers. Our guide was the immigration agent, Paul Wood, who knew the whole area well. We had with us, John Bodrug and Yurko Syrotiuk from the Village of Balynets as our interpreters. They were able to get much information of interest to us from Paul Wood. He was of Swiss extraction, who spoke German well. We found out first that cattle did not bring high prices, and it was possible to buy the best cows for $10.00, and a good yoke of oxen for $40.00. People did not buy horses as they needed oats and good stabling.

The men led the way with spades and axes in hand . . . I carried bags of supplies . . . The first day we covered about 30 miles. We passed the right of way of the railway to a place called Sifton in honor of Clifford Sifton, the then Minister of Immigration in Ottawa . . . We spent the night in the bush some ten miles west of Sifton . . . The men liked the area and felt certain that soon the Ukrainian immigrants would fill those lands.[4]

First Place Name Called Ukraina

Then we started to discuss the matter of a suitable name for the district and Iwan Bodrug suggested that the colony would be called "Ukraina"; Yurko Syrotiuk supported the suggestion. Paul Wood recorded the suggestion in his notebook and promised to convey this information to the authorities in Ottawa. Later, when in 1898 the railway line was extended to the north, our settlers in the area, Wasyl Standryk and Dmytro Riwniak petitioned Ottawa and the location was called Ukraina.

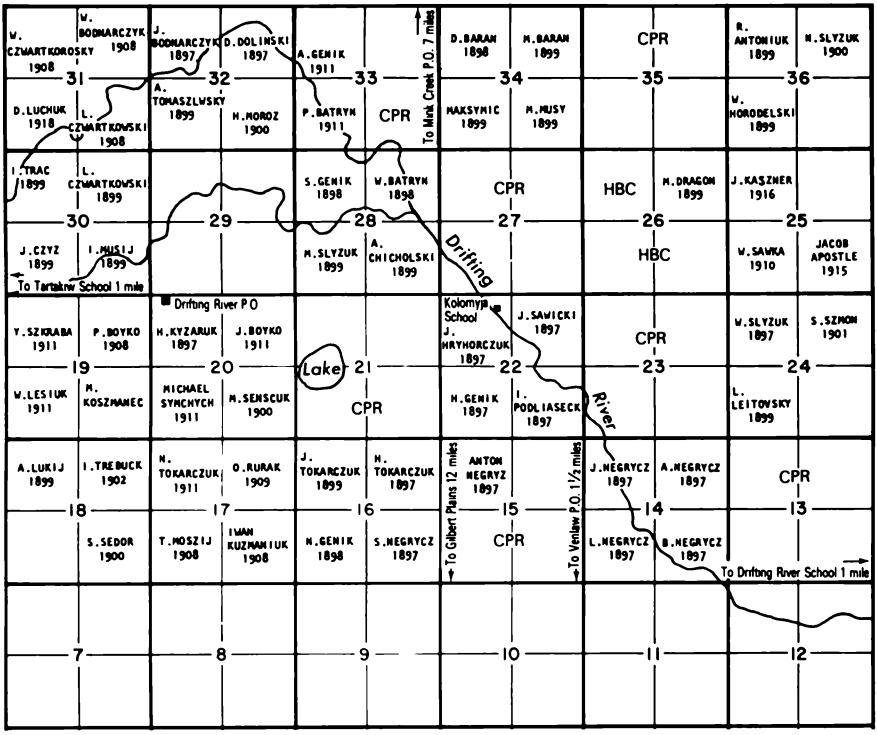
The next day, most likely the 8th of May, 1897, the land inspector, Paul Wood led his army of men with their spades, and axes in hand into the Fork River country. There, however, they found the land stoney. And as they were not interested in settling in that location, they went to the vicinity where finally Ethelbert was established on the Indian trail. There they found some fairly good "chornozem"* stretches where Shanty Creek joins the Fork River.

Yurko Syrotiuk, and emissary of the Balynets group, who came to the Lake Dauphin area in 1896 had selected land in the Ethelbert area, preferred to stay there. Eventually others went to that district. They were Danylo Syrotiuk, his two sons and his son-in-law, also W. Wetsel, Gapko, Hawrylo Symchych, Iwan Malkovich and Nykola Suljatysky.

However, a small group from Bereziw went seven miles south. Among them were Semen Negrych and Wasyl Melowsky.[5]

The West Drifting River Colony

There was a larger group that sought land closer to the Duck Mountains that reminded them of the Carpathian foothills they left. They wanted an area where there was plenty of water and good pine tree timber available for building purposes. This group followed the Indian trail to the South-west and founded a new settlement along the Drifting River. This new settlement, in time, became known by the name of its post office of Venlaw, but it was better known by the school district that was organized in the area and named Kolomyja. Brothers, Iwan and Wasyl Negrych; Jacob Genik and his two sons; Nicholas Nedlesetski; and Hryhorczuks and Dzamans farmed the nucleus of the new colony. The two Negrychs had 15 children, enough for a school.



The Kolomyja-Venlaw settlement in Township 27 Range 22 W.

[3]Ibid.
[4]Ibid.
[5]Ibid.
*Black loam.

Chapter 4

Highlanders Split into Three Groups

It appears that it was in the Ethelbert region where the Highlanders split into three groups; some went south of Ethelbert, others established the West Drifting River area (some 12 miles north of Gilbert Plains) and the remaining 13 families recoiling from going into the submarginal Fork River area decided to take a closer look at lands to the south-west of Dauphin.

Dmytro Romanchych provided this information:

> Thirteen of our families from the village of Bereziw decided to examine the lands in the area south of Dauphin for the mountains which reminded us of our Carpathian Mountains seemed to draw us there. It is true that we did this in spite of the dissuasion received from Paul Wood who pointed out that the lands we were interested in constituted a part of the Forest Reserve and that the officials would not alot homesteads there. However, we decided to try and went into the north-eastern slopes of the Riding Mountains to see things for ourselves. There we found burnt out stretches of timberland overgrown with a new growth of pine and brush. The soil in the area was first class chornozem.[1] (Just what the Ukrainian farmers wanted: wood, water and good fertile soil.) This section of land stretched all the way to the Vermillion river.

According to V.J. Kaye[2], the Highlanders were not easily discouraged and once they had made up their minds they seemed to become more determined to settle there. Acting, therefore, on the advice and with the approval of an immigration official, Michael Off, an interpreter of German extraction, they occupied the vacant lands, that is, squatted in the area north-west of Vermillion River.

Squatting

"Squatters", according to Tyman, was a "term used in reference to individuals occupying lands for which they were in fact forbidden to make entry".[3] The squatting of Ukrainians in township 23 was met with strong opposition from the English-speaking settlers. The matter was investigated and the governmental officials felt that the squatters should be evicted. As discussions and investigations were in progress, the Ukrainian Highlanders were building houses, stables and clearing land; gardens were in fact planted during the first year; stock was acquired.

The settlers who entered the reserve region illegally could have, no doubt, been forced to abandon their holdings had it not been for the intervention of T.A. Burrows, the leading lumberman in the Duck and Riding Mountain regions, who was later elected M.L.A. and then M.P., and was the erswhile Lieutenant Governor of Manitoba. They also received help from

[1]Dmytro Romanchych, "Ukrainski kolonii vokruzi Dauphin, Manitoba"/Ukrainian Colonies in the Dauphin, Manitoba District" Memorial Book of the Ukrainian National Home Association in Winnipeg, 1949. pp. 515-16.

[2]V.J. Kaye

[3]John L. Tyman. *By Section Township and Range: Studies in Prairie Settlements.* Bandon: Assiniboine Historical Society, 1972, p. 80.

Karl Genik of Winnipeg. It soon appeared that the settlers occupied unused lands in township 23 due to the fact that they were being induced by agents to make entry for submarginal stony lands in the Fork River region.

T.A. Burrows who knew the region well was the first English-speaking politician and entrepreneur to intervene on behalf of the new settlers. He got to know the people and recognized their honesty, although in this case they had broken the law of the land. Taking into account the progress the Highlander groups were making in other regions and the fine development that was in evidenced along the Vermillion River, Burrows, therefore recommended: "that the Western portion of the township (23) be subdivided and the men be given entries."[4]

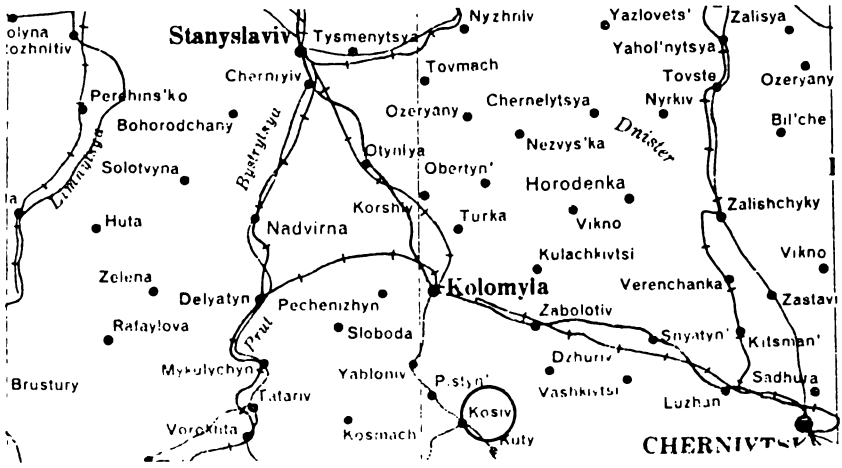
The first 13 families of Ukrainian Highlanders to locate in township 23 northwest of Vermillion River were:

> Anton, Iwan, and Nykola Genik; Stefan Urbanowich; Wasyl Symchych; Theodore Sklepowich; Joseph Romanchych; Dmytro Romanchych; Anton Melowsky; Semen Fichych; Iwan Slyzuk; Michael Ilnysky; Dmytro Malkowich, and Wasyl Smylski.[5]

As a result of T.A. Burrows' recommendation, it seems one day a visitor arrived in the settlement. W.T. Skepowich writes:

> Inspector of lands came to inspect the homesteads. He visited every house and entered his observations in a little black book. Then he mounted his horse and left for town (Dauphin) where he made his report in the (newly established) office of the Department of Lands . . . [6]

The visitor mentioned by W.T. Sklepowich was, no doubt, Thomas Young, homestead inspector, from Dauphin whose report about the "squatters" was made in June of 1898. The report carried information that all squatter families and erected houses and most had stables; and a few had granaries. There were on the average two head of cattle on each homestead, mostly cows; the other cattle were oxen, and there were four horses. Most

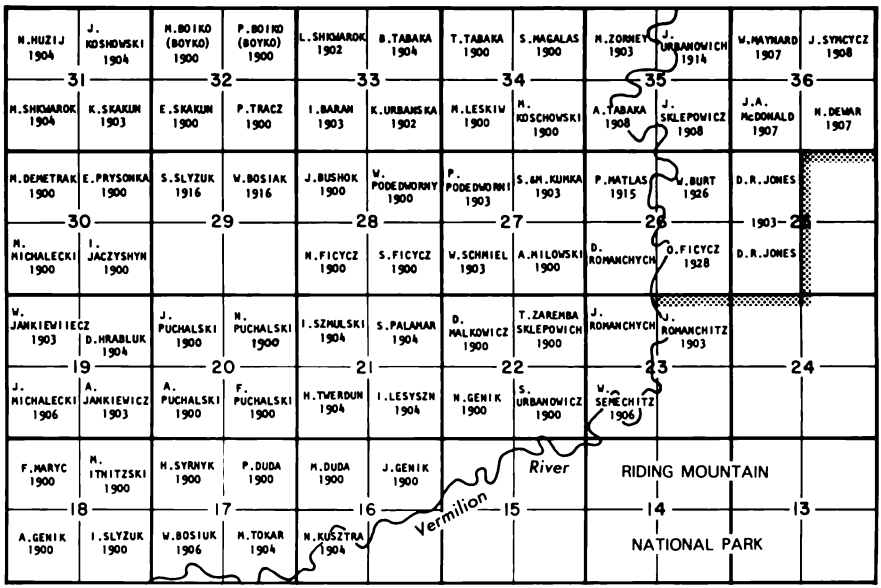


[4]Tyman ibid.
[5]Op. Cit.
[6]W.T. Sklepowich, *The Call of the Mountains: A Memorial to the Ukrainian Pioneers.* W.T. Sklepowich (Trident Press) 1975, p. 54.

of the farmers had surface wells - under 10 feet deep (others must have depended on springs and the Vermillion River for their water supply). The settlers managed to have at least an acre of land under cultivation, some had three to seven acres - a fine attainment in one year. There is, no doubt, that farmers co-operated and the one who had only one ox teamed up with his neighbor to make a yoke of oxen to be able to plow. Many, it would seem, dug their gardens by spade.

Before long the Ukrainian Highlanders were joined by new arrivals from the villages of Hlyschawa and Buchach. And the following settlers were added to the group:

Peter and Wasyl Pidodworny; Michael Leskiw*; Matthew Kumka; Peter Matlashowsky; Michael Koshowski; Michael Chorny; Semen Magalas; Tomko Tabaka; Iwan Bosiak; Fedko Skwarok; Katyryna Urbansky; Adam Puchalsky**; Trach and others.



Vermillion River Settlement, 23-20W.

According to the report the families in the "squatters" settlement were large and of the 31 families with children, the average number of children per house was six (as may be seen in the sample from the passenger list). The houses were small it is true, with half of them being only 16x18 feet; and one quarter of the others were 16x20 or larger. Having no oxen to haul the logs for the building of the house tended to limit the size of the buildings. A settler with small children would have no help and, consequently, built small cabins using only logs of the size one man could carry. Therefore, these cabins were often only 12x14x16 feet or smaller.

*See Philemon Leskiw reminiscences.

**It is interesting to observe that such names as Puchalsky and Chorny appear on the passenger list of Ukrainians who went to Hawaii that same year (See *Hawaiian Ordeal*).

It is interesting to observe that the settlers on coming to Canada seemed to abandon the metric system and the houses were built using the Canadian linear measurements.

First Woman Homesteader

One settler in the Vermillion "colony" deserves special mention. It is Katyryna Urbanska. While the settlers were accommodated in temporary quarters - a shed in Dauphin, her husband died. Though in sorrow and distress she was undaunted and went with the others and finally settled in SE¼ 33-23-20W. Her name is listed in the petition of 1901 giving the following information: Her family arrived with $200. She had eight acres broken, a house, a well and a stable. This was good progress for a widow with a family of six. How her family fared could make an interesting research project.

Although the governmental officials agreed to subdivide the area and have the settlers remain, the matter could not be that easily resolved. These lands were also claimed by the C.P.R. and the Lake Manitoba Railway and Canal Company. When the two companies agreed to accept land of equal value elsewhere and relinquished their claims, the Ukrainians again, complicated the situation by settling an odd numbered sections though they were instructed to occupy even-numbered sections only.

The whole matter, nevertheless, was not easily resolved, and the government was plagued by the problem until 1902, when the settlers were given the right to file entry on both the odd- and even-numbered sections.

Before the settlers had made their homestead entries, there came strong objections from the English-speaking settlers to the north of the Vermillion River settlement and also from political sources in opposition to Clifford Sifton. The English-speaking settlers objected to the formation of the Vermillion River colony mainly on account of the fact that this deprived them of a very good supply of excellent fuel. This objection coming from the Neepawa paper, it can be appreciated was motivated by the situation that with the coming of Scandinavians to the Erickson area and the opening up of township 23 for settlement to the Ukrainians by 1899 there was no good homestead lands left where their sons could settle and engage in farming.

In spite of the objections, and negative attitudes the Ukrainian settlers made good progress; they soon found out that there was no suitable land available for their sons either.

> By February 1901 the "Dauphin Colony" numbered around 5,500 persons and extended into the area northeast of the Lake and westwards toward the Duck Mountains.[7]

The rapid influx soon created a "homestead shortage" situation: it soon became next to impossible for the sons of the original settlers to acquire land close to a larger Ukrainian "group settlement". That situation first appeared in the Vermillion River Colony where a few young men decided to try their luck by squatting on land across the Vermillion River, but soon had to abandon their cabins. This land shortage led, eventually to a sizeable outmigration.

[7] Tyman, op. cit., p. 80.

Chapter 5

The Leskiw Group

The Leskiw group of settlers arrived in the Lake Dauphin area at the end of May 1897. They came from villages close to Skalat and Trembowla and were preceeded by the Hluschawa settlers by some three weeks. They were from a neighboring area to Zelena. The Zelena area was between the Zbruch and the Seret rivers and north of the Kopyschentsi district.

The initial group of Zelena emigrants went to Jangada, Brazil; the Leskiw group came to the Sifton area and another group settled north of Rossburn, Manitoba.

The Sifton group may truly be called Sifton Settlers not just because they settled in an area where a railway stop was named after Clifford Sifton, but because they were truly the settlers he wanted in the northern sector of Manitoba: they settled on vacant lands and filled the area, thus justifying the extension of the railway; they provided the necessary labor force to extend the branch line to Winnipegosis and north-west to Swan River. Subsequently, they augmented the labor supply to build the line west of Dauphin through Gilbert Plains, Grandview and west, thus helping to open up the parkland districts of the soon-to-be-formed provinces of Saskatchewan and Alberta. It should be added at this point also that they provided A.T. Burrows, Sifton's brother-in-law, with the additional labor he needed to cut railway ties at ten cents a piece "squared". Mountain forest trackts provided the new settlers with an opportunity to earn a small income before their homesteads would become productive.

It was decided to call the settlers from the Zelena region in Western Ukraine the Leskiw group. For it was Philemon Leskiw who came to the Lake Dauphin region with his parents in 1897 who recorded their coming and their pioneer life in the region in a vivid, interesting, and what is more accurate manner. His life's experiences and his reminiscences provide us with valuable additional information to clarify the development of the area and the super-human efforts of the Ukrainian settlers to develop the land and their contribution to the growth of Western Canada.

But, they settled on poor land: some stony, light-sandy soil, and others on low submarginal terrain.

Immigration Activities

In his reminiscences Philemon Leskiw recorded:

> In 1895 Prof. Joseph Oleskiw visited Canada and on his return home wrote a book, a pamphlet, *About Free Lands*. In time another book appeared called *About Emigration*. In this book he informed the Ukrainian people about the advantages and disadvantages of going to Brazil suggesting that they settle in Canada instead.
>
> In spite of these publications no specific information about Canada reached

the people in my native village of Zelena or the neighbouring villages in the district of Skalat; we only received information about Brazil. So the people knew little about Canada. Consequently, during the summer of 1895 several farmers resolved to sell their property and emigrate to Brazil. In order not to delay their departure, they wrote letters to a Mr. Missler, an agent in Germany and requested that he provide them with more information about settlement opportunities in Brazil. In a week's time, they received a reply including all the details about travel, and a map of Brazil. Soon brave volunteers were ready for the voyage to the New World. They were: Janko Marchiniw, Joseph Malitsky, Steven Procyk, Petro Shust, and my father Michael, and also his brother, uncle Semko. However, Fedko Bilash and John Lozinsky were not too certain whether they would leave at that time. Others, however, got ready to go: From the village of Perekalets (a suburb of the village of Tovste) there was Tomko Blasko; from Lezanivka, Anton Kuzyk; and Maxim Malitsky from Vikno. When the winter of 1895 arrived, preparations were made to sell the land and other property in order to be ready to leave when spring arrived.

It was in the early spring of 1896 - I remember this well for the roads were very muddy - that the following left by wagon for the town of Ternopil: Janko Marciniw, Joseph Malitsky, Steven Procyk, Peter Shust, Toma Blashko, Anton Kuzyk, and Semen Leskiw (my uncle) with his 16 year old son, Anton; but aunt Anna refused to go.

When the emigrants reached Brazil, they settled in the hilly wooded country in the area of Jangada. In our village all eagerly awaited to hear from them, but they did not write for a long time. Finally when they wrote, they only gave scanty information about their trip to Brazil; stating that they were well; that they had acquired land - adding that it was warm there and something else. However, they did not say whether they liked it there and whether others should follow them without any reservations. In spite of this, however, the others, who for various reasons, could not leave with them, were determined that when the spring of 1897 would arrive they would depart for Brazil. The local clergyman, Rev. Paul Chomitsky, however, was very much opposed to the emigration activities in his parish and even in his sermons criticized the people for their plans, disuading them from leaving for Brazil. Among others he chided my father saying that he aspired to become very rich, but paid little attention to the fact that his 70 year-old father had completed his life span and should be laid to eternal rest in his native land - land of his forefathers - and not in some far-distant bush. However, the clergyman's discouragements did not seem to influence the people; they were determined to go; each continued to make preparations to leave, for Brazil?

"Here you have a good life, even better than some others. You have nice grounds, a good house, a stodola (barn), a granary and a fine - though not large - orchard with various fruit trees. You have eight good hives of bees; your granary is never empty; and you have five and a half morgens of land under cultivation. In addition to this, there are two weaver's looms in your house that seldomly are not in operation. Well, and even your musical talent brings you a fine revenue, particularly when the wedding season arrives; then your fiddle does not gather dust on the shelf. What more do you need?" said the clergyman.

My father, however, always had a suitable answer for those who tried to disuade him. He would say:

"True at the present time my needs are few, but this, however, may not last. When the children begin to grow up, a change will surely come, and what will happen if I fall ill and will no longer be able to pound at the weaving loom - and produce the linen? Then our income will decrease and an end to the times of plenty will arrive."

May 3, 1897 - Leaving Ternopil

The spring of 1897 approached. Fedko Bilash, Iwan Lozinsky, Maxim Malitsky, from the village of Vikno, my father Michael Leskiw, my aunt Anna, and her two daughters, Malania, and Fevonia were all packed, and by the end of April, ready to leave. On the third of May they all left for Ternopil.

When we boarded the train and left Ternopil, I kept looking out of the train window and watching the lovely Ukrainian fields, villages, roads, and beautiful avenues of trees - everything so pleasant and adorable disappeared from view. So what of it I thought? Beautiful as the countryside is I shall not see this luxurious verdure again!

When we boarded the train in Ternopil many people who were also leaving our native land joined us to commence a long journey into the unknown world.

On arrival in Hamsburg we were all accommodated in some building to await our steamboat. The weather in the port city was unpleasasnt - cloudy, chilly and misty. It was depressing. For two nights and a day we waited, but the steamboat did not arrive. Then in the morning of the second day, at about 10:00 a.m., an agent came to our group, but it was not Missler; it was someone else - I cannot recall why there was a change in agents. He informed us that there had to be a change in our travelling plans, saying: "A telegram has just arrived from Brazil stating that we have to stop sending immigrants to Brazil for an epidemic of yellow fever has broken out there." On hearing this news all were dumbfounded - people just stood in silence looking at one another. The new agent then uttered words of reassurance: "You people need not be discouraged with this announcement. It is not necessary for you to return home. All of you have a good alternative: Go to Canada. Entry there is open to all you immigrants."

Immediately our people started to make inquiries about Canada; and the agent tried to help us by giving us some information. Among other things, he stated: "Canada has a different climate than Brazil, and the winter season there is nearly the same as that in your native land." Then turning to my aunt, Anna, he said: "Since you and your daughters are going to Brazil to join your husband, there are not restrictions on your travel and you are free to go there." My aunt, however, not thinking long, replied: "No, I shall not go alone. I shall stay with the group. If they are going to Canada, I shall go along with them."

After the short conversation, the agent left - leaving us to solve the problems by ourselves. Then many arguments ensued. Some people said: "We have no other alternative, we can't return to our homes. Besides we would

be the laughing stock of the village for many years." Other lamented: "How will we face cold winters? We sold all our warm clothing - our sheepskin coats and other warm clothing, being told that they were not needed in Brazil."

We, however, did not have much time left for long discussions as the steamship in which we would sail for Canada arrived. Before long we were in small boats that transported us to a huge steamship. All this took time, and we actually did not board the steamship until night was beginning to fall. It was totally dark when we left for the open waters.

Crossing the Atlantic

Our sea voyage lasting 14 days was satisfactory. All the way the ocean was fairly calm. We were told that other travellers often experienced such rough seas that platters of food would fall off the tables, and the people would be tossed out of their bunks; but such was not our experience. True, seasickness did not pass us by; there were days that only a few of us were able to move around. Of the travellers from our village, only one, Fedko Bilash, not being overcome with sickness, was able, therefore, to look after us and help the sick.

Halifax

It was on a May evening that we arrived in Halifax, but we did not disembark. We stood on the deck and watched the people milling around below on the pier. Among them we also noticed some black-skinned people.

We spent the night on the boat and then about nine or ten o'clock the next morning, we disembarked.

After a while a passenger train arrived. People began to get on the train and the officials paid little or no heed to the number of people that were there. We also boarded the train and looked out of the windows observing with interest the style of buildings. Their structures appeared to be more practical than the buildings in the Old Country.

By about one o'clock in the afternoon, the mist cleared, the sun began to shine, the sky became blue and clear. The weather turned wonderful. It was a beautiful day in the new land. Consequently, we departed from Halifax for the West in a much happier frame of mind.

As our train clattered to the west we kept observing the countryside - all was beautiful and pleasant. We passed neat villages, fields, orchards, and forests. I don't know how long we travelled when, I think it was late on the second day, that we saw a total change in landscape. It was a totally different country; it was a rough rocky terrain. We saw hills, some with huge promontories. Suddenly one could observe sadness envelop all our people . . . And so the nagging feeling of fear, and depression continued to crush our spirits. We did not see any level country again until we approached a place called Winnipeg.

Winnipeg

We arrived in Winnipeg in the morning. In this city conditions appeared more favorable - a sunny warm day greeted us. In Winnipeg divergent routes were open to the travellers. However, those who lacked money for further travel got off the train, and went to the Immigration Hall. Such misfortune befell our Maxim Malitsky and he had to leave our group. That separation brought a feeling of sadness to both adults and children alike: Malitskys had four lovely girls who were loved by all of us younger folk . . . And what was one to do when fortune so dictated?

About a year after our separation, news reached us that our Maxim settled on a homestead in the Stuartburn area.

Leaving Winnipeg for Sifton

It was toward evening when our train left for Sifton. First we seemed to be travelling directly west and then suddenly we changed direction and started to travel due north. Then darkness fell and all went to sleep; relaxed that the rocky terrain was now behind us . . . Late that night, however, someone awoke and looked out the window. He noticed that our train was travelling very slowly. Then another person awoke, and looking out, observed that the wheels of the train were in the water. More people awoke and got agitated: "Look, we are in trouble!" someone said. How long this excitement lasted, I don't know, for soon I fell asleep, and when I awoke again, we were approaching Dauphin.

Dauphin, Manitoba, May 27, 1897

We arrived in Dauphin on the 27th of May, 1897. Everywhere we saw new buildings - the town was building up as a result of the railway line arriving. It had only reached the Dauphin area in the fall of 1896. The train stopped for a while at the station and then started again and took us across the river to the place where the C.N.R. shops are now located. We noticed that on the north side of a triangular piece of land between the railway track and the road, there were "white palaces" erected awaiting our occupancy.

We carried the baggage to our Dauphin accommodation and found that the "white palaces" were bare with no furniture in them. All they were, was shelter from the wind and the rain. They were tents. Outside these tents was waist-high shrubbery -- prickly hawthorns and miserable wild rose bushes. No matter which way one turned the situation was uninviting . . . Occupying some of the tents were settlers who had arrived ahead of us. They were mainly people from the village of Hlyschawa, and among them was one Michael Leskiw. With the aid of Grandfather Stafan, we found out that he belonged to the same family group as we. In addition to him there were the Skakuns, Urbanovichs and Tabaka, also from the same village.

Leaving for Our Homestead

We lived in those government tents for nearly three weeks. In the meantime, the men went out trying to locate farms. Then day after day, family

after family would leave for different areas; the tent settlement began to decrease rapdily . . . Before leaving to settle on our homestead, we bought the most necessary things and then departed for our farm. For instance, my father bought a yoke of oxen for $60.00, an old wagon for $20.00 (a new one cost $60.00), a plow for $24.00, a new cookstove for $16.00, a cow for $25.00; and groceries such as flour and sugar. Our newly acquired riches were so numerous, that we were able to load them all on our new wagon, besides my aunt Anna's and Lozinsky's baggage and supplies. Fedko Bilash left a few days ahead of us, but I don't know how and with whom he travelled.

Our journey to the north of Dauphin was not a very happy one. There was no road, the mosquiteos were delighted with our presence and greeted us very amorously. We did not know the exact direction to the farm, and it was hard to make good progress on the poor trail as our wagon was vastly overloaded, consequently, making travel very difficult.

At the Homestead

On reaching our homestead, the first thing we did was to erect some kind of shelter. So we started to build a house; but one without walls. Are walls that necessary!? We decided to build a roof first, and one large enough to shelter all of us. In our family we were seven: father, mother, grandfather, and we four children. We started a fire, and Grandfather brought two bundles of willow twigs and began to heat and soften them over this fire so that they would twist more readily. Then we got a poplar beam and secured it to two standing trees with the willow twigs - and then another one in turn. Once this was done, we started to place suitably cut poplar poles on them. We then plowed some furrows and brought the turf to the house, and began to cover the poles with this turf. Time showed that the sandy soil turf proved impractical, and did not satisfy our needs like a heavy black soil turf would. When it started to rain the water soaked into the sandy turf and then began to drop on our ground floor. Soon the floors turned into mud. In a few short days we learned something about the geography of the area and the soil in the Sifton district.

Consequently, a few days later, we took our sickles and went to the slough to cut some long grass and rushes. (I did not like the sickle, fearing of cutting my fingers.) We brought large bundles to our shelter, and first tied them into small sheaves and then thatched our roof. From then on our floor was dry.

Similar shelters were also erected by Iwan Lozinsky and Fedko Bilash. We also helped aunt Anna build a similar shelter, for she acquired a homestead for herself and her daughters. Aunt Anna was likely the first Ukrainian female homesteader north of Dauphin.

Other settlers who came to the Sifton area built their shelters in a different manner. They dug in the bases of the poles into the ground and placed a beam between them, then shorter poles were leaned against the main beam to form a roof-type of a hut. The walls were then plastered and covered with turf and swamp reeds. Such shelters were a better insurance against

the cold weather. When our shelters were adequately completed, more normal family life began. However, before long a new problem appeared - snakes and garter snakes - grey, and bright green - made tunnels in the floor around the walls; they became our constant visitors. There was no conversation with them; very quietly they would poke up their heads from the ground and appeared to view with interest what was going on - things they had never seen before. They seemed to listen to a language - sounds they had never heard before. When someone noticed them and called out, they quickly disappeared into their holes. Though they broke the monotony in these new shelters they were very unwelcome visitors; they left all of us somewhat frightened and upset. But what was one to do? Our home was built on such a weak foundation that snakes could crawl through it easily.

First Employment

The year we arrived, they were still working on the completion of the railway track to Winnipegosis. Many men, consequently, were able to receive employment. Others left to find work harvesting in Southern Manitoba - Gladstone, Neepawa, Brandon and even Souris. Neepawa was the most convenient place to find work. There was a problem though as most of the farmers there were English-speaking and the Ukrainians did not know the language. Fortunately, a Czech, Frank Kolesar lived there and helped them as interpreter.*

Sifton Settlers

The Ukrainian Sifton Settlers started to occupy homesteads to the west and to the north and east of the hamlet of Sifton all the way to Fishing river. Hnat Konowalchuk lived four miles to the south-west of Sifton; I. Kropywnytsky and Peter Toporowski six miles west; we were three miles west; Yurko Rusak, three miles to the north-west; Anton Basaraba, three miles north and his brother Oleksa took a farm close to Fishing River. They all had a yoke of oxen and at least one cow and were able to plow some land for their neighbors. The charge was three dollars for breaking an acre of land, but for hauling hay, they charged only two dollars a day.

Immigrants, who arrived later were more fortunate than those who came earlier; the earlier homesteaders not only had the oxen and wagon to transport them, but they also knew the trail which led the settlers to their homesteads in those Sifton wastelands. In some places there were no tracks or trails and the people oriented themselves by the marks that they made on trees.

The life of the pioneer settlers was hard; the food supply was rather limited and very plain. Flour, oatmeal, coffee, sugar, syrup, and sometimes fat pork which was rendered down into lard, were the main staples brought to the farm. They did not buy tea, for they learned from the Indians that tea grew all over in the bush. When it ripened, it was gathered by breaking off branches and bringing them home to dry. This Indian tea differed little

*He was one of Count Esterhazy's settlers.

in taste or color from the tea one bought in the store. Syrup was a substitute for fruit. It was bought in small kegs. I am not certain about the size of the keg - it may have contained two or three gallons, but I remember that it cost $1.25.

The Winter of 1897: First Snowfall

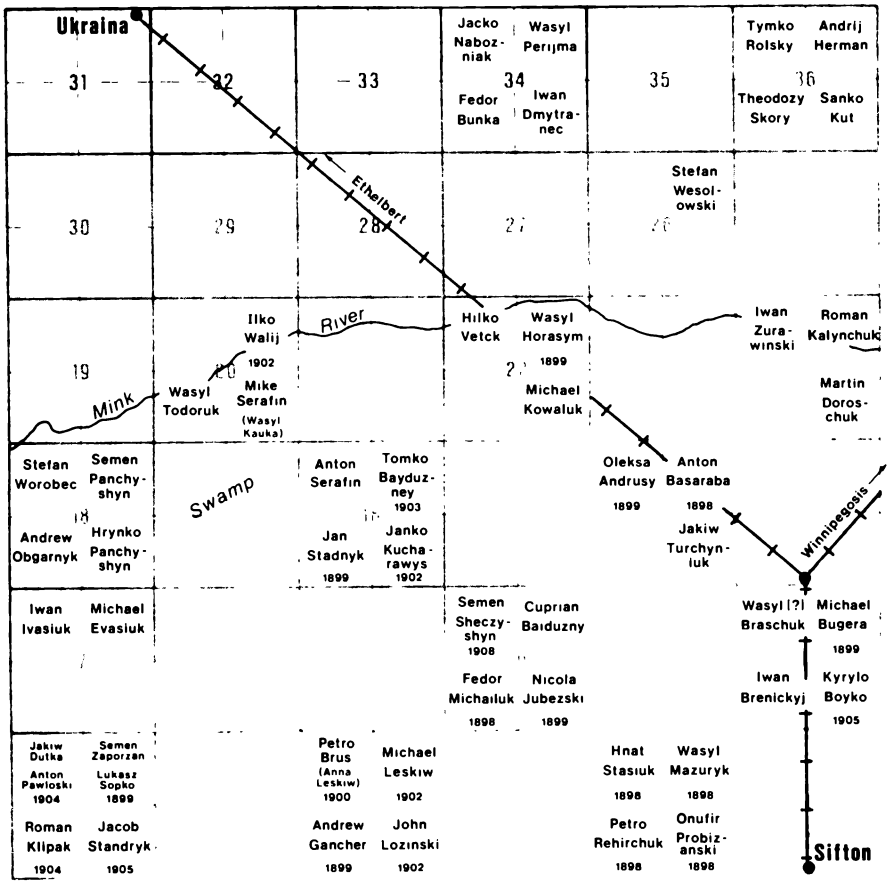
The first fall, though all knew that the winter season was approaching, yet as it was warm and pleasant, all felt that winter would be late in coming. The nice weather lasted until the feast of St. Mary the Protectress[1] and on the 14th day of October the ground wasn't frozen. I remember that on that day we ploughed all day. In the evening, as usual, we unhitched the oxen from the plough leaving it in the furrow, for we needed to finish a section, "zahin". By the time we came into the farmyard, the sun had set, but it was still warm and very calm . . . In the morning when we awoke - what a surprise! The ground was covered with about two feet of fresh snow. Though it had stopped snowing, it was rather cloudy, and there was only a gentle breeze blowing. We looked out on the field behind our house and could not see the plough. It was deep in the snow with only the plough-tail showing. Such unexpected surprises caused much unpleasantness, as we

Modernized version of the Ukrainian settlers' living room.

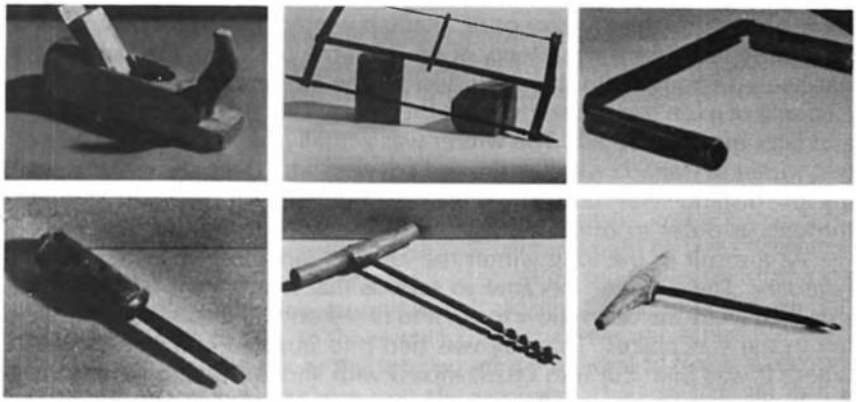
[1]A Church Holiday, October 1.

were not totally prepared for our Canadian winter. The worst problem was with firewood. There was plenty of wood in the bush, but the farmers had not hauled enough into the yard. Besides the farmers who had a cow and a couple of oxen had to start feeding them hay. That first snow did not melt, and later much more fell. The winter was actually premature. This was our first winter in Canada with the ground covered with deep snow drifts, walking any distance was hard, and it was even difficult for the oxen to wallow through in order to break a sleigh trail. The winter was long.

As a result of the long winter the farmers ran short of fodder by mid-February. The situation became so serious that many went to the sloughs shoveled away the deep snow to cut and raked out the uncut hay and rushes left in the wet places. This hay was tied into bundles and brought home where it was then cut into chaff, mixed with shorts, steamed and salted - that is, if one had salt - and fed to the livestock. In this way they saved animals and averted a financial catastrophe of having to buy new cows and oxen.



Map showing settlement northwest of Sifton.



Tools brought by the settlers.

Chapter 6

The Second Year - 1898

Spring of 1898

By the end of March, the snow still lay on the ground and the people felt most uneasy and worried. They virtually counted the days when spring would arrive; but it did not seem to want to come. Around the middle of April gentle warm days arrived then the sun began to shine; it turned very warm; and aided by the westerly winds the snow suddenly melted in a week's time. Then another problem arose: there being no suitable drainage, only natural run-off, the waters of the sudden spring thaw covered the land. In addition to flooding, difficulties ensued as far as travel was concerned. Fortunately, however, the early snowfall that covered the ground also prevented it from freezing, and the water soaked rapidly into the ground. Another unexpected surprise followed: The settlers who preceded us on the homesteads by three weeks or more planted potatoes, but due to early snowfall were unable to dig them all up, and gave the planting up for lost. However, due to the deep blanket of snow, the potatoes not only wintered well, but when it turned warm, sprouted and in 1898 produced a fine crop.

The disappearance of the spring waters and the arrival of warm spring weather, brought happier days and renewed hope - the homesteaders commenced the work they were able to do. Some went to work, others were busy developing more land, by clearing the bush, and plowing, others dug gardens, or erected new buildings in the clearings, for during the winter months they were able to cut down trees and haul the logs into the place where they wanted to build. Since there was no sawmill nearby, they got a rip-saw, and began to help each other saw some logs into boards . . . Even had there been a sawmill, many settlers did not have money to pay for the sawing, and others did not have sleighs and oxen to haul the logs to the mill.

In 1898 they had grown a considerable amount of vegetables, and harvested the grain they had planted: wheat, buckwheat and other cereals. Some were able to buy more cows - others earned enough money to be able to buy their first bullock, and in a few years they would be able to buy another and have their own yoke of oxen. In two years time such a pair was ready for work. Oxen were a great help: during the summer they were used to plow the land, haul the hay and do other work. During the winter they were used for hauling firewood, building materials, and cordwood for sale, as well as going to the village to do shopping.

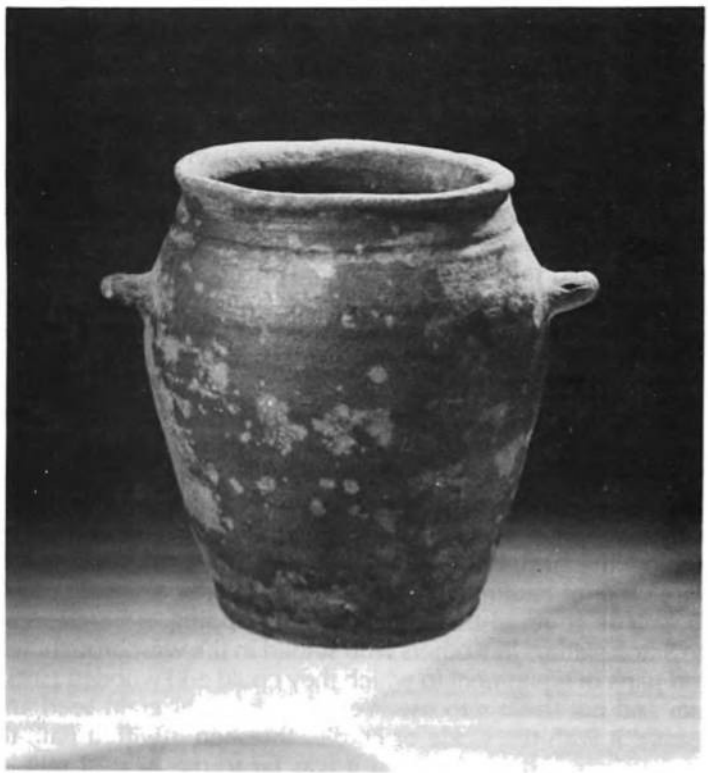
The Sifton settlers like others who settled in the west brought with them tools and parts of equipment to which they could add wooden parts, assemble them and put them into use. Yes, they brought grain seed and when they reaped it with the sickle or cradle, threshed it with a flail, they had no means to grind the grain - and it was far to the nearest mill.

In pioneer days many men who had special skills and abilities were called upon to become community helpers, one such was an Italian immigrant who joined the Leskiw group a year later. He made an interesting contribution to the community.

The Quern Maker

The Italian immigrant became a Sifton quern maker. He first came to Western Ukraine as part of a crew that installed the waterworks system in the town of Trembowla. While employed in the town he married a Ukrainian girl and remained while the rest returned to Italy. Then when the Ukrainians were leaving for Canada, he took his family along and settled on a stony quarter northwest of Sifton. Being a mason by trade, he started to use big boulders found on his land to chip them into quern stones. Then he built hand querns. The demand for the querns was so great that he had difficulty in keeping up with the demand.

Querns were used for the crushing of rye to prepare a coarse flour for the baking of "razoway klib", bread baked out of once milled grain. The quern was also used for the husking of buckwheat, and preparation of pearl barley and the milling of cornmeal. The querns made it possible to utilize the yields of the settlers small fields to provide a greater variety of nutritious food.



Hladushchyk

The Sifton Potters

Two potters started to ply their trade in Sifton. They made potters'

wheels, built kilns and produced various earthern ware receptacles out of the Sifton clay. However, they had to find a source of good clay as the Sifton soil tended to be too sandy. Receptacles were of great importance to the Ukrainian housewives; the "hladushchyk", an ewer-type urn; used for heating milk or for making curds and whey in the preparation of cottage cheese; and the "makitra", a large bowl, used as a mortar for the grinding of poppyseed to make a milky paste that was added to boiled wheat in the preparation of a Christmas dish, "kutia".

Michael Bugera seemed to abandon his trade rather early, but Peter Kokolsky worked at his potter's wheel for a long time. He had his mother to help him. Philemon Leskiw writes: . . . "Kokolsky was helped . . . in his trade by his aged mother. As I remember her she must have been about 60 years old."

Philemon Leskiw, the Letter Writer

Michael Leskiw dictated the letters and Philemon wrote them to relatives in Zelena. In this way more settlers began to arrive from the Zelena area to the Sifton region. The new settlers seemed to maintain their love for their native village and when a school was built in 1917 north of Sifton, they named it Zelena. Some of the more noteable teachers that taught there were Nicholas Mandziuk, later M.P. and Nicholas Bilash and his wife Mary (Waroway). Anton Skorobohach, a pioneer teacher who came from Zelena when he moved into the Merridale area north of Roblin, also named the post office there Zelena.

The new arrivals having the advantage of receiving accommodation and guidance from their countrymen took more time in selecting their homesteads and many went farther north.

In the spring of 1899, the following relatives of the Leskiws arrived: Andrew and Demko Westall and Joseph Prochyshyn. Followed by Roman Liatowsky, and Peter and Anton Yaschyshyn. Also, Fedko Nazarek, Iwan and Ellia Korman, Michajlo Proch and the Lytwyn family. Stefan who followed later became a school teacher. He married Stefan Ogryzlo's daughter, Parania.

Some of those like Jasko Suchy and Petro Sosnowsky, who followed were from the village of Vikno. There were seven of this Vikno group that took up homesteads around Winnipegosis. They were fishermen by trade, and wanted to be close to the Lake. Others who arrived also did not stay in Sifton. Andrew Holinsky and Hryts Burak, for instance, went to Fishing River and Roman Liatowsky, to Ethelbert.

The Fishing River area and lands to the east around Lake Dauphin and also those closer to Lake Winnipegosis were low lying and more suitable to cattle raising as good hay was plentiful there.

PART 2
First Steps Forward

Mrs. Dowhan of Ukraina, Manitoba (PAC).

Harvest time: Going to reap with a cradle. (Jacob Maydanyk painting, 1920).

Chimney made out of willow branches.

Chapter 7

Building of a Permanent Pioneer Home

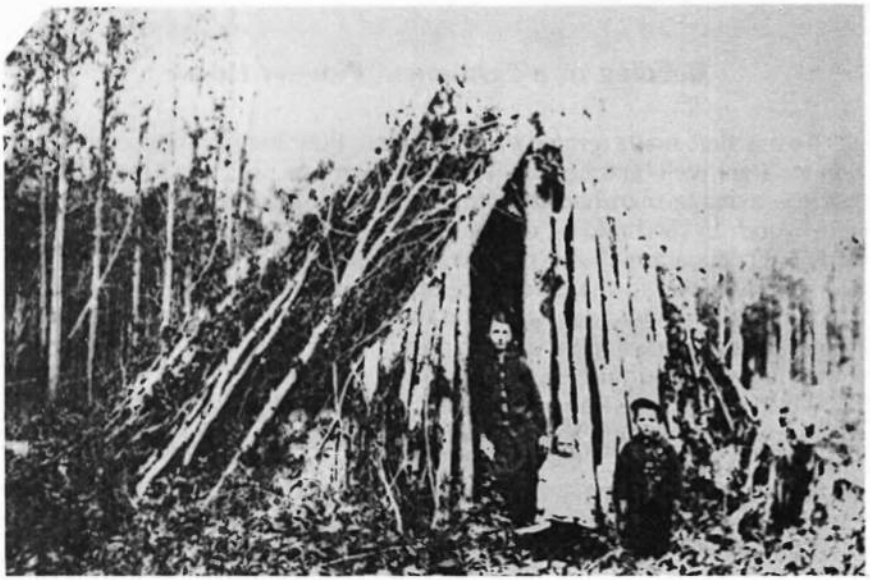
The settlers made a rapid transition from their temporary accommodation to larger well-built houses. This transition was possible due to the fact that the average man had the requisite knowledge and skills in working with wood. In the building of houses the Ukrainian settlers adhered to a fairly uniform pattern. Since there was an abundant supply of good timber, particularly closer to the Duck Mountains, most of the houses were built of long logs, that were dove-tailed in the corners. Few, if any, settlers built homes of vertical pallings as did some Ukrainians in the Vita area. Invariably these houses were mud plastered, and thatched.

Mostly the homes had two rooms: the "mala khata", the smaller room, that served as kitchen and dining area combined. Everyday living was restricted to this room. The "velyka khata", was the main living room. That was the room where special visitors were received. In some cases attached to the house was a storage room or "komora".

Older settlers, that is, those who were established as farmers in the Old Country, brought with them tools and equipment to be able to build a home and other buildings. Among these tools was the heavy broad-axe, the hand-axe, "barda", planes, chisels, handsaws, and hand drills, a level, and various types of gouging type tools for fashioning bowls, winnowing receptacle and bassinets out of blocks of wood. Of course, the Old Country axe was a must, but it was the first to be replaced by a much superior Canadian axe. Those who were carpenters by trade brought a greater variety of tools, and soon went to work as carpenters - building homes and furniture for others. H. Hykawy of Garland was a builder. He built schools and churches in the Ethelbert-Garland area, and even around Grandview. And due to necessity, the average young settler soon learned how to work with wood. He worked by copying others and soon made household furniture - tables, stools, benches, shelves, beds and trundle beds for his home. One very important piece of furniture was a cradle; another a wooden bassinet for bathing babies which the women preferred to the enamel type they could acquire in the local stores.

Building a home of a more permanent type and the erection of other log buildings - the granary, the stable and the chicken house took considerable time. Homemade furniture received the farmer's attention during winter evenings.

The tools were transported to the New Country in packing cases and hand trunks. Handling this heavy baggage along the way required much effort.



Temporary shelter "buda".

Frontier home (Kulyba) of a Ukrainian farmer. PAC

The house at Zelena, Manitoba. (Jar. Balan)

Iwan Lysyshyn home, Kosiw District c. 1908. Note type of board roofing. (W. Sklepowich Coll.)

The roof was thatched. Those who tried to have a sod roof were soon disappointed and the thatch was employed fairly exclusively before shingles became available. Some also tried to employ wide boards for roofing a house. Small sheaves of rye-straw or reed thatch were attached to the crossbars when slightly damp and secured with fairly damp straw bands these when they dried held fast.

Negrych home of 1899 construction still in use in the Kolomyja-Venlaw region. (Gwen Dowsett Coll.)

The houses built by the Highlanders differed to a degree from those of settlers from the lowlands along the Zbruch River. Some Highlanders built their houses without chimneys, but made a provision for the smoke to escape through a separate section of the roof. Before brick became readily available, and affordable, chimneys were built by plastering a box-like structure that was first fashioned in a wickerwork style and mud plastered section by section inside and out. When boards became more readily available chimneys were also made of boards, sectionally too. The interior was raddled and mud plastered; and so was the outside. These chimneys lasted for years.

*Gwen Dowsett, Manitoba History, Autumn/86.

Types of Houses

The log mud-plastered house with shingle roofing represented the third stage of home building structure. These were built toward the end of the pioneer period. It should be observed that in the rolling type of country in the Dauphin area homes and farm buildings were, as a rule, placed on hummocks where drainage was good, and though the beams were laid on corner stones only, lasted many years without settling badly or sloping to one side. Skeletons of these log buildings could be seen in the area west of the Ethelbert ridge until recently.

More of the early settlers' homes seemed to have a cottage type of a roof like the Leschesen or the Zelena house. Then when the shingle roofs began to replace the thatch roof, two-gable roofs became popular. An innovation in many of these homes was a "garret" type of front entrance.

Ukrainia farmstead near Ethelbert (PAM).

The Well

Even before the temporary shelter was finished, the settler dug a surface well and cribbed it with spruce poles, if available (poplar poles or planks if used for cribbing gave the water a bitter taste). First the water was drawn with a wooden hook, "klujtcha" but was soon replaced by a sweep. These sweeps "zhuravelj", became a part of the rural landscape indicating that the homestead was occupied by a Ukrainian settler.

The Pioneer Women - "Life on the Homestead"

The pioneer Ukrainian women in the bush country around Dauphin, like many other pioneer women before them, faced the immediate and most urgent problem: that was the feeding of the family. Even before the homestead was reached, stops had to be made along the way and meals,

such as they were, had to be prepared over an open fire. It must be added that most of the older housewives were prepared for the ordeal. When they reached the homestead, they extracated the grate they brought with them from their Homeland and this helped them immensely with the difficult task of cooking. It was fortunate, however, that the merchants in the larger towns where the settlers arrived seemed prepared for the inflock and had a fairly large supply of two-lid boxstoves on hand.

The Two-Lid Boxstove

The two-lid boxstoves served the homesteaders in a dual capacity: It was used for cooking and for heating purposes and when a temporary shelter was erected -- whether it was a "buda", a "kulyba" or a small log cabin -- a six-inch stove pipe could be seen protruding through the roof or the wall indicating that the boxstove was in use. And it continued to tide the settler's wife over for a period of time as the only indoor cooking apparatus.

Baking of bread presented an immediate problem, and consequently the settler's wife went to work and built an outdoor oven, "the peech". Yes, she was the one who built the peech while the husband was building

One lid boxstove = museum man and nature.

or improving the cabin. However, before she could use her outdoor oven, she baked a type of a bannock, called the "palanytsia", over the open fire and was able to tide things over until the outdoor oven was dry and ready for use.

> Fortunate were the women, however, when there were earlier settlers in the community who had outdoor bake ovens; they could take their bread dough there for baking - some actually carried their bread dough as far as two miles from home. This they did until such time that their own "peech" was ready for use.

Once a permanent structure was completed to serve as the living quarters for the family, the women did not immediately acquire cookstoves. In many pioneer homes, particularly those of the Highlander settlers, an indoor bake oven, "peech," was erected in the smaller room, the "mala khata", of the house. It served not only for the preparation of daily meals, but had a bake oven for the baking of bread and the cooking of soups, the roasting of meat and the making of curds and whey. It also served a third function - it had a platform about four feet wide adjoining it which served as a bed for the smaller children. It had one very positive aspect - the house was always warm. Once the family reached that state, it was established.

In time the cooking and heating apparatus was modified and the box-stove, or a new range were used in combination with the oven, until such time as the indoor oven was totally discarded and removed, or used to a lesser degree.

Indoor bakeoven in the Negrych home in Venlaw showing the peel (lopata) and the kotsuba used for the raking out of ashes (M. Ewanchuk Coll.)

Settlers from the Ukrainian plains - those from the districts of Kopychentsi, Borshchiv, and Trembowla seemed to make the change from the indoor oven to the Canadian range cookstove sooner than the people from the Highlands. We have been fortunate, however, that the descendants of Wasyl Negrych of Venlaw preserved until this day the indoor type of the oven. As far as the outdoor oven is concerned, it may still be found in use by third generation housewives in some rural points.

An outdoor oven, "peech": Mrs. Hawryluk of Kulish district, July 1957, baking bread like her pioneer grandmother did. (B. Hryhorczuk Coll.)

To start with the pioneer women managed with meagre equipment in their kitchen, but as time went on it was augmented with the Canadian-made enamel utensils, and crockery. The settlers from the low-land areas, as a rule, had their kitchens furnished differently and had more kitchen furniture than the Highlanders. Nevertheless, the kitchen furniture was utilitarian in nature: a cookstove, a cupboard for dishes and pots and pans, a work table, a wash stand, a kitchen table covered with an oilcloth, and a couple of benches, stools and maybe a couple chairs. And that was all.

As the settlers poured into the area, merchants had a good trade in selling pots, pans, steel frying pans and kettles. In some homes men - who were handy with the carving knife and other carving tools they brought with them - made some receptacles such as a dash churner. There was one type of cooking utensils the women seemed to miss, and that was the traditional potter-made receptacle they could use in the indoor and outdoor oven in the making of curds and whey. They had to wait for these until some man or women knowledgeable in the trade began to turn out the bowls and urns out of the Canadian clay on the potter's wheel.

The Living Room "Velyka Khata"

The large room of the pioneer home was called the "velyka khata". This room was more carefully furnished, though rather scantily. As a rule the far wall of the room had a window under which was a bench and a table covered with an embroidered table cloth. On either side of the window hung the family icons. In this room one found a large bed covered with an Old Country bedspread and on it were displayed huge pillows brought from the Ukraine, that were, no doubt, a part of the bride's dowery. There may have also been a couple trundle beds, a large bench and maybe a cou-

ple of chairs. In the corner were pegs for the hanging of clothing and also a packing case, a "paka" in which were brought the linens and the woman's fancy clothing - bright color skirts, caftans, embroidered blouses, and fine high leather dress boots.

In each room of the house there was a trap door leading to the cellars under the floor where the winter's supply of vegetables were stored. And that was all. Other items and food were stored in the "komora".

When the board floors were installed in all rooms, they were scrubbed weekly with a mild solution of lye-water. The mud-plastered walls we white-washed at least four times a year. The home was always clean and, therefore, the settlements in the Dauphin area, until the coming of the horrible influenza, did not experience epidemics.

Family living took place in the kitchen. It was always a warm and an inviting place. Strangers often claimed kindred there and none left hungry.

Clothing the children was a difficult task. The women bought ready-made clothing in the stores, and sewed by hand, but found it difficult to meet the needs until such time as the "old Singer sewing machine" was acquired. As far as dressing themselves was concerned, there was a peculiar development: the mail-order catalogue gave them an opportunity to buy ready-made clothing for themselves. Such clothing was worn during the week, but come Sunday or holiday, they went to their packing cases and out came their caftans, skirts, embroidered blouses and bright color kerchiefs - and they were in a holiday mood again. The younger women, on the other hand, did not have a rich assortment of Old Country clothing; they, therefore, began to change to the Canadian type of dress. This change becomes very apparent when we look at some old pictures of a group of women. Once the older type of dresses were set aside, the colored outfits changed to white as may be seen in a picture of women of Ethelbert sisterhood. Here half the women appear to have changed over to their type of Canadian style of dress, but the babushka was retained.

Sisterhood of Ethelbert Ukrainian Catholic Church with Rev. Peter Kamenetsky, c. 1917 (The Ties that Bind).

It is interesting to observe that the change in the style of dress that is so noticeable in the picture of Ethelbert women can be noticed also in other groups who came from the same districts in the Old Country.

Life on the Farm

Some new settlers even while they were transported to their homesteads acquired a cow. Children needed milk and the cow made it possible for the settler's wife to provide better nutrition for the family. It was surprising how during the first year, these little women got busy to set hens and got started with their poultry. Soon, they too added a piglet to their barnyard stock. This was an insurance for the winter's supply of food.

The homesteader, however, as soon as he was able, bought a yoke of oxen. It was the ox that ploughed his first acre of land and hauled away the stones. And during winter it was the dependable ox that pulled sleigh-loads of cordwood to the nearest hamlet where it was bartered for groceries and clothing. Until 1910 settlers worked mainly with oxen. Such were the humble starts which insured the settlers' survival on what, in many cases, proved to be unsatisfactory agricultural land.

> Once a small patch of land was cleared, the Ukrainian women worked like ants to prepare a small patch of virgin Canadian soil for a garden. (For the list of seeds brought see Appendix IV.) After they garnered their first yield, they knew that, in spite of all vicissitudes, they would be able to survive in the New Land; and they looked to the future.

Women, it seems, worked harder than men. They helped with work on the land, working hand in hand with their husbands; they also had to assume the major task of bringing up a large family. And the number of children continued to increase.

Women living in a community where there was a competent midwife were fortunate. Since in those days the children were born at home, and though the neighboring women helped each other, it was the midwife who gave them a greater sense of security.

In H. Styba reminiscences we read:

> "My mother was also a midwife and a good one at that. When the doctor could not come from Dauphin, she took over."

There were instances, however, when an expectant mother found herself in difficult circumstances and had to depend on her own resourcefulness and skills. Dr. Peter Kaye who grew up in the Vermillion settlement southwest of Dauphin recalled that one day Mrs. Alec Leskiw walked to Dauphin, a distance of 13 miles, to do some shopping. Returning home, it was time for her baby to come so she stopped along the way, delivered her baby by herself and brought it home in her arms.

Dr. Kaye also recalled that his mother was so pre-occupied with work in the garden, that she could not make it in time to the house and gave birth to the baby in the granary. It was the father's responsibility to have a "kolyska", cradle ready -- and maybe a wooden basinette.

Help each other they did. They exchanged plants and seeds; exchang-

ed hens, ducks and geese and eggs to develop new strains of poultry. They gathered at bees to mud plaster homes and buildings. These bees, "tolokas" were, as a rule, followed by a dinner and a social evening. In the winter the women had "bees", too. They would gather in small groups to strip feathers. These were the occasions when grandmothers related stories about the "boyars", the Cossacks and other events of historical significance in their native land.

Pioneer women insured that holidays were adhered to according to well-established traditional practices, and the same applied to wedding practices.

Before farmers developed more land, all they had was a few acres, it was the Ukrainian pioneer woman who reaped the grain with her sickle and stooked it into large stooks of 15 sheaves each called the "polukipky". The men hauled the grain into stacks in the farmyard and during the winter threshed it with a flail. They were happy; they had their own bread, "svij khlib"!

Hard work and daily stress soon aged the young settlers, but they rejoiced in having established a base for a better and freer life for their children.

When harvest season approached men walked south across the Riding Mountains to earn some money to develop their homesteads. The women were left alone in their small cabin homes in the woods carrying on with whatever work they could do and taking care of the children. From the Styba reminiscences we learn that:

> When fall came Father and Mr. Ewasiuk walked some 80 miles to Neepawa where settlers needed harvesters . . .
>
> . . . While Father was away Mother "took over the reins". I remember when she, Aunt Alexandra and I walked to the village (Ethelbert) for staples. Mother divided a bag of flour three ways and we carried it home (about eight miles) without resting as the ground was too wet from rain (to place the bags on the ground while resting). I felt very proud to tell Grandmother Mamchur how strong I was - I was nearly seven.[1]

The pioneer women learned to be brave and resourceful, left alone they seemed to depend on their children for help and security. They led an exemplary type of life, and according to an older woman from out Tartakiw way who said: "Now in the populated cities women live in fear, but here in the woods, my mother and other women lived alone and never experienced harassment or sexual assaults from men."

And when the harvest season was coming to an end, they saw to it that they saved enough coal oil for the small lamp; and like the wives of the English fishermen of old, "who lit their lamps when the sun went down", to guide their husbands home; in the same manner the Ukrainian settler's wife would leave a light in her window to guide her husband to their new Canadian home.

The children were counselled and instructed in the proper deportment and respect for the aged. Though they addressed each other by "thou", "ty", in addressing older people and strangers it was always "you", "vy".

Children were taught to adhere to proper behaviour in the home and

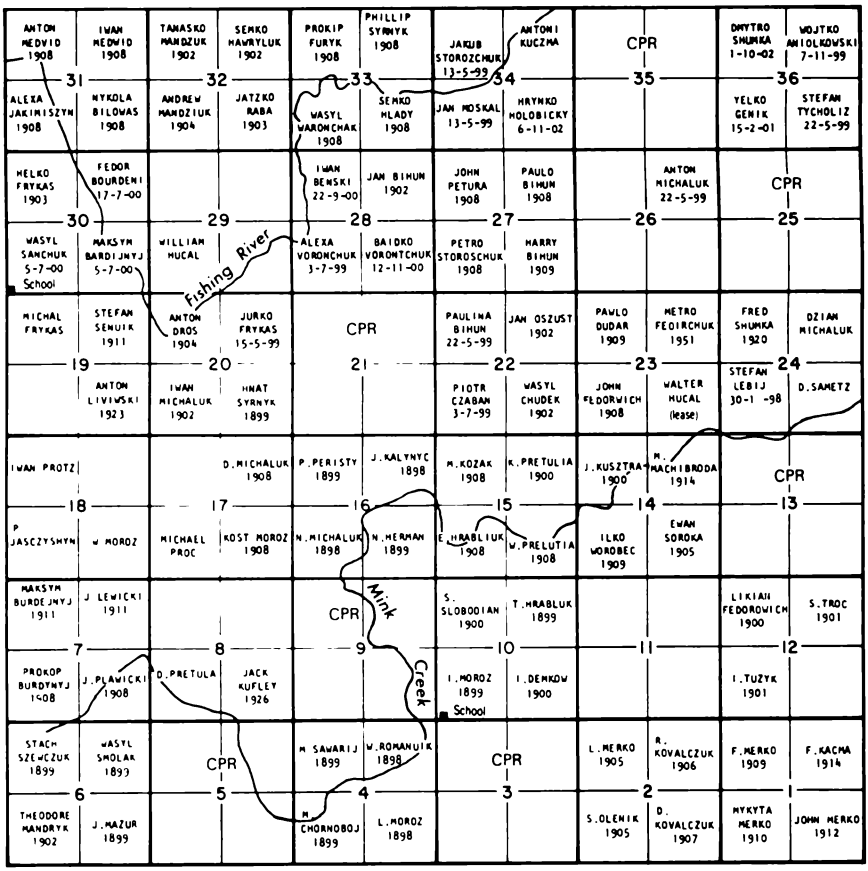
[1]Ethel Styba, Andrew Styba: *A Woodland Pioneer.* Unpublished reminiscences. 1901-1984.

respect the icons: "hats off, no whistling or improper language. And when you enter someone's home take off your hat and say, "Slava Isusu Khrystu!"

Settlers came to Canada not only as individual families, but also as family groups. The extended family influenced the behaviour of both young and old.

In some homes the aged grandparents lived with the pioneer family. It was they who helped bring up the family. Though there were no schools, parents and grandparents devoted much time to telling and retelling old folk tales and events of historical value. They helped maintain the traditions and mores - the heritage of the people. These senior descendants of the Cossacks, striving to establish themselves in the New Land, emphasized fortitude, bravery and the value of hard work.

All worked on the land; and early in life - some too early - the teenagers went away from home to work in order to assist the parents financially. Boys joined men building roads; girls went to the nearest towns where they got employment as housemaids. They earned a little money and had an oppor-



Mink Creek: Township 28-22W.

tunity to learn the new language, and acquire different housekeeping and culinary skills. Philemon Leskiw recorded about his cousins, Feonia and Melania, going to work. They came to the Dauphin area with their mother - the father, Semko Leskiw, having gone to Brazil. Consequently, they had to go to work to support themselves, and their mother. Their experience in life was that of many others.

> . . . when fall approached, the younger girl, Feonia, drove to Dauphin with my father and from there she went to work for a farmer in the Mackinack district which was three stations* south of Dauphin. I don't know what induced her to get that far away. The older girl, Melania did not stay at home very long either. She also went to Dauphin where she found employment in a private home. So my aunt was left alone in her cabin.
>
> * * *
>
> Melania worked through the winter and one day in spring came to our place to visit her mother and also, very likely, to decide with her mother what they should do with their homestead. Her visit was to last about two weeks. In the meantime, a suitor appeared, a widower, but still a young man. He was Nykola Herman. His wife died and he was left with a little child. Nykola and Melania got married and went to live on his farm.
>
> Anna Leskiw, her homestead rights being cancelled and her quarter section being taken over by Peter Bruss went to live with her daughter. After a year Nykola Herman left his homestead and resettled in the Mink Creek area some 12 miles southwest of Ethelbert. (SE 16-28-22W)

Anna Perchulak

Anna Perchulak, the girl who on coming to the Drifting River area was so disenchanted that she just stood under a huge poplar tree and cried - like Fevonia and Melania Leskiw she also had to go to work to help the family out financially. It was not an easy lot for these young Ukrainian girls: They went away from home to work for people whose language they did not understand; they were unfamiliar with the Canadian cuisine; and their mode of dressing had not changed to any great degree. These young girls worked hard and the pay was low. In some cases they were exploited due to their lack of knowledge and understanding of the Canadian way of life.

Anna and her friend worked in the Neepawa area. The first person to take advantage of these girls was Kolessar. Yes, he found work for them, but he also charged them, and at the end of the month they had little left. Anna, in her reminiscences tells how humiliated she was at times. One day she was bringing two pails of water into the kitchen and she tripped on the threshold and fell spilling water on the kitchen floor. The landlady neither laughed nor scolded her, but tried to help her mop up the floor. And when the farmer came into the house he looked at Anna's size eight men's heavy boots which her father bought for her for 80 cents when she was going away from home. The farmer and his wife took pity on her and bought her a lady's pair of size seven shoes, but still two sizes too large, of course, immigrant girls were supposed to be stout and have big feet -- the people really lacked understanding!

The poor girl worked hard and received little in pay. She finally managed to ask for more money and the woman agreed to pay her $100. for a whole

*Distances along the railway lines were also designated by the Ukrainian pioneers in "stations" which as a rule were established every five miles.

year's work. Fortunately she received a letter from her mother asking her to come home, because she was ill.

Anna walked some 30 miles from Franklin to save money and then took the train to Dauphin. When she arrived home she was happy to see her mother well and working in the house and out in the garden. That was the most pleasant thing in her life that summer.

The harvest season was soon around and Mr. Perchulak left for Franklin to find work in the harvest fields.

In My Mother's Garden

A day or so after the father left home, Mother asked me to come out with her to the garden. It was a lovely garden: the vegetables grew well that year, the plots were carefully weeded and in one section grew, sweet williams, forget-me-nots, geraniums and . . . "What lovely marigolds!" said Mother.

Mother mused as we stood in the garden and then she said, "The good Lord has helped me grow all these vegetables. I cleared this patch of land by myself - brushed it with the axe and grub-hoed some trees. Then I dug it with the spade and pulled the roots out with my bare hands . . . Bozhe, Bozhe . . . This is a beautiful garden, but I doubt that I will live long enough to gather its yield . . ."

"Why, Mother?" I asked.

Mother raised her skirt above her knee and showed me her leg. It was all swollen and red. The open sore was running . . . It looked cancerous. The other two children came out to the garden and Mother started to cry -- we all cried.

"And why didn't you tell, Father?" I asked.

"I did not want to worry him. I thought that it would start to get better, but it isn't. Let's go into the house."

She took my little brother by the hand and started down the path toward the house and I followed.

The next day I asked Mother to stay in bed and I would do the work, and she agreed to do so. I expected her to improve, but she started to get feverish. I put cold compresses on her head, but didn't know what to do about the leg . . . The next day Mother called us to her bedside. That was the last conversation we had with her. She asked my little brother, "Have you eaten? He smiled, but did not reply. She then took my hand and held it for a while. She patted the little ones on the head and kissed them. Then she spoke to me tenderly:

"Hanju, I thought that before long I would be getting your clothing ready and combing your hair preparing you to wear your wedding wreath, but I see that this is not to be . . . Such is the will of God . . . "

Then she was silent for a while, still holding my hand and then continued: "I want you to get my clothes ready -- get out my blouse, my pleated skirt and my wine-colored kerchief. In the "paka" there is a pair of white stockings. Get those out."

"When I die, close my eyes. Don't be afraid of me when I am dead -- I am your mother. The women will come and get me ready and put me on the catafalque. But I want you to comb my hair and tie my kerchief around my head. Take care of the children! See that they are wearing clean clothing . . . Don't let them go hungry. Fold my hands like this . . .

The next day she got more feverish. We sent for my aunt. We all continued to cry. Then it started to rain. True Father said he was going to build a big house. He started but he did not finish the roof. It was made of sod. The rain was so heavy that the water started to drop through the sod. Then chunks began to

fall. They fell on Mother's bed. We covered her with what we could find and put an umbrella over her head. The heavy rain soon flooded the floor. We moved Mother's bed into the driest corner.

I wrote Father pleading with him to come home as soon as possible . . . Mother was dying.

* * *

On receiving the letter, Father started to run to the station, but the farmer called him back to give him money for a railway ticket. (He wasn't kind enough to drive him to the station.) Father ran all the way, but missed the train. He then ran all the way home.

* * *

The rain stopped, the skies cleared and the sun began to shine. Mother died. Father arrived the next day. He was late . . .

We buried Mother in the nearest cemetery. There was no clergyman. The next Sunday we walked to the cemetery and placed some flowers from my Mother's garden on her grave . . .*

First harvest.

*This, in part, is Mrs. Theo. Bodnar's version - somewhat different from Mrs. Farion's reminiscences as recorded in the Ukrainian Voice Almanac of 1942.

Chapter 8

John Bodrug

In 1897 when the S.S. "Arcadia" docked in Quebec City, arriving with a group of 36 families of Ukrainian Highlanders from the Kolomyja region were two school teachers, Iwan Bodrug and Iwan Negrych.

John Bodrug was in charge of this group of Clifford Sifton's settlers, and John Negrych was his assistant. The weary settlers who debarked in Quebec City on May 2, 1897 after a rough 22-day voyage were anxious to proceed to their chosen land as soon as possible. On arriving in Winnipeg they proceeded directly to Dauphin with only one or two families who after meeting their countrymen at the Winnipeg station changed their plans and went to Stuartburn.

In Dauphin, the new arrivals were met by Yurko Syrotiuk who remained in the settlement. Bodrug and Negrych, however, after assisting their people during the initial stages of selecting homesteads, left the group and went to find work.

The first employment they found was working for the farmers during the haying season. When haying was over, they went harvesting among farmers in Western Manitoba. The two teachers, it appears, were not afraid of physical work and rather than be unemployed during the winter months, they signed up to work in the bush, and stayed on the job all winter, and as Bodrug recorded: "got properly initiated into the Canadian way of life."

In the spring of 1898, the two returned to Winnipeg and received employment working on the building of a railway line between St. Boniface and Fort Frances. As winter arrived early that year, they returned to Winnipeg and then went to Sifton to visit with their compatriots. While they visited in the Ethelbert area, they selected homesteads for themselves. There wasn't much they could do on their homesteads so they returned to Winnipeg wanting to enroll in a suitable school to learn the English language.

Selecting a College

In Winnipeg they learned that there were four colleges, each connected with a church. These were, St. Boniface, Manitoba, Wesley and St. Johns.

Negrych and Bodrug, however, planned not to enroll in the first college with which they would establish contact. First, they wanted to attend church services in each of the churches with which the colleges were affiliated. As they knew the Roman Catholic church service from the Old Country, they decided to "investigate" the Protestant churches. Bodrug writes:

> . . . First we went to the Anglican Church on Higgins Avenue to see how Divine Services were conducted by them . . . The following Sunday morning we went to the Methodist Church (Grace Church) near Portage Avenue. The service there was devoid of ritual, with no incense, without aspergillum, but the people struck us as being overly pious because during the prayers . . . they sighed loudly . . .

> In the evening of the same Sunday, we went to the Presbyterian Church (Knox Church) . . . The church was filled to overflowing . . .[1]

It appears that the congregation at Knox gave them a warmer welcome than they received in the other two churches - the people seemed to care to meet the strangers ("within their gates!").

After the service the two visitors were greeted by the minister Dr. Duval who on learning about the intentions of the two strangers to enroll in a Protestant college to learn English, made arrangements for them to see Dr. King, the principal of Manitoba College. Since Bodrug and Negrych lacked adequate knowledge of English, the language of communication between the two and the principal was German with a German-speaking professor as interpreter. Consequently, both of them enrolled in the Manitoba College, thus becoming the "first Ukrainian students of a University in Canada . . . "[2]

Bodrug and Negrych, it appears, made good progress in their study of English (and theology), and the immigration authorities soon learned about this. As a consequence, in the spring of 1899, they were obliged to interrupt their studies: A request was made by the Commissioner of Immigration, William McCreary, that the College grant the two students a leave of absence as they were needed to act as interpreters to assist the Ukrainian settlement in the Shoal Lake area and also to help the agents with the problems the Doukhobor settlers were creating west of Swan River. This problem brought Clifford Sifton an unlimited amount of criticism; opponents of his approach to the settlement of the West pointed out some very undesirable approaches used by the Doukhobors, and labelled them as undesirable future citizens of Canada. After Bodrug and Negrych helped to solve the problems in the new Shoal Lake settlement, John Bodrug was sent to help solve the serious problems created by the Doukhobors.

The Doukhobor colony that was located west of Swan River seemed opposed to the use of beasts of burden to plough the land, instead they hitched their women to the plough "to break the prairie sod."

Doukhobor women emancipated from drudgery by John Bodrug. (PAM)

[1]John Bodrug, *Independent Orthodox Church Memoirs Pertaining to the History of a Ukrainian Canadian Church in the Year 1903 to 1913* (Toronto: Ukrainian Canadian Research Foundation, 1982).
[2]Ibid.

John Bodrug, therefore, was sent to work among the Doukhobors to provide them with suitable guidance and attempt to lead them to the abandoning of their unacceptable tenants. Before Bodrug could return to College to resume his studies in theology, the Doukhobors requested that the Government permit him to become their elder and remain with them longer - and maybe permanently. Commissioner McCreary, therefore, was most anxious that the Principal of Manitoba College grant Bodrug further leave of absence from his studies.

He claimed, as Bodrug recorded, that:

> I would do more worthwhile service to Canada to become a Doukhobor elder, and teach them not to harness their buxom women to the plough (as many as 20 at a time), and not till the prairie soil of Saskatchewan with them . . .

Bodrug worked among the Doukhobors in the village of Blahovischenya in a colony not far from Swan River.*[3]

John Bodrug's work among the Doukhobors was helping the new settlers of Doukhobor persuasion to adjust to different social mores. This was greatly helping Clifford Sifton to withstand the criticism leveled against him by his Tory opponents and his chief Western opponent, a Liberal, Frank Oliver. Frank Oliver was against the Central European settlers: he preferred British subjects; consequently, when he replaced Clifford Sifton as Minister of the Interior, induced the coming to Canada of British mechanics from the cities, and "thousands of paupers who were assisted by charitable organizations".[4]

It appears that John Bodrug knew how to handle the Doukhobor settlers of the Colony of Blahovischenya and they suggested that he remain permanently among them and marry one of their pretty girls. Likely had he become their leader, he would have forestalled the unpleasantness that was to develop later among these new settlers.

The proposition made to John Bodrug by the Doukhobors, however, did not come to fruition. Not only did he not marry one of their maidens, but he left the Blahovischenya colony - and rather abruptly. What precipitated his sudden departure was a bowl of cold kwas. The Doukhobors, being vegetarians, prepared and consumed large bowls of soup. One evening it was served cold. In the middle of the night Bodrug became violently ill. As he felt he could not get any assistance from his Doukhobors, he left the village in the middle of the night to seek assistance at the home of a near-by Scottish settler.

The Scot appeared to have just what the sick Bodrug needed and produced a bottle of Scotch, instructing the young student of Presbyterian theology to down a half-bottle potion. That seemed to do the trick. Bodrug, however, felt he needed medical attention, and hired the Scot to drive him to Swan River.

*Swan River is in Manitoba. The Colony however, was in Saskatchewan.

[3]Ibid.

[4]Gerald Friesen, *Canadian Prairies: A History*. Toronto: University of Toronto Press, 1984, p. 246.

A Night with the Indians

It wasn't possible, however, to reach Swan River that same day and they had to seek accommodation in the Indian Reserve. There they received fine treatment and in the morning Bodrug was served a good meal of meat and potatoes (and bannock, no doubt). Since he had not had any meat all the while he lived with the Doukhobors, he enjoyed his breakfast and asked the Indian lady what tasty meat she had served him. She informed him that it was skunk meat. Scottish whiskey and Canadian skunk meat seemed to settle his stomach and he did not have to seek medical help in Swan River. Instead, he took the first train to Ethelbert and proceeded to Michael Bachynsky's homestead. Bachynsky's son was his classmate at the Kolomyja gymnasium and Bodrug visited in their home in the Old Country and met Bachynsky's daughter, Olga.

The Bachynsky homestead was close to the homesteads Bodrug and Negrych had selected, and when he arrived in Ethelbert, he found John Negrych busy at work developing his own homestead.

Iwan Bodrug.

Iwan Negrych.

Teachers Plan to Become Homesteaders

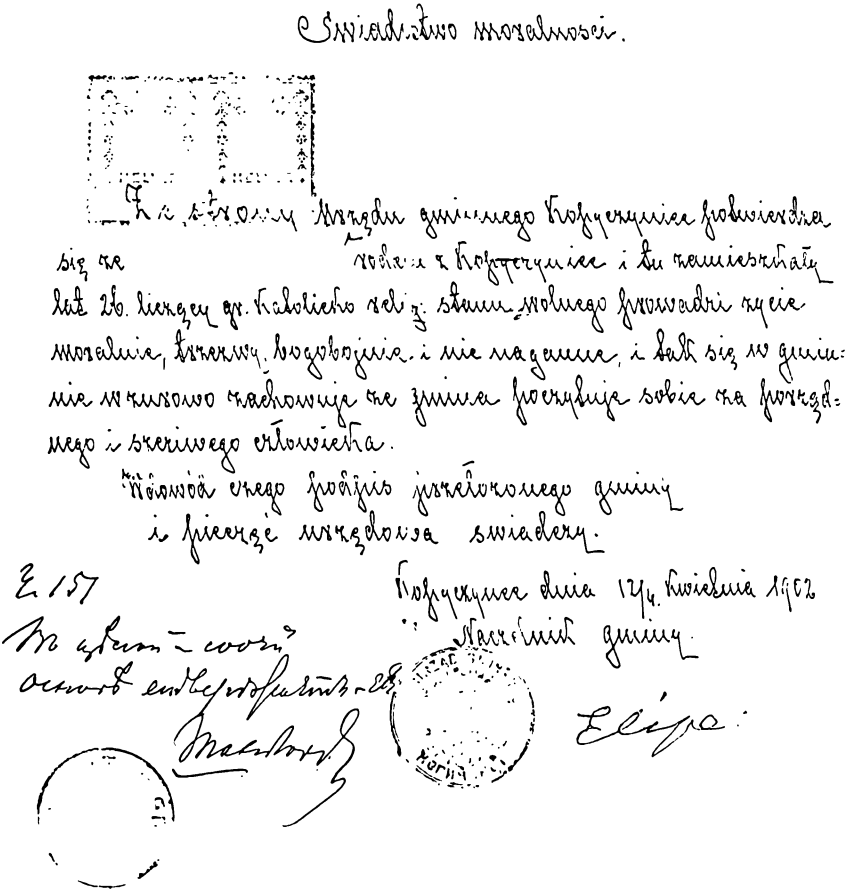
It was a pleasant meeting for the two friends; Negrych also informed Bodrug that he was engaged to a nice girl Frania Woronchak, daughter of one of the homesteaders. Bodrug soon began to show more interest in Olga, but, in the meantime, she decided to leave for Dauphin to find employment as a housemaid.

During summer and early fall the two, Bodrug and Negrych, erected cabins on their homesteads and made plans to build other buildings. Both also decided to get married and to settle permanently as farmers.

First Ukrainian Marriage in Dauphin

It was November of 1899 when the two homesteaders took another bold step. They hired an Englishman to drive the two of them, and Frania Woronchak to Dauphin, a distance of 33 miles. The distance, however, was not a problem as they could travel along the Ethelbert ridge without difficulty. (It was a well-used old Indian trail.) In Dauphin they were joined by Olga Bachynsky and the two couples were married: It was a double wedding officiated by an Anglican clergyman, Rev. Dean Jeffrey.

From Dauphin they returned to their homesteads in Ethelbert. During the winter Bodrug and Negrych cut cordwood and hauled the wood to Ethelbert with a yoke of oxen. There is no evidence, however, that the two men were engaged in any cultural activities in the district.



Świadectwo moralności.

Certificate of Good, Moral Behaviour.

Chapter 9

Background of Dauphin Area Ukrainian Settlers

Background of some of the Ukrainian settlers:

One Canadian responsible for the coming of Ukrainian pioneers to the unoccupied stretches of land in the Canadian Northwest was Hon. Sir Clifford Sifton. W.L. Morton writes:

> Good prices for wheat, cheap land and a high flow of investment meant that immigration would quicken the old problem of land settlement . . . The Department of the Interior, driven by Clifford Sifton, doubled and redoubled its efforts to attract immigrants to Canada, and with evergrowing success. European peasants could be drawn to the homestead lands.[1]

With the guidance of such Ukrainians as Rev. Iwan Wolansky and Prof. Joseph Oleskow the people from Western Ukraine became participants in: "One of the great population movements in history."[2]

After the arrival of the small Trembowla group who may well be considered the trail blazers of the Ukrainian settlements in the Dauphin area, other Sifton settlers from the Western Ukraine came. The Highlanders were a significant group that would not locate on inferior lands and got into difficulties. The people from the Zelena region and other villages in the Ternopil district followed. These people formed the backbone of the Valley River-Sifton settlements and also took up land in the Dnipro, now the Fishing River region, and extended their occupation of homesteads through the present R.M. of Mossey River toward Winnipegosis. Philemon Leskiw describes this group in detail in his reminiscences. After a while, many of this group filtered into the Ethelbert region and to the northwest into Garland.

The Ethelbert District

It was Yurko Syrotiuk who induced some of his Highlanders to settle in the Ethelbert region, but groups from other districts of the Western Ukraine began to flock there too. They came directly from Sifton or Ukraina. Others came by way of the Ethelbert ridge from Dauphin.

In analyzing the settlement of Ukrainians in the Ethelbert region we find that they continued to arrive in greater numbers after 1896 when they received information from their Canadian relatives, and also being induced to go there by the immigration agents.

[1]W.L. Morton, Manitoba a History, p.274
[2]Ibid. p.274.

Table 1. Year of Arrival

A SAMPLE OF 82 FAMILIES IN ETHELBERT -
SETTLERS WHOSE DESCENDANTS STILL LIVE IN THE AREA

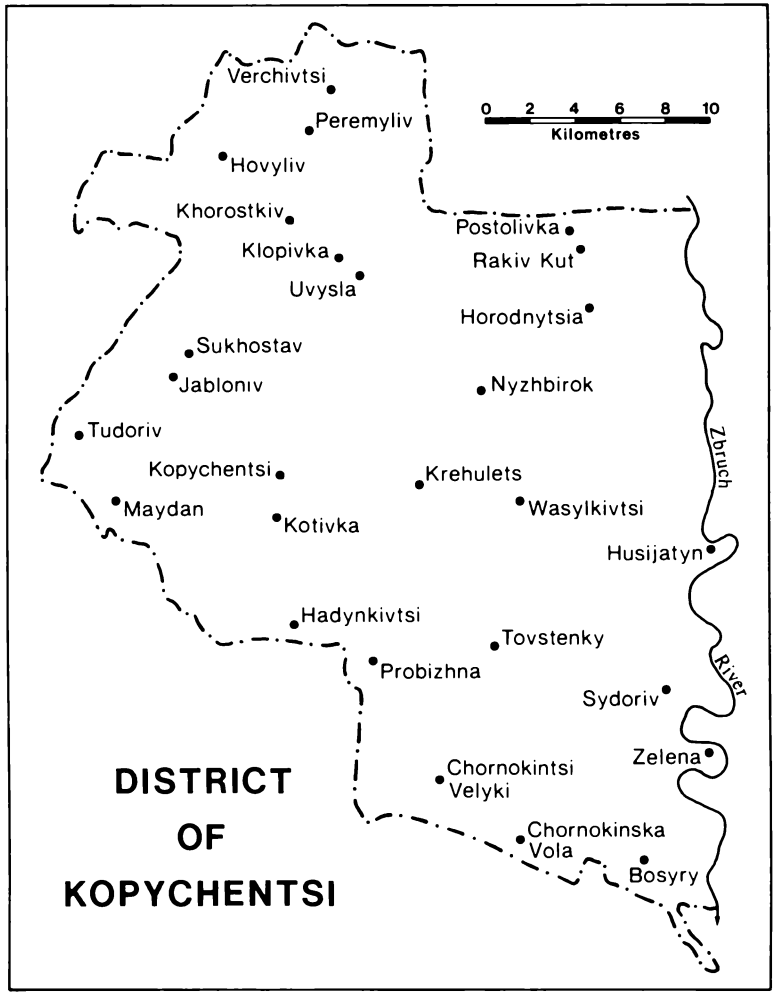
YEAR:	1896	1897	1898	1899	1900	1900-01	1902-03	1904-08
N	2	15	15	16	11		10	11

It would, therefore, appear that the greater number came to Ethelbert during the initial years of the intensive campaign by the office of the Minister of the Interior, Clifford Sifton, to attract as many settlers as possible to fill the vacant lands of Manitoba and the Northwest. The Ukrainians who came to settle arrived as family groups and groups from the same villages. Many men came alone bringing their families later. Table 2 gives us a clearer picture of this grouping.

Table 2

NUMBER OF SETTLERS AND THE VILLAGES FROM WHICH THEY CAME TO SETTLE IN THE ETHELBERT REGION

From the District of Borshchiv:
Borshchiv - 3; Ewankiv - 4; Germanivka - 4; Gushtyn - 4, Kryvche - 2; Skala - 4; Tsyhany - 7; Zaliscia - 2.
From the District of Kopychentsi-Husiatyn:
Husiatyn - 3; Khorostkiv - 6; Hovyliv - 2; Peremyliv - 5;
From the District of Chortikiv:
Chortikiv - 1; Kossiv - 7.
Others:
Hlyschawa - 4; Spaciv - 2; Ternopil - 2; Vikno - 2; Zelena - 3; Zalischyky - 2.



Map showing important villages in the Kopychentsi-Husiatyn District.

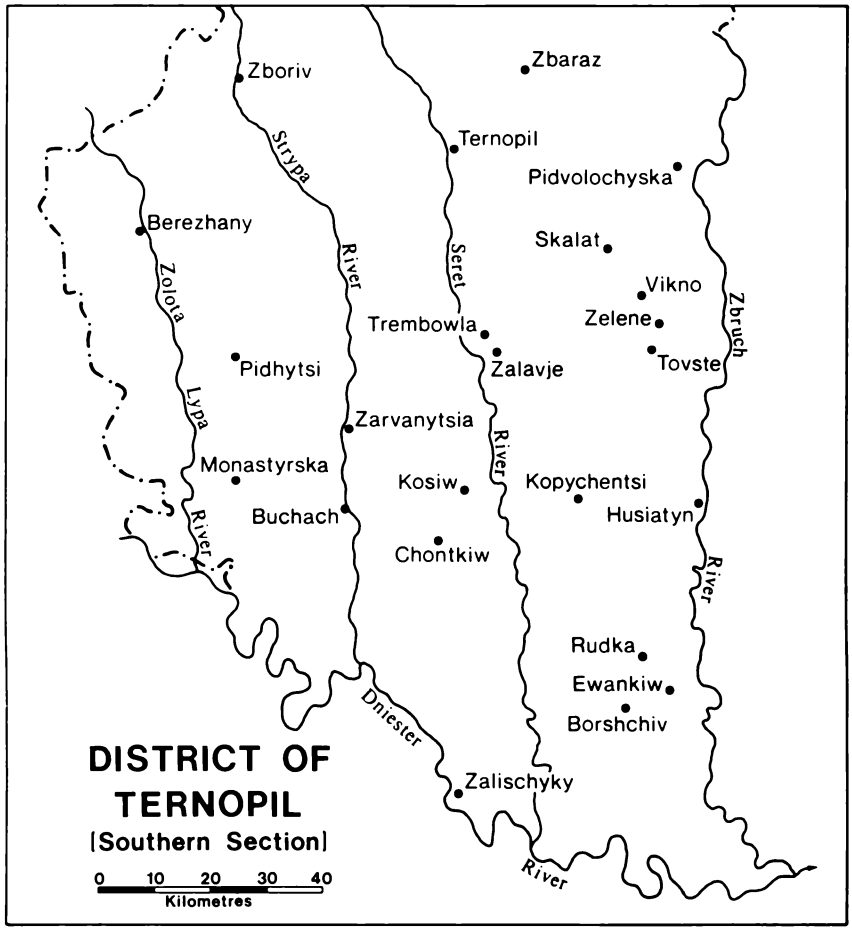


Table 3

SURNAMES OF PEOPLE IN THE ETHELBERT AREA AND VILLAGES IN THE UKRAINE FROM WHERE THEIR FOREBEARERS CAME

Name of Village*	Family Name**
From the District (Povit) of Borshchiv	
Borshchiv (4755)	Dutka, Fedorovich Herman, Syrnick
Ewankiv (2455)	Bailuk, Didur, Rivniak Sawchak, Sytnick
Germankivka(2612)	Burdeniuk, Ilcyshyn, Konowalchuk, Lesiuk, Moroz Zaplitny

Gushtyn (775)	Kachor, Kostyshyn, Maluta, Paternak
Kryvche (660)	Yallowega
Losjach (2060)	Kozarchuk
Nirva (1694)	Huculak, Chornoboy, Hawryliuk
Skala (6105)	Prokopovich, Safinuk, Strilkiwsky
Tsyhany (2267)	Chayka, Pacholok, Pidskalny, Seniuk, Wolochatiuk
Volkivtsi (1944)	Demchuk, Kinderski, Sadoway
Zaliscia (1964)	Balanyk, Gnazdowsky, Shumka, Stratulak

From the District of Kopychentsi-Husiatyn:

Bosyry (836)	Pachkowski
Chornokintsi	Paziuk
Hovyliv (1984)	Budolowski
Husiatyn	Hutsal, Mamchur
Khlopivka (1580)	Bodnar
Khorostkv (6789)	Bihun, Bilowus, Dudar, Frykas, Holubitsky, Karpiak
Kopychentsi (7714)	Kulchysky
Peremyliv (775)	Burtnyk, Hladiy, Hykawy, Pelechaty, Wowk
Verchivtsi (6340)	Began, Bernat, Bewsky, Bilinsky, Mushynsky

In addition to the people who came from the two districts listed in Table 2, two other groups merit special mention: The Pennsylvania and the Kossiw groups.

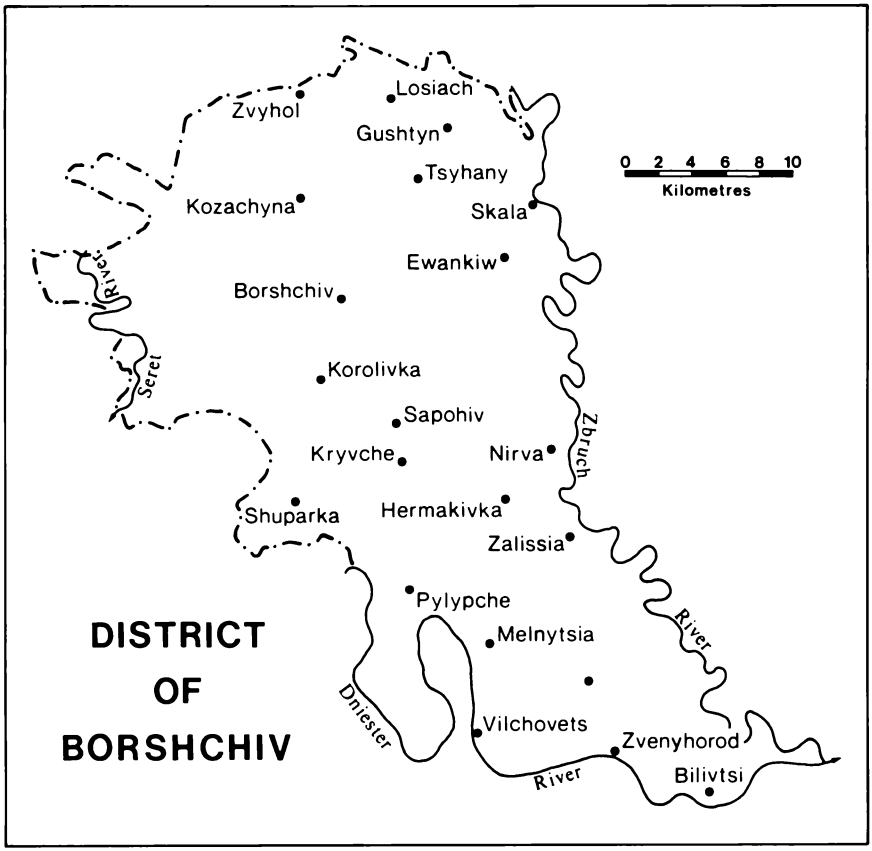
The Pennsylvania Group

The Minister of the Interior in trying to attract suitable settlers to the Northwest also advertised far and wide about settlement opportunities in the Canadian Northwest. Since primarily he wanted English-speaking people he advertised in the British Isles. However, in spite of the fact that these people were assisted and their transportation subsidized, the efforts did not bring the numbers and the type desired. On arrival some went directly South into the United States; regrettably the tradesmen and miners that stayed did not appear to adjust well to farming. Earlier the crofters who came and settled in the Killarney region of Manitoba were a dismal failure as pioneer farmers.

Advertisements were also placed in the American papers, and among them in the Ukrainian paper "Svoboda". This paper was widely read by the Ukrainian miners in Pennsylvania who spoke a Ukrainian-Lemko dialect.

*The population of the listed villages based on information from: Olha Sonevytska, et al. *The Tchortkiv District:* A Collection of Memoirs and Historical Data: New York, 1974, 973 pp. Passim.

**Surnames from: *The Ties that Bind:* A History of Ethelbert and District. Lori Andres, Ed., Ethelbert, Man., 1985, 526 pp. Passim.



Map of Borshchiv district showing place names in the region.

These miners were concerned over the number of miners that were killed and maimed in the mines and having some savings, decided to resettle in Canada.* Some went into the Yorkton region and others came to the Ethelbert area. Among them were the following: Dolinski, Ewasiuk, Fekula, Masciuch, Monita, Paraska and Talpash.**

These people seemed to make good farmers and adjusted well to the New Country: their children and grandchildren still live in the area, some have gone into professions.

The Kossiv Group

This group calls for special mention since a large number from the village of Kossiv in the District of Chortkiv* first went to Hawaii to work on sugar plantations where they received near-slave treatment. Their lot there has been recently described in a book**. Since those who went to Hawaii were originally Canada-bound in 1897-98, the group that came to the Ethelbert region did not arrive until after 1900. No doubt, the fact that Hawaii for the Kossiv people and other Ukrainians was not a paradise discouraged them. Some like Yakimishyn, and Bidochka and Fitkalo eventually came to Ethelbert from Hawaii to join others like Peter Yakimishyn who instead of going to Brazil or Hawaii came directly to Canada. And so did Rosnowski who became one of the early business men in Dauphin.

The Pine River District

Once the lands available as homesteads in the the Ethelbert-Garland region became occupied, the new arrivals began to seek land north of Garland in the Pine River, Sclater and Cowan districts. They could travel there by train, once it reached Cowan, or go by a less expensive way - walk, or hire farmers to take them there by wagon.

While the settlers settling in the Ethelbert area came from two main districts, and smaller numbers came from three others, the settlers who came to the Pine River area were, in the main, from the district of Borshchiv.

Pine River represents a certain uniqueness in the settlement of the pioneers north of Dauphin and, to a degree, in other parts of the block settlements in Manitoba. The majority were settlers that came after 1902 and thereafter, and settlers that resettled from other areas, particularly Sifton, Fishing River area and east of Ethelbert. Another significant factor was the homogeniety of the settlement, and since they were from the same village or neighboring villages, there was a strong bond between them.

The village in Western Ukraine which the pioneers mention most often as their home base are Zalissia and Tsyhany. There were only a few from the Province of Bukovina.

However, it appears that the majority of the Ukrainian settlers of the eastern slopes of the Duck Mountains and its marsh lands came from the very closely knit districts of Western Ukraine - parts of the beautiful region known as Podilia. The villages from which they came, the life there and the past history of the region had a profound effect and a strong influence on their adjustment to life and the environment in general in the New Land. To understand these settlers it may be well to take a glimpse at the history and conditions of life in the land of their birth -- the land where their roots were. This we shall attempt to do by taking some excerpts from a book published by W.W.II displaced Ukrainians in Canada, but mainly in the U.S.A. These people escaped the possible doom of the wicked regime of Joseph Stalin and his satraps to find a good life in the New World, but far from the land they loved. In the New Country they compiled a huge volume

*Also Tchortkiv.
**Hawaiian Ordeal: Ukrainian Contract Workers 1897-1910.

of reminiscences and historical data. In this volume capably edited by Olha Sonevetcka, the two districts and the villages that belonged to them received very detailed treatment. Information about more important villages in Western Ukraine is given in Appendices I and II.

Table 4

A SAMPLE OF VILLAGES AND SURNAMES OF SETTLERS FROM THE BORSHCHIV DISTRICT TO SETTLE IN PINE RIVER, SCLATER, AND COWAN REGION*

Names of Villages (Population in Brackets)	Names of Settlers
Borshchiv (4755)	
Germankivka (2012)	Urbanowsky, Basczuk
Ewankiw (2438)	Petrash, Burtniak
Koroliwka (660)	Pawlitsky
Krywche (660)	
(Upper & Lower)	Kowaluk, Mayuk, Olinyk, Yaseniuk
Novosivka (1350)	Toporowski
Panivtsi (1552)	Caruk, Dzoss, Galan, Nakonechny, Kyaschuk
Sapohiw (1420)	Hrechka
Skuparka (2237)	Arsenchak Prysiazniuk, Semenuik
Skala (1605)	Goyek, Rumak, Ruzycky
Tsyhany (2267)	Bodz Brelinski, Caruk, Galay, Pankiw
Volkiwtsi (1231)	Kuzyk
Zalissia (1964)	Chunick, Charowsky, Krawczuk Kostiuk, Kolisnyk, Krevesky Pohoresky Reshitnyk

*Passim in: Hardships to Happiness: History Flows from Pine River and District. Pine River, Man., 1982, 274 pp.

Chapter 10

Going to Work in 1903

After the arrival of Sifton settlers, their young people went to work. The nearest place for the young women to find work was the town of Dauphin and the adjoining farming areas. They worked as domestics. The young men, and boys, got a better choice of employment the farther they went from the colony. Philemon Leskiw in his reminiscences reported that when work was progressing on the Dauphin - Gilbert Plains and Grandview line to the west, he was hired by contractor, Gilbert Strevel* as laborer. Strevel's son George actually was in charge of the working crews.

Leskiw writes:

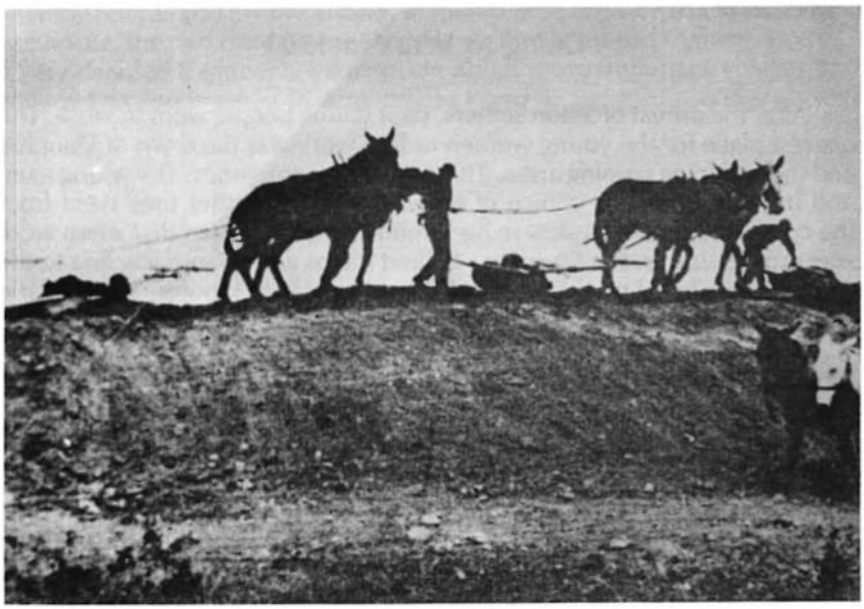
In 1903 our contractor paid us $24.00 a month and board for the first three months of employment, and starting the first of July, he raised the pay to $30.00 and it remained at that level until freeze-up.

When I and several other men reported for work, our camp was located by the Shell River and we were working on the western side of the river toward the present town of Roblin. I was assigned to a gang that was moving dirt with small scrapers. For the first hour of work I was rather awkward, but once I got the knack of the work I was doing, things went exceptionally well. The technique of holding the scraper required a sort of a rhythmic approach. After each hour or so, each of the two mule drivers with whom I was working would change places with me and I, consequently, acquired the skill of being a mule driver. I was successful as a mule driver for I was kind to my animal, drove them carefully and watched where I was to dump the dirt so that I would contribute to the building of the dump rather than damaging it. After I worked with the two other fellows for a couple of days the experienced drivers remarked that I was building the roadbed well and knew how to handle the mules for they did not hear any unnecessary yelling and cursing at the animals; there was no jerking of the lines that would get the animals all excited.

The only diversion the men had was two big, black bears. Evidently, the survey crew found them without their mother. The two cubs were tame for they were hungry and the engineers fed them and chained them to the poles. They grew rather fast and provided the only diversion there was to be found.

In the evening when we would be returning to the camp, we would have to pass two guardsmen -- two black bears. They watched us very intently as we passed by. Evidently the survey engineers caught them early in the spring. Then they were cubs left without a mother. By the time we crossed the Shell River they had grown to be huge animals. Each was chained to a six-foot post dug into the ground. When these bears saw us returning to the camp, they would crawl up and perch on top of the posts appear-

*A siding west of Grandview was named after Strevel.



Men and mules building a railway dump: two mules pulling a small scraper.

ing to be smug and proud of their performance. The laborers would call to them variously, some would whistle and others less kind would throw mud stones at them.

The Camp Moved from Shevlin to Deepdale

As work progressed the Strevel camp moved from its location on the Shell River to the northwest past the location of the present site of Roblin, which did not exist as yet, and got established at Deepdale. The engineering crew and the bears followed, and work commenced in the building of a dump through the dales to Makaroff, Togo and Kamsack.

> There was another influx into Deepdale: The Indian families arrived from their settlement to the north. "This was quite a boon to the men"; the Indian women wanted to take washing, and the men paid them well for it. This helped out the men as they were able to feel clean and respectable in cleaner clothing they would be able to produce themselves. It made life in the wilderness section of the new country better.
>
> On a Sunday afternoon most men went to the engineers' camp to see the bears. With an ample supply of discarded food from two camps available and fed to them, the two wiley fellows became huge animals with their jet black coats shining like velvet. The bears seemed pleased to perform various tricks for their audience.

Men needed diversion for as the summer dragged on they became tired and weary and by six o'clock tempers got short. One day evidently, Anton Talpash's big scraper got hooked with a Frenchman's two-wheel scraper. The Frenchman lost his temper and punched Anton Talpash. Anton's witness was an Englishman who reported the incident of an "unprovoked aggres-

sion" to George Strevel and the next morning the hot-tempered man was not at work. Strevel would not tolerate fighting or meanness in the camp. The dismissed chap was evidently very mean to his mules. He would beat them, jerk and poke them in the ribs.

Freeze-up arrived early in 1903. Work stopped and men returned home. "Janko Klapuschak, Wasyl Swiderski and I, all from Lake Dauphin District collected our belongings and started to walk toward Grandview along the freshly-built dump."

Spring 1904

The spring of 1904 having arrived, and with its arrival the exigencies of life divided the men in the settlement into two separate categories: those who had to remain at home and tend to the farms, and those who had to go away and seek employment. I belonged to the second group. Somehow that spring I left home a little late and by that time spring was fairly well advanced. I came to Dauphin and then left west walking on the track in the direction of Grandview in order to reach the gang where I worked the previous year. After spending the night in Grandview, early the next morning I was on my way. It was a quiet, clear morning and before the sun rose I had walked over two miles. At about mid-day, I encountered a gang that was setting up telegraph poles. I came to their cook house to ask the cook to sell me some bread. He replied that he would and asked me into the kitchen. I enetered and he directed me to sit down at the table and eat whatever I wanted. I looked at the table and saw that it was very richly laden with food. One couldn't begin to count the different dishes. Before I started to eat, the cook sat down opposite me and started to ask me where I was going, and at the same time passed me different dishes, encouraging me to eat. In brief, I encountered a genuinely friendly situation - one which I never anticipated. When I finished eating, I got up and thanked the cook for such a fine reception, and he passed me a paper bag full of food to take along with me. I thanked him again for receiving a passerby with such kindness and generosity, but he refused to accept money.

As I walked farther, I met a group of men who were laying rails on the ties - this was the steel gang. Ahead of this gang were the men who were setting rail ties on the dump and still farther on I came across a bridge gang.

It was six o'clock when I reached their camp and though the workmen had returned to camp, dinner wasn't ready yet. The workers noticed me, a newcomer, and started to ask me all kinds of questions. I told them that I was trying to contact my last year's contractor. When the dinner bell rang calling the men to come for supper, the laborers began to walk away from me, and each in turn advised me not to go any farther on my way, but to wait for a while and have dinner later as the first table would be crowded. I waited and before long the men began to emerge from the dining car. Soon one came to me saying: "Come and have dinner, there is plenty of room now." I sat at the table and here, too, there was plenty of different food - one could really eat to the point of gluttony. When I went outside after dinner, the conversation resumed. Someone asked me from what place I left in the morning. I said, "Grandview".

"Well, you really walked well to cover a distance of 40 miles. You have walked enough today, so you better spend the night with us, and in the morning after you have had breakfast a few more miles will bring you to one of Strevel's gangs building a siding in preparation for a station (a place where the present town of Roblin is situated), and the rest of his men are farther on to the north working in the valley."

I accepted the good advice of the men. Though I could have covered the distance that night, I remained with them for the night. In the morning I had breakfast and then, saying goodbye and expressing my thanks to the cook for such sympathetic treatment, I started on my way to the west. Passing the places where I worked the previous year brought pleasant memories, for everything seemed familiar, even the posts were left standing around which our bears were growing to full maturity.

It was Sunday: I arrived in the valley where the gang was working and the men were having a day of rest.

Philemon Welcomed in the Camp

Monday: I was hired in the morning and became a member of the gang that had to finish part of the grade before joining the main group. Finishing up took more than half a day and the rest of the time was spent collecting and loading the tools and equipment on the wagons. This and the travel to the new campsite took what was left of the day.

The new camp was situated in nearly the same valley (dale) where we had worked the previous autumn, only that it was a little farther north. When my acquaintances saw that I had returned to work with the gang, they gathered around me and started to ask me so many questions that I couldn't find time to answer them all. The foreman, and his assistants, different workmen, the cook, who had cooked in Strevel's camp for some 16 years, and the drivers who had worked for the contractor from two to seven years all were glad to see me back. These men worked on the building of the railroad during the summer and during the winter, they worked in bush camps.

Men Took Good Care of Their Mules

Many teamsters driving the mules liked to have their teams in good shape for the hard work they had to perform, and used to get up at night to feed the animals, giving them hay and oats. Cornelius and I used to attend to this detail also, and consequently, our mules were so well fed that they did not slow down at work . . . when treated well, the mule will respond in kind - only maltreated animals turn mean.

Dickson Becomes Nervously Upset

One Englishman called Dickson worked with us for about three weeks and then, it seems, lost the will to work any longer; and remained in the tent. When he would get very disturbed he would go behind the camp and twirl around on the spot, waving with his right arm as if broadcasting seed.

Though he was peaceful, he appeared to be very dejected. In spite of his disturbed mental state, he remained on the job for about three days, and then the contractor's son, George made arrangements for the police to come to take him away.

Sunday Becomes a Workday

We continued working like ants scraping the tops of the Deepdale hillocks and moving the dirt into the gullies. Then, one day, instructions arrived that the coming Sunday - which was to have been our day of rest - would have to be a workday, as the steel gang that was laying the rails was getting close to us and steps had to be taken to speed up our work in order not to impede their progress. We, consequently, would have to work on Sunday. Come Sunday, we all reported for work, but without enthusiasm. After two weeks of work without a day of rest, men became irritable, some started to complain, stating that they were working under compulsion.

The conditions of Strevel's mules was good. This was borne out by the fact that he had two gangs each with 36 pairs of mules and yet during the summer season he lost only three. On the other hand, Robert Black, another contractor who only had 16 pairs of horses lost 14 horses. Good care given by Strevel's teamsters paid off well. However, as the seven-day-a-week shift progressed, the teamsters themselves reached the point of extreme mental and physical exhaustion and as a result of this constant moving back and forth, became rather irritable . . . Rain and the continuous hard grind were hampering daily work and creating havoc . . . The sticky underfooting nearly led to a loss of a good mule with which I worked the previous year.

An Old Mule Rolls Down the Deepdale Hill

It was one Sunday morning when we had a mishap; and it was the man in charge of dumping the scrapers that was at fault for the near death of a good mule: he asked the teamster to steer his team too close to the edge of the grade. The mules then got stuck in the wet mud, and the old "75 year-old" mule lost his balance, stumbled to the extreme edge of the grade and fell. In that position it was difficult to get him up, and the only thing left to do was to unhitch him and then try to roll him over on his right side. This was done, but the old mule, however, could not maintain his balance. When urged to move, he slipped and slid off the edge rolling down a hundred-foot slope. When he started to roll down, some started to laugh, but others were shocked to see a helpless animal rolling down the slope, fearing he would break his neck. He continued rolling, however, and when he reached the bottom he stopped there and lay motionless and still. All of us thought that he was dead. But then, to our surprise, the old mule got up, shook himself and walked over to a patch of green grass and began to chomp at it . . . This event stayed in my mind and I recalled it years later when passing through Deepdale by train.

The next move, the reminiscences state, was the area of present Makaroff. The soil there was lighter, but the terrain was still rough. We com-

pleted what remained of the Makaroff* section and moved the location of our camp to a place where there was a Doukhobor settlement. During some evenings, though tired, we often went to their hamlet to listen to them sing.

After crossing into what is now the province of Saskatchewan, the work crew ran into an area where there were myriads of snakes that were trampled down by the mules and cut into pieces by the scrapers, thus making work rather unpleasant.

We Reached Verigin

Again, we moved farther west across the Assiniboine River and on the west side of the river, about a half mile away, we could see Doukhobor people at work. They wore clothing of many hues and appeared so colorful that one thought it was a "human garden". They also sang at work. Their singing was melodious and pleasant to listen to, and in the open prairie could be heard from afar.

Finally, we established our encampment at a place now called Verigin. Here the terrain was more level, and work progress, therefore, became more rapid as work conditions were less demanding. Consequently, we did not remain very long in Verigin and we moved on. However, the western Canadian frost arrived and stopped our further progress. So we returned to the present site of Kamsack. At that time Kamsack wasn't even in existence, but the train was able to reach that point to the northwest.

Our work being finished for the season, we left our camp and all entered the cars of the awaiting train. Before long, the contractor, George Strevel, the working boss and the timekeeper appeared among us. George Strevel said: "Boys, if you found any inaccuracies in your pay cheques, this is the time to let us know and point out the mistakes." They then questioned each man in turn; but no errors were reported.

Leskiw Returns Home from Kamsack

Each year there was new evidence of change in our settlement, and work and farm operating practices also changed. The farmers no longer reaped their fields with a sickle and cradle, or threshed the grain with a flail: machines for harvesting grain were acquired and when one farmer bought a binder others, therefore, could then hire him to reap their small fields of grain, paying of course, a dollar an acre. Threshing machines appeared in the settlement also. These early threshing machines were not operated by an engine, but by a sweep; oxen provided the "horse power". Gradually, horses began to replace oxen. Horses were faster and tended to reduce the monotonously slow performance of oxen during work and travel.

*Makaroff got its place name from the Russian general who led the Russian army in the Russo-Japanese war. Two miles west of Makaroff is Togo, a hamlet in Saskatchewan named after the Japanese general in the war of 1904-05.

Old quern and man with a flail.

Sweep-operated threshing outfit: Dmytro Rudy's first threshing machine, 1910. (From Hardships and Happiness - Pine River.)

Chapter 11

Lack of Organized Community Life

The Ukrainian settlers after establishing themselves on their bush homesteads found themselves in a state of cultural isolation. They had no schools, no churches, and no community centres. Periodically, however, they met in homes or at a few rare weddings, but mostly they met in trading centres - stores where they went to get their supplies and their mail. Consequently, life on these homesteads was rather depressing. The chief worry was that their children were growing up in a state of illiteracy. Only few homes had newspapers. They could not read in English, and only a few subscribed to the North American Ukrainian "Svoboda". During the winter months though, neighbors would gather in farm homes where one of them would read a Ukrainian newspaper that had been passed from reader to reader. An odd paper also arrived from the Old Country. It must be said that on the start Old-Country inteligensia was rather remiss in arranging to send out papers, magazines and books.

Geography of the region militated against the organization of school districts: many sections unfit for settlement remained unoccupied. The Hudson Bay Company land and school sections were vacant. In addition, there were vacant University of Manitoba and railway companies' land grants. These tended to prevent any community cohesion.

Nevertheless, the settlers brought with them a few books, some musical instruments, like the flute, the cymbolons and the "fiddle" and they could sing. There were well-trained church chanters, "djiaks" who could chant the whole church service with ease. They were ready to provide leadership. But, there were no trained teachers. In many homes parents taught their own children to read and write, and some more capable youths like Peter Kindzerski and Philemon Leskiw taught other young people rudimentary Ukrainian.

There was a great nostalgia in the new settlements for the life they left in the Old Country, and when they gathered in larger groups they told and retold old stories and invariably sang songs, old lays, and "dumas" about years past; about the exploits of the Cossacks; the repressions during servitude. The happy aspects of life in the villages were recalled in the singing of wedding songs and more common folk songs. By the time the settlers left the Old Country many had the opportunity to learn patriotic songs, particularly those who were members of the local Seech groups or Prosvita.

My grandfather and Rusak's mother were wonderful folk singers . . . and . . . in addition, my grandfather was a wonderful flautist.

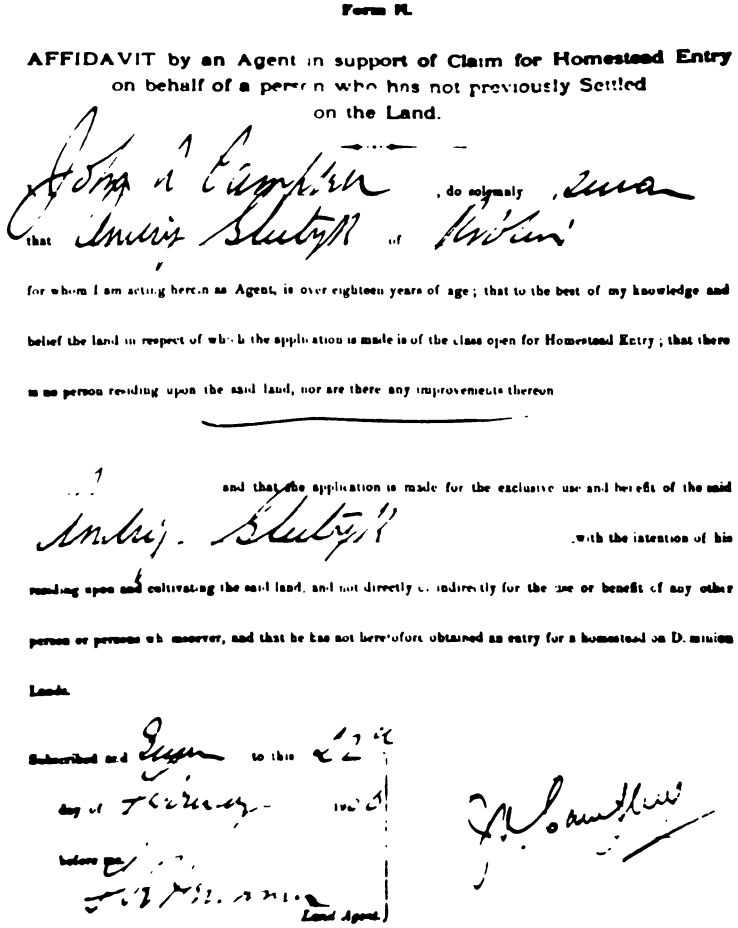
. . . When Wasyl Litwin arrived in Sifton, and one evening when he came to visit us, he greeted my grandfather:

"And how is your flute 'sopivka', uncle Stefan? Does it still make charming music?

. . . Since you left Zelena . . . on a quiet summer evening the lilt of your

sopivka no longer resounds through the valleys and among the green glens all the way to the neighboring village of Pajivka."

During the summer it became the practice in the Sifton area for the neighbors to gather at some neighbor's place, sit on the "prysba", ledge and listen to the singing, sopivka playing and story-telling.* The children sat on the grass and listened. In this way, in the New Land, the heritage of the people was maintained and transmitted to the young.



Form M.

AFFIDAVIT by an Agent in support of Claim for Homestead Entry on behalf of a person who has not previously Settled on the Land.

, do solemnly ,

that

for whom I am acting hereon as Agent, is over eighteen years of age; that to the best of my knowledge and belief the land in respect of which the application is made is of the class open for Homestead Entry; that there is no person residing upon the said land, nor are there any improvements thereon

and that the application is made for the exclusive use and benefit of the said

with the intention of his residing upon and cultivating the said land, and not directly or indirectly for the use or benefit of any other person or persons whomsoever, and that he has not heretofore obtained an entry for a homestead on Dominion Lands.

Subscribed and to this

day of

before me

Land Agent.

*"It is regrettable that the folklore of the Ukrainian pioneers has not been adequately preserved and recorded in Canada," Leskiw observed.

*Ukrainian Catholic clergymen: Ukrainian people from Zelena were all Ukrainian Catholics.

**See P. Leskiw, ibid.

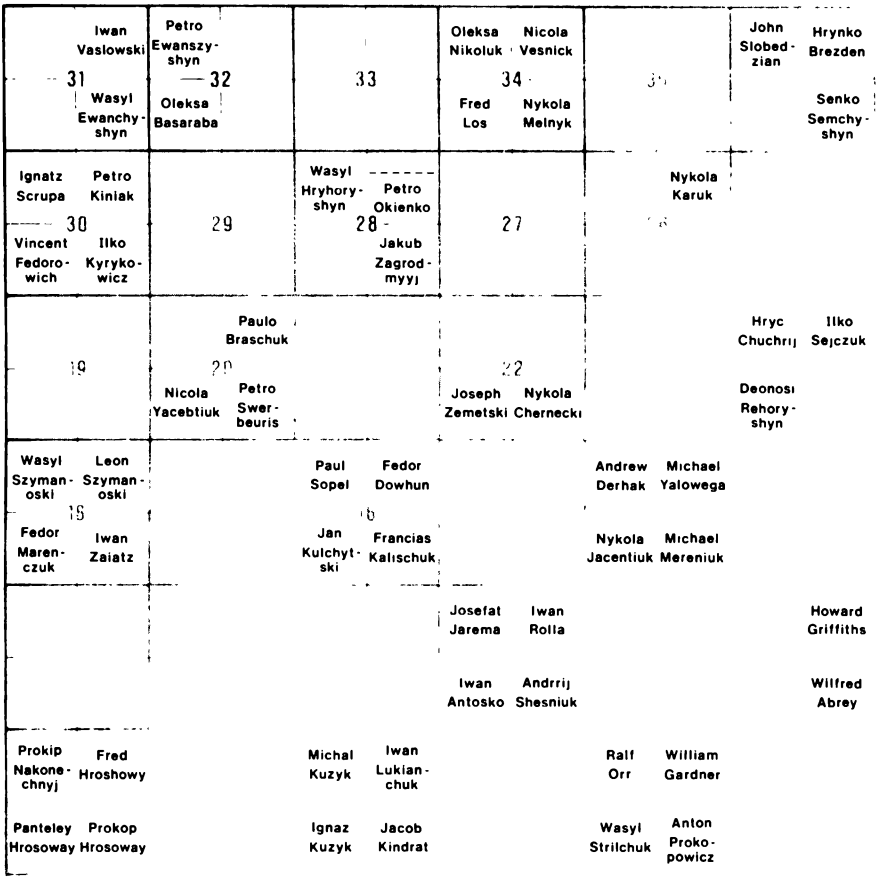
***Michael Kachkowsky was later ordained Orthodox priest by Bishop Seraphim and then succeeded him as Bishop, finally retiring on a farm at Kreuzburg, Manitoba.

Though rural schools and churches were built almost simultaneously, the church buildings were seldom, if ever, utilized as school buildings and initially the schoolhouses were not used for church services.

Though there were no Ukrainian clergymen* available there were several men in the community who could provide leadership. They were: Peter Hryhorczuk, Stephan Ogryzlo, Wasyl Braschak, Panko and Peter Hrushoway, Fedko Farion and M. Mazuryk . . .

In time a church was built . . . and there were trained chanters who could lead the lay-church service. They were: Prokip Nakonechney, Jacob Zarycky, Semen Dowhan, Michael Kachkowsky and Iwan Ference.**

During Sundays and holidays the people used to assemble in the new church and one of these men sang the clergyman's part of the Mass, while the others acted as chanters. Soon one of them got ambitious and got ordained clergymen.***



North of Sifton - Township 28, Range 20W.

Chapter 12

Excerpts of Reports Appearing in the Ukrainian Press in 1908

In 1896 when the first Ukrainian settlement was established in the Dauphin area, a letter to the editor appeared in the American paper, "Svoboda". This paper published in Ukrainian was the first to reach the early Ukrainians in Western Canada. After Rev. Nestor Dmytriw's visit to the Trembowla Colony he reported at length about the Manitoba settlement. Much of the information was, no doubt, provided by Wasyl Ksionzek the writer of the first report.

Ukrainian papers to be published in Canada - as we learn from J. Bodrug - did not appear until 1903 when the "Canadian Farmer" was organized under the tutelage of the Liberal party. It was soon followed by "Ranok", a paper published by the Presbyterian church. Excerpts, therefore, were selected from the "Canadian Farmer" for 1908, for by that time the majority of the settlers were in Canada for at least ten years and the letters to the editor, it was felt would reflect their aspirations, interests and problems. Then 1913 was selected as a sequel as it was the year before World War I, and not long before the freedom of the Ukrainian press was to be curtailed by censorship. During that short period toward the end of the War, Ukrainian papers had to translate all news items published.

"Canadian Farmer", 1908*

Valley River, Man., January 17, 1908:
Rev. Iwan Krochmalnyj, a Ukrainian Catholic clergyman, with high qualifications as a parish priest and lecturer at a theological seminary, at Ternopil, arrived in the area to take charge of the parishes in Valley River, Sifton, and Ethelbert.

Valley River, Feb. 7:
Nicholas Hupalo's letter stated that the French Bishop and the local Polish priest objected strenuously to Rev. I. Krochmalnyj's arrival; as a consequence the people have asked Bishop Soter Ortynsky of U.S.A. to accept them as part of his charge.

A section foreman, A.T. Kibzey of Rennie, Man. wrote suggesting that laborers go to live with farmers during the winter months. By cutting cordwood for the farmers they can live less expensively and save money. Kibzey later moved to Saskatchewan where he was a school organizer, then went to Montreal where he worked as a street car conductor, and attended McGill University, becoming a doctor. He practised medicine in Detroit, Mich., and died there in the fifties.

N. Kapiyj of Roblin, P.O.,informed the readers that the Ukrainian settlers north of Roblin petitioned the Federal Government for a 10-acre grant of land for building of a Ukrainian Catholic Church. Since the Department of Interior wanted their Bishop's approval for this request, the people, there being no Ukrainian Catholic Bishop in Canada, wrote to Bishop Ortynsky seeking his assistance.

*This collection of excerpts was taken from 1908 issues of the "Canadian Farmer" made available to the researcher by Trident Press, A.G. Pawlik, Manager.

George Syrotiuk of Vancouver advertised land for sale in B.C. suggesting the people move to a warmer climate.

Venlaw, Man. (Kolomyja district) 27 March:

A farmer from the district wrote that 1907 did not bring a good harvest, the reason being early frost. The wheat was frozen and there will not be seed for spring planting. Wheat was selling from .20 - .35 cents a bu.; barley .25 - .35 cents, and oats .20 to .50 cents. "(Price of oats increased as farmers acquired horses.)" He wrote further: "Our farmers are making progress. Evidence of this is the fact that three of them have their own threshing outfits". He also lamented the fact that one settler of different ethnic extraction (Anglo-Saxon) always quarrels with the Ukrainians (our people), and that religious problems exist in the district. Some want secular Ukrainian Catholic clergy, others Basilian priests and the third group, clergy of the Independent Orthodox Church.

Ethelbert, Man., April 10

O.H. Hykawy reported that a Nova Zoria Reading Association was organized with only 20 members; though there were 48 farmers in the Loon Lake S.D. An executive of Nova Zoria was elected with T. Bilinsky, Pres.; A. Mazur, V.P.; O.H. Hykawy (teacher) Sec.; other members were: L. Burtnyk, I. Korman, S. Kalynovych, I. Bilinsky (Lib.), M. Deyholos, and Wasyl Hyduk.

Venlaw, Man: Trustees reported that five years ago (1903) they built the Kolomyja school, and though they have had problems, the school is serving the community well. They encouraged others to organize school districts as soon as possible.

June 12: a notice was posted in the "Canadian Farmer" by Yurko Hawrysh of Mink Creek stating that while he was visiting in Sifton, he found a parcel in a ditch which contained a collection plate sent to the Fishing River Church by the National Traders of Church Supplies in Lviv, Ukraine.

Venlaw, Manitoba, May 3:

A report appeared about a meeting held in the Kolomyja school for the purpose of organizing a library. W. Batryn chaired the meeting and W. Rudko (a teacher) acted as secretary. Eleven members joined and in addition to Batryn and Rudko, J. Boyko, D. Djaman, and H. Slyzuk were elected to the executive.

In the issue of May 3, we read an advertisement placed by Geo. Syrotiuk of Abbotsford, B.C. advising the Ukrainians to leave the cold western parts of Canada and acquire land in Abbotsford.

Students enrolled in the Brandon Teacher Training School signed a petition objecting to the dismissal of T.D. Ferley as teacher of Ukrainian language, literature and history. Only the previous year T.D. Ferley arrived from the San Francisco area where he went directly from the village of Balynets to join the Rev. Ahapius Honcharenko group there. It would appear that T.D. Ferley joined the Clifford Sifton forces in Brandon, a fact that did not appeal to the Minister of Education of the R.P. Roblin cabinet; and consequently, Ferley became persona non grata as far as Principal Creasey was concerned. The following students signed a declaration of concern: J. Kuninsky, N.V. Bachynsky, T.P. Voyner, T. Marciniw, Wasyl Hryciuk, C.S. Prodan, Oleksa Demchuk, W. Mushynsky, I.O. Woicichowsky, Anthony Malyniuk, Ivan Boyko, J. Semeniuk, Theo Bodnar, Clement Pankiw, N. Syrojidiv, Kost Slipetz, E. Michaluk, M. Prystupa, J. Dubek,

W. Geigejczuk, D. Kushniryk, Nicholas Kosowan, I. Hawryliuk, I. Demchuk, M. Chreptyk, Michael Stechishin, N. Bodnar, M. Malkowych, I. Hawirko, Yar. Shewchyshyn, W. Michaychuk, A. Huszykewiccz, and K. Gwozd.

It may be in order to note marginally that of the group taking teacher training in 1908, John Hawryliuk of Foley, Man., Anthony Maliniuk, and M. Chreptyk were the only ones to remain in the teaching profession: the others eventually undertook occupations:

N.V. Bachynsky became a long-time M.L.A. and Speaker of the Manitoba Legislature; Theo. Bodnar, after receiving further education at the University, became an Agricultural representative for the Federal Government; W. Hryciuk was Municipal administrator for the District of Fisher; C.S. Prodan distinguished himself with the Manitoba Department of Agriculture; Michael Stechishin became a lawyer and later, judge at Wynyard, Sask.; C. Pankiw was a horticulturalist and beekeeper; W. Geigejczuk became a Ukrainian Catholic clergyman; Nicholas Kosowan was a long-time storekeeper in Gardenton; N. Syrojidiv, a journalist and editor; I. Hawirko worked with the post office; J. Kuninsky was connected with the Ukrainian Elevator company; T. Marciniw went into real estate in Windsor, Ont.; and W. Mihaychuk was a miller, and a tradesman in Pontiac, Mich. (M. Chreptyk died of influenza in Nov. 1918).

A political meeting was held in the Kolomyja school with 80 present, 20 of them being women. J.W. Arsenych, a young activist, and a countryman of the settlers in the area, addressed the meeting protesting against the atrocities committed by the Polish overlords in Western Ukraine.

Loon Lake school five miles from Ethelbert was advertising for a teacher at a salary of $40.00 a month. Petro Hundy, Secretary.

Valley River, 21 August:
W. Zaporozan, school teacher, in a letter to the editor was expressing his personal complaint against the interference of an R.C. priest about his teaching in the Halicz school. This school was located nine miles west of Valley River.

W. Standryk of Sifton in his letter to the editor discussed the need to form a Ukrainian bank.

T. Szewczuk, Secretary of Valley River School advertised for a teacher for Trembovla School.

A news item from Dauphin reported about the tragic death of two children in a fire. They were trapped in the upstairs bedroom of a house and could not escape.

We read about a tragic accident in Franklin, Manitoba of a Ukrainian farm laborer, Hrynko Woloschuk. Evidently during the second year after his arrival in Canada he was working for a farmer and driving a stook team, and when he was crossing from one wheat field to another he had to cross a railway track. He was hit by a passing train that smashed the wagon, badly injuring both of the horses. Woloschuk was hurled several yards away and severely injured. He had a wife and two small children in the village of Vilchivtsi.

October 4: A picture of Clifford Sifton appeared on the front page. The details under the picture informed the readers that Clifford Sifton was a candidate for the Wilfred Laurier party in the constituency of Brandon. It reported his speech, and concluded that if Clifford Sifton would be elected, the Hudson Bay railway line would have a chance to be completed in four years.

Frank Oliver's picture also appeared in one issue of the "Canadian Farmer" with a long essay about his speech in defence of the Ukrainian settlers.

Sifton, Man., 20 October:
A meeting was held in the hamlet with Rev. I. Krochmalny, a Ukrainian Catholic clergyman in the chair; O.H. Hykawy acted as secretary. The purpose of the meeting was to encourage the settlers to organize schools and reading halls "chytalnyj". The formation of a bank and the need of a grain elevator were discussed.

October 30: Picture of Clifford Sifton, with a caption in bold type - CLIFFORD SIFTON RE-ELECTED.

Ethelbert, October 24:
O.V. Megas's* congratulations to O.H. Hykawy on his marriage and an expression of happiness to his bride Emilia Chorneyko of Ethelbert appeared in the paper.

In the next issue appeared a reference to the Hykawy's wedding party at Garland where the sum of $19.45 was collected for the organization of a library. The list of donors was as follows: Wm. Curtiss, $5.00; others were: F. Dudar; O.V. Megas; D. Woronchak; C. Eastman; Stepan Horoch; T. and Paul Hykawy; M. Deyholos; H. Hykawy; Iwan Jarotsky; W. Chyj; K. Demkiw; N. Wawryk; J. Tsaryk; I. Chorneyko and A. Fyk.

Sifton, Man., 4 December:
A report appeared stating that a library was organized with the following settlers being on the executive: Iwan Burjko, Ilia Kotyk, H. Burak, M. Tsaryk, B.A. Basaraba, Andrew Michaluk, N. Slobodzian, N. Natresowyj, Zarubnyj and P. Salomon.

There appears to have been a concerted effort on the part of the settlers to organize a reading circle. The local teachers usually provided the initiative. These libraries were first started in private homes and then moved to the rural school in the district.

We see that Ethelbert was not to be outdone. A meeting was called for December 18. At this meeting those present contributed $58.55 for the purpose of books and subscriptions to various newspapers. The following papers were ordered: "Canadian Farmer" (Winnipeg), "Svoboda" (Jersey City), "Ranok" (Winnipeg), "Hromadshyj Holos" (Lviv, Ukraine), "American Echo" (a Polish paper from the U.S.A.), and the "Winnipeg Free Press". John Kotsan* (local teacher) acted as chairman, and Joseph Procyshyn was secretary. They were elected to the executive along with Michael Bugera,

*O.V. Megas was editor of the "Canadian Farmer".
*Kotsan later served as a Presbyterian and Orthodox clergyman in the U.S.A.

Prokip Shumka, Michael Shmigelsky, H. Martuk and D. Tycholis.

It is in order to add that after Myroslaw Stechishin's short story "Pilot Butte", about extra gang work in Saskatchewan appeared in press, O.H. Hykawy - now happily married in 1908 - wrote and published in the "Canadian Farmer" a short story titled: "Twice Married". This was very likely the first creative effort of one of the Ukrainian settlers from the Sifton area.

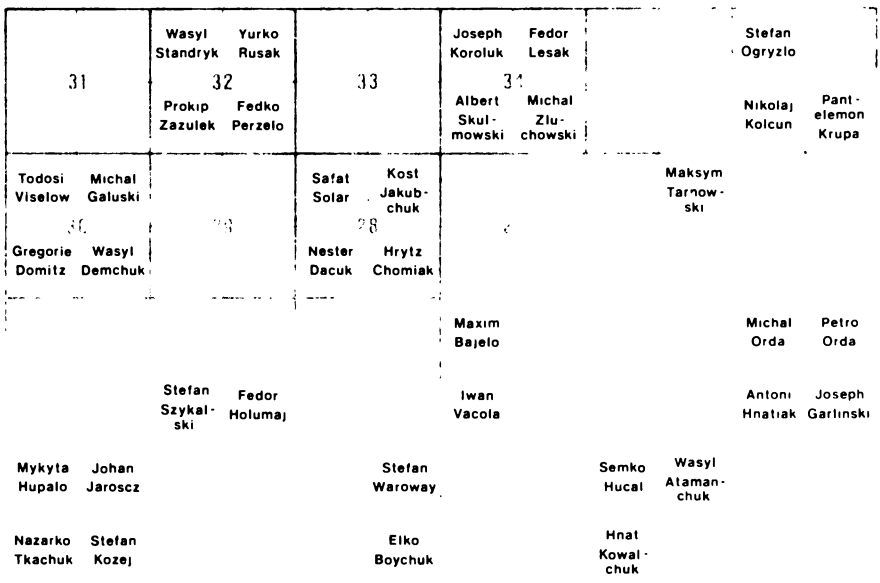
Missionary doctors practised in Ethelbert without any interference when Ukrainian Catholic clergymen, Krochmalnyj, Kinash and Kamenetsy were in charge, and there was no interference by Ukrainian Catholic and Ukrainian Orthodox clergy in later years.

Ranok

It has been difficult to locate old copies of Ranok for 1908. The paper devoted much space to religious problems, and less to local reports. To show the reports in that paper we are using an available 1907 issue.

Editor of "Ranok ("The Morning") in the 15 February 1907 issue takes issue with the curia of the Roman Catholic Church in St. Boniface for sending out an R.C. missionary, Rev. Albert Kulawy to counteract the work done by missionary doctor in Sifton, Dr. J.T. Reid. Eventually, Rev. Kulawy's followers led a protest against Dr. Reid, and he left after 1½ years residence in Sifton. Dr. Reid, the Ranok states was a qualified medical man.

In another issue the "Ranok" informs the readers that in Ethelbert, Man., a missionary doctor, Dr. Monroe has been working for three years. In his home he has a part set aside as a hospital. As far as is known, the Ukrainian Catholic clergyman in Ethelbert never opposed the work of Dr. Monroe in the manner Father Kulawy, the Polish priest, did.



Area south of Sifton - Township 27, Range 20W.

Перша Читанка.

Лєкція 25.

Стара мама Гоббард
Пішла до мисника
Дістати свому бідному псови кістку:
Але коли она дісталась там,
Мисник був порожний,
І так бідний песик не дістав нїчого.

A page out of a Grade one bilingual reader.

Chapter 13

Organization of Schools

Lack of opportunities for their children to get an education was one of the reasons why the Ukrainian settlers left their homeland. When they settled on their bush farms, there were no schools and no one available to give them a helping hand to organize them. The two qualified teachers living in the pioneer community were too busy establishing themselves on their homestead farms, and though there were schools in Dauphin and the adjoining areas no one seemed to be interested in the education of the children of the new settlers. Another problem that existed was that the administration of education in the Province was in the hands of church boards -- Roman Catholic and Protestant. And the Ukrainians were unfortunate to arrive in the New Land without their clergy. In the case of the Dauphin groups, the Ukrainian Catholic clergy. The efforts of Dr. Joseph Oleskiw to arrange for the coming of a Ukrainian Catholic clergyman, Rev. Ostap Nizankowsky, was discouraged and frustrated by the Roman Catholic curia.

Strange as it may seem, it was Dr. Robertson who provided the needed impetus that initiated the organization of the first schools among the Ukrainians in the Dauphin area. It was the same Dr. Robertson who before coming to Manitoba used to deliver inflammatory speeches in Ontario centres against the coming to Canada of Central Europeans. However, once he became acquainted with the situation, there was a definite *volte face* in his attitude. It was he who came to the Ethelbert district to seek out John Bodrug in the eastern slopes of the Duck Mountain bushes to enlist his interest and support in the organization of schools. For the developments that ensued we depend on John Bodrug's reminiscences.

Dr. Robertson contacts John Bodrug

In his memoirs, Bodrug records:

> In the late spring of 1899, Bachinsky and I cleared a small plot of land and ploughed about three acres with the newly acquired oxen, which I had bought from an Englishman near Dauphin. In June, Bachinsky with the young folk, planted some potatoes, and by hand he seeded the new land with grain, while in the meantime in the woods behind the house, I hewed beams to build a new stable for the livestock (for we acquired a cow and a calf.)
>
> One day while I was squaring timbers in the woods I saw three persons approaching me with Bachinsky in the lead, and following him were my acquaintances, the elderly superintendent, Dr. Robertson, and the physician-missionary, Dr. I.T. Reid, both representatives of the Presbyterian Church in Canada.
>
> "Why are you wasting your time here on the farm at this rough labour?" Dr. Robertson asked me . . . "I just got tired of roaming all over Canada," I replied . . .
>
> Tens of thousands of your campatriots are entering Canada. All of them can do the kind of work which you and Negrych are doing now. Your countrymen have to have teachers of their own, teachers and clergymen of their own.* Dr.

Robertson continued . . . Dr. Robertson also suggested that in addition to schools, there was a need for a pharmacy and a medical unit** as medical services were urgently needed. Mr. Bodrug, no doubt, appreciated this, recalling his experience being ill among the Doukhobors.

> Give up your farming, you young fellows . . . become teachers of your people. If you don't want to be preachers of our Church, then at least follow your profession and teach. Go to your people in the colonies. Tell them to choose convenient locations for two schools . . . the children of your people must go to school . . .[4]

The Presbyterian mission board had funds available to assist the new settlers "to buy boards and shingles, windows, door and school supplies"[5], as long as the people would erect the building.

Bodrug and Negrych finally agreed to the proposals made by the two visitors from Winnipeg: both with respect to the establishment of a medical unit and the building of schools. In this respect they received full support from their countrymen. Bodrug recorded:

> By autumn of that year, our communities had erected one school seven miles to the south of the Ethelbert station, where Negrych taught later for two or three years, and built another school about 35 miles farther south in a settlement which was later named Kosiw. In Kosiw I taught for one year, and after me came John Danylchuk, who had completed lower gymnasium in Western Ukraine.[6]

The school that was erected south of Ethelbert was built on the farm, SE¼ 27-29-22W, belonging to an Englishman, Richard Damery, and the district was organized by Inspector McGuire. The school was given an official number of 991 and opened on 20 Jan. 1899.

Kosiw School.

**These were established in the hamlet of Sifton with Dr. I.T. Reid in charge.

[4]Ibid. p.25.
[5]Ibid. p.25.
[6]Ibid. p.26.

While employed in the Kosiw school, John Bodrug, with the help of the local settlers, built a teacherage and he and his wife and child enjoyed the year there, though, according to Dmytro Romanchych, the teacherage built of logs was chinked with cement and lime, but as the "chinking" was done late in the fall before it had a chance to dry, the cement and lime mixture used to fall out when it got very cold and the Bodrugs had to stuff the holes with rags.

Bodrug observes further:

> After three years, those schools were changed to public schools. The people at Kosiw voluntarily returned the money loaned to them by the Presbyterians for the material and building of the school, while those near Ethelbert probably never even thought of doing so, and no one demanded the return of the money.[7]

It was not only the Protestants, mainly the Presbyterians, who were active in trying to develop educational facilities -- and their church's influence -- among the Ukrainian settlers, the Roman Catholic clergy also began to expand their activities among the "Sifton Settlers". The rivalry that ensued led to dissension, bitterness and rancor among the new settlers.

After a successful term as teacher of Kosiw school, John Bodrug moved to Sifton, Manitoba (on the suggestion of the Mission Board, (no doubt) and commenced teaching there.

> There were 67 Ukrainian and five English children (coming from three homes) enrolled in the school. The work was very difficult for one teacher: however I managed, and was appreciated and respected by the people around me, both Ukrainian and English. By the end of the year the English children spoke Ukrainian . . .[8]

Soon Bodrug was involved in the organization of schools in the Rossburn area of Manitoba and in Saskatchewan. Another important organizational event occurred: A school was opened on Minto Street in Winnipeg for the training of teachers to teach in Ukrainian districts. It was soon moved into Brandon in the constituency of the Minister of Education.

With Robert Fletcher becoming Deputy Minister of Education, John Baderski was replaced as organizer of schools and men such as T.D. Ferley, Theo. Stefanyk and finally Paul Geigejcznk acted as school organizers.

In spite of all the negative factors militating against the organization of schools, by 1905 there were at least 20 schools in operation. (Table 1)

John Bodrug, it appears, was not cut out to be a clergyman; he was a teacher at heart. There is no doubt that had he not gotten involved in church matters he would have been appointed a school organizer-inspector like Ewert was among the Mennonites; however, after T.D. Ferley's short service in that capacity, and when Baderski's services were terminated, Theo Stefanyk became a school and Conservative party organizer. When Stefanyk left, the Government of R.P. Roblin appointed Paul Geigejczuk. This was not a popular appointment with teachers of Ukrainian extraction -- and John Bodrug, writing in the "Ranok", criticized it:

> Baderski neither knew his native Polish language nor English -- this I know for a fact; the present school organizer has not more than one year of gym-

[7]Ibid. p.27.
[8]Ibid. p.27.

nasium education . . . he does not know the English language. He never was a teacher; so what assistance can he provide to the teachers or the people?

Bodrug recommended that a Ukrainian teachers' organization be formed for a closer study of the needs of the children of the new settlers; and that the Teacher Training School be changed to a high school from which students who matriculated could then go to the Normal School for teacher training.

Table 5

EARLY SCHOOLS AND NAMES OF SCHOOL TEACHERS AMONG UKRAINIAN SETTLERS IN THE DAUPHIN AREA

School	No	1905	1908	1913
Drifting River	915		Estella McManness	Grace C. Willey
Damery	991			Josephine McDougall
Sifton	1009	John Smithmain	A.B. Hodgson	Paraska Malcovich
Ethelbert	1021	Gordon Harman	Gordon Harman	Manoley Mihaychuk
Trembowla	1040	Jas. Booth	Jas. Booth	D.D. Perch
Oukraina	1112	Joseph Megas	Hnat Platko	Cornelius Prodan
Fishing River	1153	O. Zerebko	M. Drabiniasty	T.N. Petryshyn
Mink River	1154	Geo Machula	P.S. Ogryzlo	Jar. Koltek J. Mascuich
Podolia	1157	Wm. Tanner	D.D. Perch	Jas. Booth
Kolomyja	1165	John Dow	Vladimir Rudko	Wm. Shaw
Wolodimir	1169	Geo Martiniuk	Geo Martiniuk	Wm. Zaporzan
Loon Lake	1184		O.H. Hykawy Michael Malcovich M. Demchuk	
Borshaw	1230		T.J. Marciniw	
Kosiw	1245	Wasyl Smook	Olga Luchkovetz	Jar. Koltek
Taras	1256		John Kocan	John Kocan
Skala	1257			
Halicz	1258	W. Zaporzan	Antoni Martiniuk	Wm. Zaporzan
Pine River	1361			
Garland	1374		Maud Hewitt	D. Kushniruk
Lemberg	1497		Alex Klymkiw	
Copper Cliff	1509		Pearl Ogryzlo	
Gonta	1526		J.P. Hawryliuk	
Mountain Stream	1544		T. Maliniuk	
Zoria	1665		John Boyko	

As time went on the Ukrainian settlers, now rural ratepayers, demonstrated more and more that they wanted their school to be secular and free of the influence of any church.

By 1908 at least a half-dozen additional school districts were organized, but the progress was somewhat slower than anticipated, and hundreds of children in sparsely settled areas were growing up without education. There is, no doubt, that the R.P. Roblin government, and some councils of the older municipalities tended to drag their feet when it came to the formation of union school districts in the Sifton-Ethelbert area. Table 1 shows most of the school districts in the pre-W.W.I. period.

Table 2, on the other hand, gives us a glimpse of the school district formation during and after W.W.I.

In Tables 1 and 2 the names of teachers are given to show the constant changes that had an unfavorable effect to the teaching program. As many teachers having only Third Class certificates, had to continue to upgrade their qualifications; returned to attend Normal School classes. Completion of Gr. XI and XII was difficult for them as their salaries were low and they could not afford to continue with further training. Another limiting factor to teachers in acquiring higher certification was the fact that many of them married early in life and had families to support. Some devoted too much time to community activities, when they could have been working to improve their academic standing. Nevertheless, credit is due to them for the work they were doing in the communities they served: they organized library groups, dramatic clubs and taught music. Since the rank and file of the settlers had not as yet mastered the English language, they acted as letter writers. This also sapped much of their time.

Rural schools with numbers lower than 1184, (Loon Lake) were organized before 1902; and so were Kosiw and Damery. Borshaw (Borschiv) #1230, Taras, Skala and Halicz came into operation between 1903 and 1905. Garland and others including Zoria were organized before 1908:

> Some years schools were not in operation due to teacher shortage. Often teachers changed at mid-term.
>
> The pioneer teachers who taught in the Dauphin area under study were Wasyl Cichoski, William Zaporzan and T.N. Petryshyn. Two eventually went into business, W. Zaporzan in Gilbert Plains and Petryshyn in Valley River. N. Hrushoway, also an early teacher, established himself in business in Sclater. Wm. Zaporzan used to operate small stores in districts where he taught. Petryshyn came into the district from St. Norbert and Cichoski from Gimli. C.S. Prodan who arrived in Canada as a trained tinsmith worked to improve his qualifications, and completed university. He later was employed by the Department of Agriculture.

The names of the early rural school districts present an interesting list. First they were names of early Anglo-Saxon settlers such as Damery, Rigby and, no doubt, Garland. Following these were a few names of officials: Fletcher and Sifton. The rivers running east mainly from the Duck Mountains, that traversed the lands settled the new citizens from the highlands and the rolling lowlands of Podilia in the Ukraine, provided such names as Mink River, Fork River, Pine River, and others. Many carried Ukrainian names -- place names and names of historical and literary figures.

However, there was a rapid change in the names approved by the Depu-

ty Minister of Education, Dr. Fletcher. World War I came and the names of Vimy Ridge and Haig appeared; followed by others rather less significant as far as the history and geography of the region was concerned. There were names like Highway and Favor, but regrettably, there was not a single name to associate the area with the early Indian trappers and hunters of the area traversed by the many trails that criss-crossed the land between Lake Winnipegosis and the Duck Mountains.

The names of school districts in the Pine River area, therefore, seem to be a totally different class of names given to the schools of earlier formation, except maybe Rosa and Riga.

Table 6

SCHOOLS IN OPERATION AMONG UKRAINIAN SETTLERS AND NAMES OF TEACHERS AND ATTENDANCE

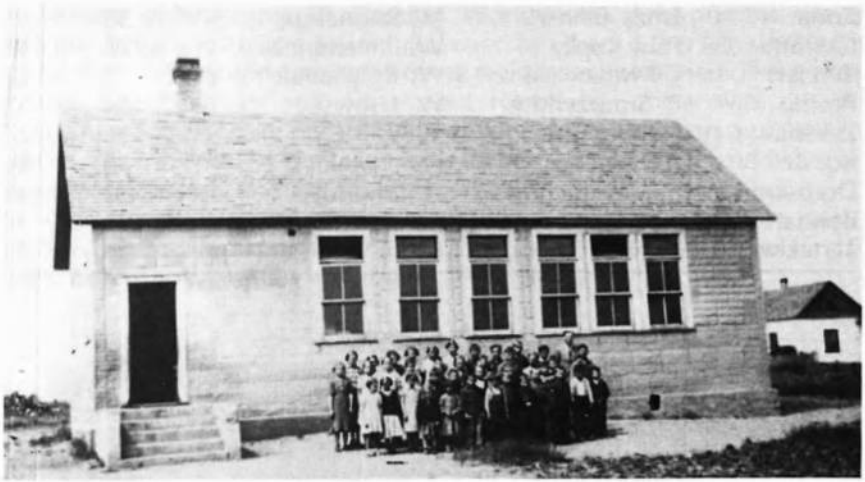
School	Teachers 1915	Teachers 1920	Attendance 1920 boys	girls
Drifting River	Nellie Peppen	Mrs. E. Nicholson	19	11
Damery	Michael Demchuk J. Mascuich	Michael Demchuk	28	32
Sifton	Mrs. P. Prodan	M. Sytnyk	22	18
		Mrs. P. Prodan	32	27
Ethelbert	M. Malcovetz N. Zalozetsky	Eleanor Boyce	11	4
Trembowla	Jas Spearing	John Dzonarchuk	11	8
Oukraina	A. Jarema	H. Platsko	30	18
Podolia	Alma McConnell	J.M. Hawryliuk	11	8
Kolomyja	A.B. Romanow			
Wolodimir	Wm. Zaporzan	Wm. Zaporzan A.J. Burtnyk	18	12
Loon Lake	Michael Demchuk	Nellie Chorneyko		
Borshaw	Charles Batenchuk	L.J. Syrnyk	21	25
Kosiw	Jar. Koltek	A.B. Romanow G.E. Malkovich	13	17
Taras	M. Sytnyk	Wm. Pidruchney	17	26
Halicz	N. Podwornyy	J. Tkachuk	34	22
Pine River				
Garland	D. Kushniruk	John Hall	23	27
Lemberg	A. Klymkiw	Marie Kordiak	34	31
Copper Cliff	Matt. Popowich	H. Gushke	21	19
Gonta	D. Kushniruk	J.H. Hykawy	21	19
Mountain Stream	Charles Small	J. Madiuk	22	28
Hillcrest	S.M. Whitt	A.T. Burton	19	26

Zoria	Emily Bilinski	M. Saranchuk	33	21
Grifton	Paul Kupka	W.L. Hendricks	26	23
Timber	J. Kwitkowski	W. Kolynchuk	18	23
Postup	P. Storozynsky	W. Lisowsky	24	15
Zalissia	Stephen Brigadir		16	15
Kulish	J. Rudachek	Peter Melnyk	30	20
Doroshenko	J. Woychichowski	H. Onufreyo	22	14
Bohdan		J. Ference	14	10
Tartakiw	Mrs. D. Hunchak	Harry Dorask	16	17

Early Schools

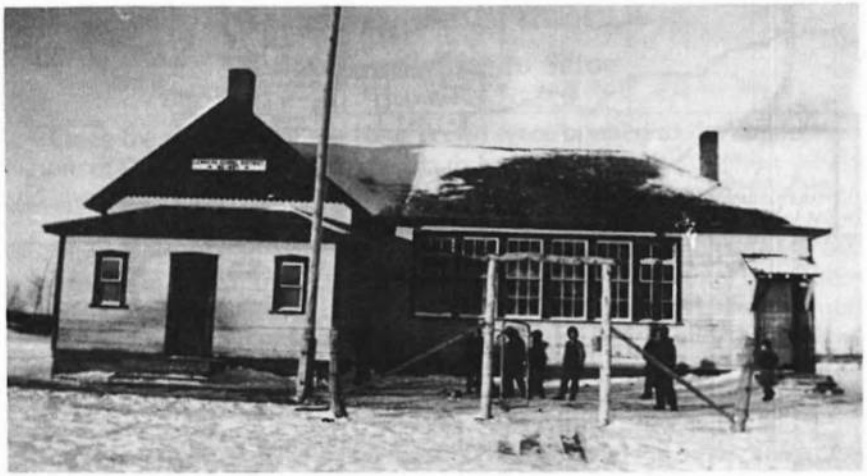
Kolomyja

Wolodimir



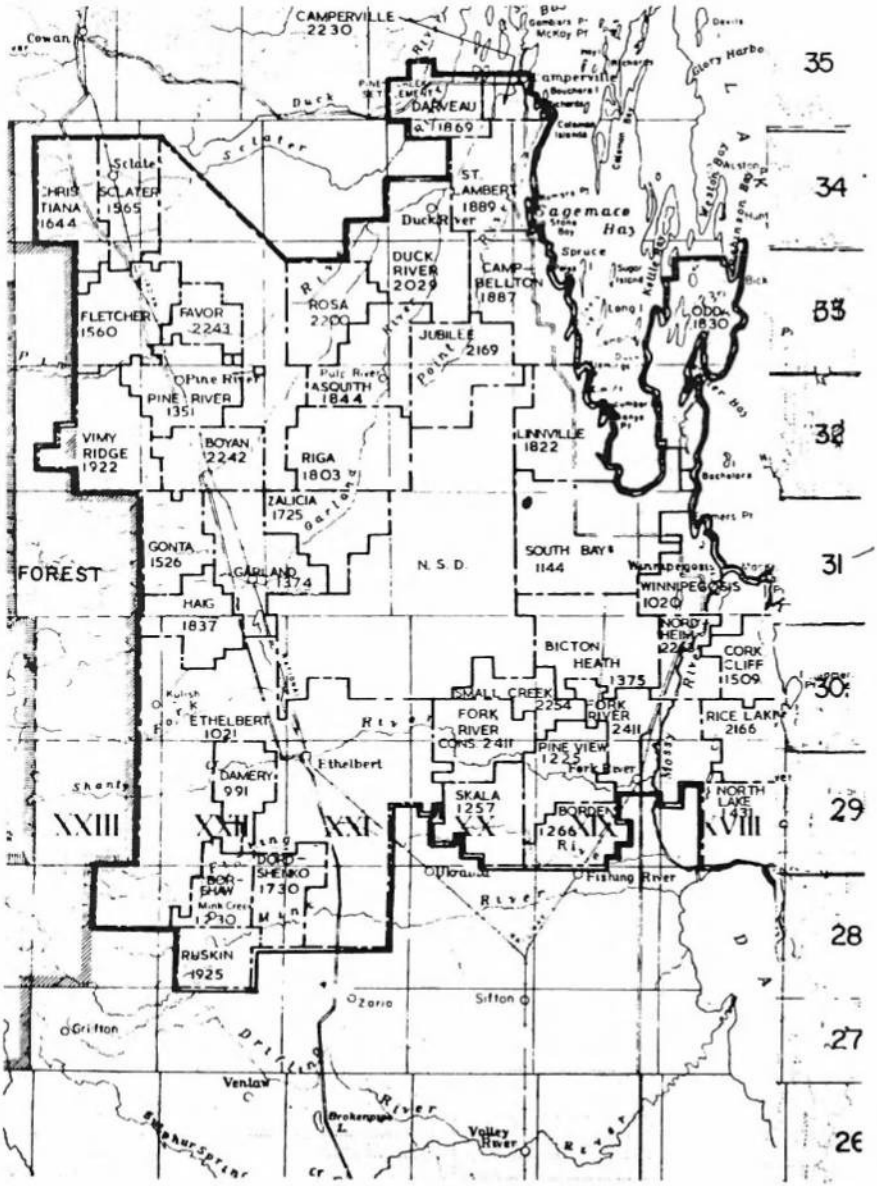
Halicz

Gonta



Lemberg

Fletcher



Schools in the rural municipality of Ethelbert.

Chapter 14

A Brazilian Comes to Sifton

Once the windows of the New World were opened to the soppressed people of Central Europe, they began to rush headlong for the new lands, and the "free lands" in Canada in particular. This great migration often separated families, and as we have seen in the case of Anna Leskiw, even separated husband and wife. Often people and relatives from the same village were found in Brazil, the U.S.A. and Canada. However, in time these people established contact and began to correspond on regular basis. Philemon Leskiw corresponded with his cousin in Jangada, Brazil, and the Leskiws invited Uncle Semko and his son to come to Canada and settle on land. By the time the Leskiws in Brazil had acquired land and built a home, they were somewhat leary to move into the cold country of Canada.

One day Michael Leskiw and his son Philemon were in Sifton unloading a furnace for Dr. R. Scott when the train arrived from Dauphin. Before long, a strange man approached the Leskiws and said: "How are you, dear brother?"

Michael Leskiw did not recognize the man, but jumped off the wagon to go to talk to the stranger.

"I am your brother Semko from Brazil. You don't recognize me!"

It was a sad reunion of the two brothers who had not seen each other for seven years.

It was late when Michael Leskiw arrived home. When they came into the house, Mrs. Leskiw and the aged Grandfather Leskiw recognized Uncle Semko immediately and a lively conversation ensued about his journey from South America to North America. Mrs. Michael Leskiw requested that he tell them all about his trip.

> There are many things to tell about my trip, and if I were literate, there would be much more as I could have made notes about more important events.
>
> My journey was satisfactory, both when I sailed by the steamship and then when I travelled by train. I left the Brazilian shores* by steamship. There were many more passengers beside myself. They all conversed in Portuguese, but in spite of this, time passed quickly. As we were approaching the port of New York, I noticed that the shore was hilly and the hills were covered with large forests. In addition to being fascinated by the forests that we saw, almost in every port we stopped, I was fascinated by large groups of children and dark-skinned adolescents. These people seemed to be very much used to the sea, swam with ease and even could dive without difficulty. The passengers watched their gymnastic antics in the water, and some would throw coins into the sea and they would dive down skilfully, seldom failing to emerge without the coin that was thrown in. It seems that those young people await the vessels so that they may be able to gain some money.

*We are not certain from what port city Semko Leskiw left Brazil.

Sifton, Manitoba Unknown in New York

We arrived in New York and I went to buy a train fare to Sifton, but the clerk did not know where it was - he could only sell me a ticket to Winnipeg. Soon I was on the train bound for Winnipeg, worrying all the time how I would ever find Sifton. That's one of the problems an illiterate person faces, beside this I did not know the language spoken** by the other passengers. So absorbed in my thoughts I, a solitary traveller, reached Winnipeg.

In Winnipeg the situation changed: At the station I met a man who spoke Ukrainian and he directed me to Sifton. When I arrived here, I got off the train and heard our native language everywhere. I asked: "Can anyone tell me where my brother, Michael Leskiw lives?"

"Thank God", my mother said. "What you told us was most interesting, and now it is time to rest. You, in particular, need to go to bed after a month-long trip."

The next day was Saturday. We did some work around the yard, but spent most of the day resting and in conversation with Uncle Semko. The next day in the afternoon, my father and my uncle got ready to leave for Mink Creek, to visit the Hermans for my aunt Anna lived with them.

Though Semko Leskiw had much to tell about his trip, he said little about life in Brazil.

Sunday at Mink Creek

On Sunday afternoon Michael Leskiw drove his brother Semko to Nykola Herman's place where his wife lived. When they arrived there, his wife and stepdaughter did not recognize him - at least that was what they said.

However, Uncle Semko did not stay in Mink Creek; his reunion with his wife was brief. After a few days he returned to Sifton, and as he needed to earn some money, he and Philemon left for Dauphin hoping to get some employment there.

In 1908 the railway company was building a roundhouse in Dauphin and the two men got work.

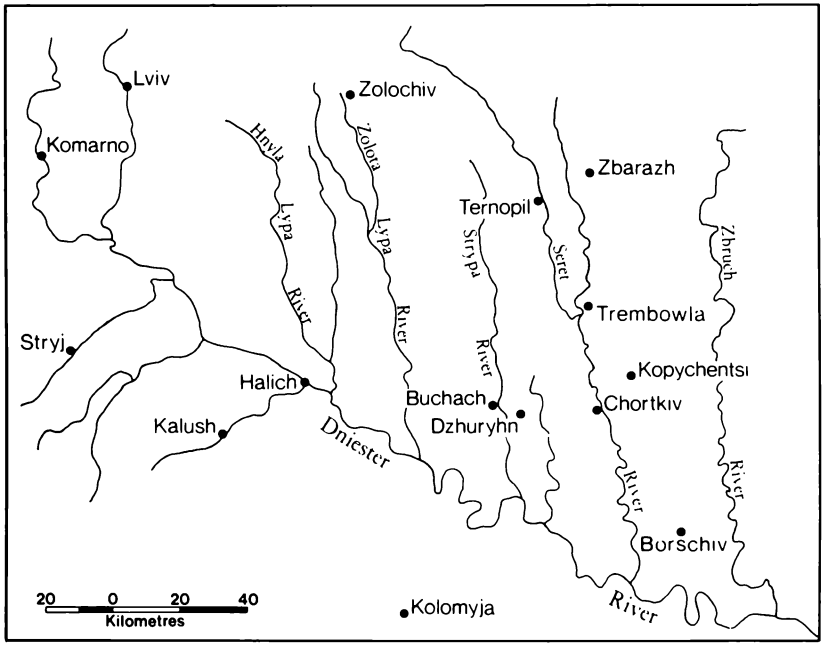
"We did get employment with the C.N.R., though we were not too pleased with it. They just started to pour the cement foundation for the building and all the concrete had to be wheeled with a wheelbarrow. Then the work day was 10-hour duration and not eight as now. This type of work bothered my uncle. For a man who had travelled for a month could put up with various inconveniences, this type of hard work was upsetting. We, however, continued working until the cold weather arrived, then quit and went home."

**It appears that Semko Leskiw had a mastery of some Portuguese.

Semko Leskiw did not go to Mink Creek to resume living with his wife. He had no resources to support two people so he went to cut cordwood, and he spent the whole winter in the bush.

As the autumn of 1909 arrived, Semko Leskiw had had enough of Canadian cold weather and hard work and wrote his son, Anton that as soon as he would earn money to pay for a return passage, he was returning to Jangada, and likely his wife Anna would come along.

When Semko Leskiw decided to return to Brazil, Philemon Leskiw developed a keen desire to go with him. He, too, however, had to earn enough for his passage and to have enough money to make a start in the new country.



Villages of Western Ukraine.

Chapter 15

Road Building in the West in 1909-1910

When spring of 1909 arrived, Philemon Leskiw walked to Dauphin to find work so he could earn enough money to pay his way to Brazil. The storekeeper, Anton Reznowsky helped him to contact a contractor, Charlie Walman, who was hiring a crew to build a new grade in Alberta. Walman asked him:

"Have you ever worked on a road-building project and have you the required experience for such work?"

"Yes, I have," was my reply. "I worked for three months for a contractor, Hubert Strevel, in 1903, and then the whole summer in 1904." Then I explained to him in detail the various jobs I was able to do.

"How much do you pay?"

"I pay $30.00 a month for the first three months, that includes board, and from August until freeze-up I will pay $35.00 a month. So you better be at the railway station tomorrow morning and we'll leave for Vegreville."

Philemon Leskiw in Vegreville, Alberta

When the men arrived in Vegreville, they had to find billets for the night. The next day Philemon Leskiw went to see the village and spotted a Ukrainian Co-operative store that was organized by Peter Zvarich. He thought that it was an exceptionally well organized business establishment.

At noon the next day the train arrived and brought their horses. When the horses were being unloaded each teamster selected his team. Then the wagons were loaded and the crew went south where they were to start work.

Work started and the foreman divided the group by sections - two teams and one man to a section. The ground was wet and the horses would get stuck. Philemon had an old team and his horses could not keep up with the heavy work so he was moved to a drier spot.

Before the gang left Vegreville more men were hired, they were newly arrived Ukrainian laborers who could not speak a word of English so Philemon Leskiw who had mastered English fairly well became their interpreter and letter writer for those who could not write.

Philemon Gets Sick

After a month of heavy work Philemon Leskiw got sick, and he and an Englishman who had the same kind of trouble were taken to the hospital at Vegreville where due to a serious case of constipation, he had to remain in the hospital for five weeks.

Since the Walman gang was moving farther south again, the foreman brought the two men back to the camp hoping that after a few days rest they would be able to resume work on the job south of Camrose. Philemon, however, was too weak to start and decided to return home. The foreman, suggested that he should take more time to recuperate. He could stay in the camp and not be charged for board. "He pleaded with me to take

another two weeks and then I would be well enough to start work." I, however, would not listen to good advice and quit.

When I left work, and with it a friendly gang, planning to return home, I didn't, but landed in Saskatoon. There I immediately signed up to join another gang on a new road past Kindersley, where now there is a hamlet of Flaxcombe. To reach it, we travelled by wagon from Zealandia.

It was an arduous trip; I often recalled my friendly contractor, Mr. Walman and his advice. Twenty of us who were newly hired arrived in the new camp and found the other men there to be all Englishmen, the majority of whom had recently arrived from England.

Among the laborers there were also some of our people. We got acquainted and began to talk. By my appearance they could see that I was far from well. One of them said to me: "What are you going to do here?" Even a well man at times finds the work too demanding. It is also difficult to satisfy the foreman.

My reply to his question was that I was not sure, but would try first to see how things turned out.

After supper the evening Philemon Leskiw arrived in the new camp, he was shown his set of mules and told that he would be assigned to work with a two-wheel large scraper. Philemon found the mules much larger than any he had worked with before.

When he got to his mules the next morning and started to harness them, he found he could barely lift the harness.

□ □ □

"After breakfast we went to work hauling dirt for the making of a road bed. On the start the operations seemed to go for me fairly well, but after a while I began to feel very tired and found it difficult to walk and was, therefore, holding up other workers. I could have eased the strain somewhat by riding on the big scraper, but I did not have the energy to jump up on the scraper and ride. I found myself in difficulties. Had only my legs been able to stand the strain, things wouldn't have been too bad. The foreman didn't say anything to me for he knew my condition. He was not really as miserable a man as others told me he was.

I managed to last the day. In the evening I told the foreman that my feet ached and that I was unable to work much. He told me to try again as maybe a night's rest would see me in better shape in the morning. If not, the senior foreman would assign me some easier task.

The next day even before I had an opportunity to start, I was transferred to work with small scrapers. This should have been easier work, but when one is not well, all work is difficult. All the same, it was easier for the other teamsters who were good enough to let me guide their team while they held my scraper to fill it.

I was fortunate to work under foreman Roy with whom I worked in 1904 for Strevel. Although I did not recognize him, he remembered me. However, when we renewed acquaintances, we became close friends. He often helped me - holding the scrapers while I took a short rest.

I struggled through it all for a whole week and by the second week I began to feel better and was regaining my strength. Work seemed easier.

By this time I was very familiar with the operations, and as the foreman was well disposed to me things brightened up."

Zealandia, Saskatchewan Mid-October 1909

"In the building of the road bed, we moved ahead fairly rapidly. After three and a half months we covered the distance from Flaxcombe, where we started, to the place where the village of Hana, Alberta is now located. There the frost began to present problems - the soil would be somewhat stiff in the morning. On October 14, we loaded all the equipment on the wagons and started out for Kindersley. When we returned, there was a start of a small new hamlet in the place where before there was only flat prairie; and there were no settlers in the area and neither were there any all the way to the present town of Rosetown. In travelling by train from Kindersley to Zealandia we could see that in places where there was complete void, here and there, appeared modest dwellings - small sod huts, or cabins built of lumber and at times an odd larger home could be seen.

When we came to Zealandia, we stopped for the night as our train did not go any farther, but was returning to Kindersley. To reach Saskatoon, we had, therefore, to transfer to another train. On reaching Zealandia, our laborers organized a "praznyk", a party, for themselves. First they went to the hotel for a good meal and then drinks began to flow. All got fairly happy and started to play cards, each one wanting to win some money from the other fellows. I watched this party and thought to myself: "good health has given them an opportunity to earn some money, yet they don't have the brains to save it."

That evening we waited at the station for the train and as it was time to get some rest, we all laid down one beside the other on the station waiting room floor. After a while the train did arrive. We boarded it and left for Saskatoon. Before leaving some men ate again and had several drinks.

While some men remained in Saskatoon, the majority of us left east for Winnipeg, but I got off in Dauphin, and arrived home the next day. By this time there was snow on the ground - winter had started."

1910

Though 1909 was a good year for the Canadian farmers and they harvested a bountiful crop, it was not a good year for Philemon Leskiw and all he had saved was $85.00 - not enough to leave for Brazil.

Philemon and his Uncle Semko spent the winter in the Duck Mountains bush cutting logs and cordwood that was hauled to Ethelbert. When Christmas arrived, he returned home. By Christmas Uncle Semko had decided to return to Brazil, but before he left he wanted to visit with some relatives and countrymen from the Zelena village who had settled north of Rossburn. They were Stefan Panas, Fedko Antoniuk, and Jasko Wzychowski, and another settler by the name of Shust. The easiest way to get there was to

travel to the southwest and cross the Riding Mountains.

In preparing for the trip, and the party was to consist of Philemon, Uncle Semko, and Aunt Anna and Iwan Westal and his wife Eva.

"One day early in the morning we started out and travelled toward Grandview (passing by Strevel siding, no doubt). We crossed the Indian Reservation* and then continued south:

It was impossible, however, to reach our Rossburn countrymen in one day, so we had to spend a night with some farmer along the way. The next day around ten o'clock in the morning, we reached the Steven Panas home.

Our visit was an exceptionally happy and pleasant one, for we had not seen each other since 1897. And this was 1910. After a four-day visit we made a sad and tearful parting. They all thanked us for not forgetting them and came - though the distance was considerable. Parting with Uncle Semko was the saddest, for during the years since their former parting, he had been as far away as Brazil, and now they were able to see him again, and as it turned out, to see Aunt Anna and him for the last time."

□ □ □

After returning from Rossburn Uncle Semko and Philemon went back to work cutting Duck Mountain timber.

During the spring he worked at Erwood and Hudson Bay Junction, but as the summer of 1910 was wet, Philemon did not make much money and had to abandon plans of leaving for Brazil. Things didn't turn out well for him: he even lost claim to the homestead he selected in the Lake Dauphin area.

That winter Semko Leskiw had his plans all made to return to Brazil and informed Philemon that he had saved $320.00. In his reminiscences Philemon Leskiw does not inform us where Semko Leskiw worked.

Semko Leskiw agreed with Philemon that he should abandon plans to go to South America, but instead he suggested that Philemon should find himself a nice girl and get married.

Getting Betrothed

"My parents agreed with the suggestion. Later that day, we came to a decision that come Sunday Uncle Semko and I would go to Ethelbert.

On Sunday after we had dinner we hitched the horses to the wagon and all four of us started for Ethelbert. The four of us were, mother, father, Uncle Semko and I.

Since there was considerable disagreement among us about our trip, they took me to a place where I had never been before. I did not know the girl and she had never seen me before. Only my Uncle knew her.

I was very uninterested in this trip, and I encouraged myself with the thought that our trip to the place where we were going would end in failure. I believed that since we were not acquainted there could be no agreement of marriage.

*Valley River Indian Reserve.

We arrived at Uncle Demko Wetsall's place when it was getting dark. After we came into the house we chatted for a while and then left. We walked all the way to the farm Uncle Semko was leading us.

Soon we arrived at a new farmstead of Hryts Chymboryk. We were asked into the house, all got acquainted and started to talk about various matters, and then came to the subject of our visit.

The discussions did not take long: Justyna gave her word of agreement. This surprised and startled me. But I was told not to reject such a sympathetic agreement, and to accept it with equanimity and agreeably.

This I did recalling that I rejected the advice given me by contractor Walman and as a consequence suffered much. This case was somewhat different. It was not an advice given by a stranger, but of relatives.

After making wedding arrangements, we left for home. After two weeks our marriage and the wedding party took place. This terminated my plans of going to Brazil and I told myself that it was the will of the Lord that I remain in Canada."

The Leskiw Group

Back row, L-R: William Chymboryk, Justyna's brother; n.n., Michael Leskiw, Philemon's father.

Middle row, L-R: Justyna Leskiw, (Chymboryk) Mrs. Philemon; Ksenka Leskiw, Philemon Leskiw and Christina.

Ethelbert, Man., c. 1911-12, shortly after Philemon and Justyna (nee Chymboryk) were married. (E. Polson Coll.)

Chapter 16

Excerpts of Reports in Ukrainian Press From the Dauphin Area 1913

"The Canadian Farmer" 1913:

With the appearance of the "Canadian Ukrainian" as organ of the Ukrainian Catholic church, and in 1910, the publication of "Ukrainian Voice" there was a decline in the content of the "Canadian Farmer", and also a significant number of changes in the number of letters to the editor as compared with its 1908 issues that carried many reports about organization of schools and community centres. In 1913 more space was devoted to church problems. It may be noted that the disagreements about religion and organization of churches debilitated community progress to a great degree, and made community life, once vibrant, less happy. However, similar problems over church matters also existed among the early Icelandic and Mennonite settlers. They, however, had fewer intrusions from people of other ethnic extractions.

The front page of January 12 issue, carries a picture of Bishop Nicetas Budka and a report about his enthronement in the St. Nicholas Church as Bishop of the Ukrainian Catholics in Canada.

Ethelbert, January 25: An unsigned report appeared in the paper in which the writer chastises the "Ranok" for its attack on Bishop Budka. The writer calls the "Ranok" a rag.

Sifton, Man.: Wasyl Blandiak wrote that the people of Sifton area were elated that they had their own Bishop.

Ashville, Man.: A parishioner wrote to say that Rev. Kinash who arrived from the Old Country and established residence in Ethelbert was also serving the Ashville area.

Garland, Man.: A farmer signing his name as "Polityka" wrote in defence of the newspaper, "Canadian Ruthenian" and against the statements in the "Ranok" that the paper belonged to Arch. Langevin.

A letter from the Halicz District, March 4, 1913: In a letter from the Halicz district a ratepayer objected to D. Dutchyshyn's criticism of Bishop Budka in the "Ranok".

Ethelbert, Man.: A correspondent from Ethelbert objected to the article in the "Ranok" which chided the electors of Ethelbert area for electing only people of Ukrainian extraction to municipal and school board; and thus eliminating all former officials who were of Anglo-Saxon or Jewish extraction. The correspondent justifies this action as some of the former officials were taking advantage of the electors and ratepayers. One secretary-treasurer of a rural school, it was claimed, charged $2.00 for every load of potatoes he hauled to town and considered such trips expenses connected with school business.

Donations to the Bishop's Fund were reported: Roblin, Man.: Nykola Dzumaga. Glenella, Man.: Stefan Zdan, F. Hymovich, F. Losevech, Senyk, Kuzyk, Jurko Iwandziuk, and Jakim Kobylansky. Winnipegosis: Wasyl Lytwyn, Yurko Syrnyk, Baz Smerechansky, Iwan Koman and Nykola Nazaryk.

The "Canadian Farmer" lists the address of the new Bishop: Rt. Rev. Bishop Necitas Budka, 511 Dominion Street, Winnipeg.

Sifton, Man.: The clergyman of the Orthodox Church, in communion with the Russian Mission is criticized for his Russophile tendencies.

"Ukrainian Voice", 1913:

Dauphin, Man.: Peter Cowtun complained that of 40 people contacted to attend a meeting to organize a cemetery in Dauphin, only 11 persons turned out.

Teacher M. Mihaychuk of Ethelbert wrote to complain about the criticism in the "Canadian Farmer" about his activities in the local Amateur Club.

Feb. 1913: Secretary, Joseph Procyshyn of Taras School #1256 "located on a good road" advertised for a teacher. Salary $55.00 a month.

Roblin, Man.: N. Kapiyj wrote about the advantages of the Grain Growers Elevator.

Mountain Stream, S.D., P.O. Dauphin, Man.: Report about a play staged in Lemberg school by three neighboring schools. The name of the play, "No. 7: Do Not Steal", (Seme ne Krady). The following persons were actors: A. Malyniuk, T. Koshowksy, Iwan Sametz, A. Leskiw, and Pauline Leskiw. The total collection of $12.25 was sent to "Ridna Shkola" by teacher Olga Luchkovich (later Mrs. J.W. Arsenych). O. Klymkiw the third teacher wrote the report.

A resident reported that Rev. M. Kinash was providing good leadership in the district he serves.

Picture of Orest Zerebko, one-time teacher of Sifton area, and the first Ukrainian to obtain a B.A. degree from the University of Manitoba.

A meeting and a concert was held at Sifton at which C.S. Prodan played the bandura. W. Zaporzan who attended, writes to object to the criticisms directed against Rev. M. Kinash.

Garland, Man., June 1913: A Shevchenko concert was held in the Garland school. Those taking part were J. Horoch, Iwan Hykawy, F. Dubovets, Anna Chuj, P. Ewach, M. Holobitsky, M. Schur, Martha Slipetz, Maria Dudar, Anna Pankiw and Iwan Petechaty. Teachers D. Kushniryk of Garland school and J. Hawryluk of Gonta organized the concert.

A report from Dauphin tells about a joint concert held by three school districts, Mountain Stream, Lemberg, and Kosiw. The teachers in these schools were Anthony Maliniuk, A. Klymkiw, and Olha Luchkovich. Anthony Maliniuk spoke about the value of Education and the influence of the school on the community.

It was reported in the paper that N.V. Bachynsky was in charge of collecting funds to assist the ill Ukrainian writer, Michael Pawlyk.

In the No. 37 issue there is a news item reporting the appearance of a new newspaper, in Ukrainian language published by the Conservative Party. It was called "Canada". One of the editors of this paper was N.V. Bachynsky.

Sifton, Man.: A Roman Catholic clergyman, Rev. Ag. Sabourin announced that a residential school for girls was organized. It had a limited capacity; only 20 pupils, and the charge would be $10.00 a month.

Iwan Rybka came to Canada from Brazil to ascertain conditions of life and the possibility of large group resettlement of Ukrainians. He reported that in Brazil people had two harvests a year to Canada's one. It was much warmer there and that he had established residence in Prudentopolis in the Province of Parana. The trip from Winnipeg to New York cost $35.00 and from New York to Rio de Janairo $45.00.

Taras school No. 1256 was advertising for a teacher; Annual salary $600. Joseph Procyshyn, secretary.

In the September issue, Secretary S. Nowosad, of Roblin area advertised for a teacher for Gleneden school. Salary $65.00 a month.

A new section was started in the paper, a children's corner, later to be known as Letters to Grandfather Naum. This section became very popular.

Ukraina, Man., 10 Dec. 1913: Wasyl Kostyshyn, Gr. 111 wrote a letter to the

children's section stating that they had a half foot of snow, and that he attends school during the winter months only. That they lived six miles from the Post Office. "When we arrived here all there was bushes, bushes and more bushes and woods - one could not see the sky; and that's what our life was, "nasha beda".

Letter from Ashville: A man arrived from Saskatchewan to organize a general store on behalf of The Toilers Corporation Ltd., of Saskatoon. Each member wrote Peter Mymko, bought a share for $25.00. The agent disappeared and so did all the money.

Skala School, Sifton, Man.: Michalina, Gr. 11 writes about the trees that have been planted to beautify the grounds, and Nastya Skoroda, Gr. 11 says that they have a good teacher. A Zoria G. 11 pupil, Ilko Iwasiuk, stated that he was making good progress learning English and Ukrainian.

The office of the Ukrainian Catholic Bishop Ortynsky in the United States recommended the following newspapers for the readers: "America" and the "Immigrant" ($2.50), both published in the United States, and the "Missionary" published in Prudentopolis, Brazil.

A meeting was held in the Garland school with Rev. Kinash presiding. The teacher W. Mihaychuk spoke about the value of education; Mr. Slipetz, another teacher, spoke about the value of a good organization in the district; and Mr. J. Hawryliuk about the evil of alcohol and encouraged those present to prevent the bad practice of drinking being established in the community.

Dr. Semen Demedchuk, from Western Ukraine visited the settlers to collect funds for the maintenance of Ridna Shkola in the Old Country. Those present in the Ethelbert Community Hall donated $83.00. In Sifton as reported by C.S. Prodan the collection amounted to $40.00. Those contributing were the local miller, F. Farion $20.; C.S. Prodan, $5.00; Yrij Wasiuk, Iwan Hrushowy, Paraska Malkowich (teacher) $2.00 each and others lesser amounts.

(In St. Julian, Saskatchewan where farming conditions were more favorable, the Ukrainian settlers contributed $283.00.)

By 1912-13 there was yet another paper published in Ukrainian in Manitoba. It was the "Robochyj Narod" which was started by M.I. Stechishen after his return to Canada from California and B.C. This paper was radical in outlook with strict social-democratic leanings. By 1913 it was controlled by activists John Naviziwsky (Navis) and W.N. Kolisnyk. They were alternatively acting as editor and manager of the paper. Much later these two* took active part in Winnipeg politics and served as communist members on the City Council. There were no reports from the Dauphin area in this paper. Evidently, the people there were too preoccupied with the building of churches, schools and community centres. Socialism, it appears, had no influence there and did not interest them. "Robochyj Narod" had its main influence in the Canadian mining and industrial centres and also in places like East Selkirk, Transcona, and the Interlake area of Manitoba. In the initial stages it enjoyed fairly wide readership: Subscription, $2.00. The only connection the paper had with the area was that a radical Matthew Popowich taught school close to Winnipegosis.

*Members of the Labour Temple on Prichard Ave., in Winnipeg.

"Canadian Ukrainian", 1913

The "Canadian Ukrainian" weekly paper was organized to serve the Ukrainian Catholics in Canada.

Ashville, Man. 12 December 1912: A farmer writes about a sad case of a Ukrainian farmer who brought a load of grain to town and was unloading it into a grain car when a freight train arrived in the hamlet. The farmer knowing that his horses were rather nervous, jumped from the car on the load to prevent a runaway, but fell under the sleigh and was badly hurt. He was taken to the Dauphin hospital, but his leg was so badly damaged that it was totally useless.

Garland, Man. 18 January 1913: A local resident wrote to the "Canadian Ruthenian" to refute the criticism of a Mr. Politika that the paper was subsidized by Archbishop Langeven of St. Boniface reminding the correspondent that the "Canadian Farmer" was owned by a Mr. Ross who published it for the Liberal Party (and J.W. Dafoe).

Wasyl Blendiuk of Sifton wrote a longer article to state that people were happy to have their own Ukrainian Bishop in the person of Rt. Rev. Necitas Budka; now the people have no need to depend on the Presbyterian supported clergy of the Seraphim group, or the confused adherents of the Russian Orthodox group that depended on the Moscovite clergy. These people must remember that the fine words of the non-Ukrainians are aptly described by the Ukrainian proverb: It's a warm coat, but not made for me or (The warm coat someone else is wearing will not keep me warm). The paper reminds the people that in an 1897 election in the Province of Bukovina, a Ukrainian, Peter Staciuk, who objected that the non electors were brought to vote was bayonetted by a Polish gendarme. He died on the spot.

P.P. Plesh of Ashville informed the editor that the people in his district were delighted with the appointment of Rev. Kinash to serve in their area. He was a Ukrainian Catholic clergyman who established residence in Ethelbert.

The editorial in the paper is disenchanted with the stand taken by Dr. Hunter against bilingual schools.

Ethelbert, Man., Feb. 15, 1913: A Public meeting was held in Ethelbert with some 300 in attendance. The main speaker was the new clergyman, Rev. M. Kinash. He spoke against the attempts to abolish the bilingual system. Others speaking at this meeting were teachers, C.S. Prodan, Manolyj Mihaychuk, O. Hykawy, Mr. Slipetz, Mr. W. Zaporzan, the local farmer Horodelsky and other citizens.

Mr. Dutchishen from the Halicz district was criticized for supporting the work of Rev. (Bishop) John Bodrug and his support by the Presbyterian missionaries, stating - that Bodrug had a contract with the church to receive $150. retirement pension.

The "Canadian Ruthenian", a precursor of the "Canadian Ukrainian" during its early years of publication and organ of the Ukrainian Catholic church devoted full space to news items and letters to the editor dealing with church matters and strife but did not seem to carry many items dealing with social and economic development of the Ukrainian settlers. It is regrettable, too, that it did not list the parishes served by Rev. Kinash from Ethelbert.

Chapter 17

Sad Events Among the Homesteaders

Misfortune and Sadness

Few pioneer settlements escaped serious misfortune. As a consequence suffering in many cases was great. There were accidents, and medical attention was hard to get. Nature often was not kind: frost, flooding, fires, and severe storms caused havoc and destruction. The Ukrainian settlers north of Dauphin bore a great share of distress and destruction. One of the early catastrophes to visit the colonists was the fire that went through the settlement. This is an account of the damages suffered by the "Zelena settlers."

Fourth year: Misfortune Visits the Settlement

> As the fourth year approached economically better and happier days appeared on the horizon. Settlers cleared more land and increased the acreage under cultivation. The farmers mowed considerable amount of hay, raked it and stacked it in haycocks. Those who had wagons hauled their hay into the farmyard and stacked it there, others left it in haycocks to be hauled during the winter with their sleighs.
>
> That summer there was little rain and as autumn approached the meadows, bushes and the woods were exceptionally dry. Then one day misfortune paid us a visit - fire approached our community from two directions: from the west and from the south. In a day all the area west of Sifton was on fire. This wasn't the ordinary prairie fire, which advances at a slow pace moving close to the ground; it was a fire that moved along with great ferocity, with the flames leaping from bluff to bluff, and when it reached the wooded areas the flames leaped twenty and thirty feet high consuming everything in their path.
>
> In another day the smoke occluded the sun and the flames continued to advance searing everything to the ground and burning the hay that was left uncut in the meadows.

By this time the homesteaders had several head of cattle and were left to face the winter without adequate forage for their stock. That fall they had to try to find unburned grass and reeds in the swamps and cut this as a substitute, but over-ripe grass loses its nutritive value and as a consequence some farmers lost some of their cattle.

Leskiw records in his reminiscences that there was a heavy loss of wild animals; elk and deer in escaping the fire tried to seek any shelter they could find. One elk ran into a stable where a woman was milking a cow and remained there until she led the cows out of the stable. Philemon Leskiw also recounts the large loss of rabbits that could not escape. Those that did were left without grass or food:

> A week after the fire we were driving to Dauphin along the Indian trail, and when we were about five miles south of Sifton, on either side of the trail we could see huge white patches on the black burned-out meadows. These were rabbits. They "banded" together and looked not unlike a flock of sheep. (By this time they had turned white in preparation for the winter.) It was unfortunate that we did not have a camera for a picture of these white rabbits would have been a genuine rarity. (It was fortunate that the changing of the wind direction helped to bring the fire to an end.)

This fire of 1899 not only caused serious destruction of buildings, hay and grain among the Ukrainian settlers, but also caused damage among many of the Anglo-Saxon farmers to the southwest. They consequently, applied for governmental assistance. But in the case of adversity, they only thought of themselves: their selfishness went so far that they were of the opinion that the Ukrainian settlers were not entitled to similar treatment. Nevertheless, there were men in the Government that would not hear of such discrimination. A letter written by J. Smart indicates that there were men in the Government who had compassion and knew what fair play was. The Deputy Minister of the Interior responded as follows:

> . . . In reply I beg to say that I am quite amazed at the statement which you attribute to the Minister of Agriculture and Immigration in Winnipeg and from which it appears that he would undertake to distribute relief among a certain class of settlers in the country and deliberately ignore another class, saying that the "Ukrainians" are "wards" of the Government. I may say that the "Ukrainians are wards" of no Government and I think that statistics will show that the settlements of "Ukrainians in the North-West Territories" contain men of different spirit from what is generally expected of persons who are wards of a Government. They are an independent, hard-working, law-abiding people, and if the Government of the Province undertakes to relieve any distress from destructive fires or otherwise, it seems to me that they cannot fairly discriminate against any particular class of the community.

The bush country settled by the Ukrainians had certain advantages: it provided fuel, building material, and also a source of revenue for the settler could sell cordwood and thus provide his family with food and clothing. On the other hand, during initial years of settlement it isolated the settlers. Women left alone and their homesteads had to bear loneliness along with the hardships and also to be concerned and mindful that their children could easily be lost in the bush. The children, however, adjusted well to living on a bush farm. Settlers living close to the mountains also feared that the bears could wander into their farmsteads. That was one period in the life of the early settler when the faithful watch-dog was specially loved and respected.

In addition to the isolation there were few roads and trails. Only those living closer to the Ethelbert ridge or an old Indian trail, found it easier to visit their neighbors or to walk out to the nearest hamlet or "store". True, the Indians did pass periodically along some trails and the ridge; the settlers shared what they could with them and offered them bread and milk. The settlers, however, had no fear of the Indians.

One family that lived closer to a trail and the ridge was the family of Julian Charowski of Garland. It was, consequently, easier for them to get out to the shopping centre; it was also easier for their friends and relatives to visit them.

It was Ukrainian Easter Sunday in 1903 and the Charowski's had a visit from their relatives. The older people being involved in avid discussions about

*L.S. May 28, 1900 by *J. Smart*, D.P.M. to D.J. McMillan, Neepawa, Man.

family matters and pioneer life did not realize that the Charowski little girl, Mary, was missing. All became panic-stricken and all searched high and low, but could not find her. The neighbors were alerted and the police were notified, but they could not find her.

The family, though saddened by the loss of the child, did not give up hope; and as the years passed by, did not forget.

Sadness Visits the Leskiw Family

The number of homes where sadness and distress visited the pioneer families must have been quite a few. These sad events were a part of the lives of the homesteaders. We, therefore, shall record a few more to show that these sad events added to the frustrations of the early settlers. Another family that suffered sadness was the Leskiws. Philemon Leskiw recorded the following about his brother, Hryts:

> . . . My eight-year-old brother, Hryts, fell ill. We did not know the nature of his illness and there was no one to tell us. There was no doctor nearby, we had to go to Dauphin. My mother looked after him the best she knew how, believing that after he rested for a while he may become well again as this often happens with children.
>
> Such was not to be our Hryts' lot; the rest did not seem to help him. After a week's time his life ended and his eyes closed forever. The end to all his hopes, thoughts and actions came. It was necessary to prepare for the funeral, but the question was: - how, where and who was to do it? How was one able to get a priest on time? There was no cantor either. There were no men in the neighborhood as most had gone away to work. All that was left were women and a few older men like my grandfather.
>
> The time arrived for us to leave for the cemetery. My father said to me, "Philemon, take a prayer book and maybe you will be able to find something appropriate in it to read at a funeral, for you see there is no one else to do it." I did find some short prayers and psalms. They started to carry out the coffin and I began to read, but my reading was not audible and I could not read from the prayer book as I was overcome with grief, the tears filled my eyes and sorrow crushed me: I had the most difficult assignment.
>
> Eventually, we started for the cemetery which was farther than two miles east of us. It was marked with a huge wooden cross. We lowered the coffin of our young Hryts. He was one of the early ones to be buried in that cemetery - in a cemetery surrounded by bush and waste land. We each threw a bit of soil on his coffin as a final parting and started to fill the grave. After marking a neat mound, we all knelt in prayer and then started for home in sorrow and tears.
>
> For a long time we used to speak about him for he was a very quiet boy. He used to pass his free childhood hours by carving and making objects out of wood, his tiny fingers, therefore, often cut. That summer he made a little wagon which he modelled on our large wagon. That wagon was so skilfully finished that it had all the measurements proportionally correct for the height of the front and rear wheels, the spokes, hubs, and even the width of the wagon.[1]

Not having the right to have firearms in their homes in the Old Country, the Ukrainian men often left their guns loaded and on the ready. This led to many tragic accidents. In 1913, Stephen Warwaruk of the Volga District near Winnipegosis informed the "Ukrainian Voice" about a tragic accident that occurred in his district. Evidently when the parents of one of the homes in the settlement went to a funeral leaving the children alone at home, the

children began playing with the gun. Not knowing that it was loaded, one of them fired the gun hitting a four-year-old child in the head. The child died instantly.[2]

Reported in the "Canadian Ukrainian"[3] from the district of Volga was another sad event: A child came running to his neighbors during a heavy rain storm to call for help for his mother fell and he could not get her up. When the neighbors arrived they were able to pull the mother out of the burning house, but she soon died; the house could not be saved either. It evidently was struck by lightning and burned to the ground.

Tabaka Boy Lost His Fingers

Growing children require constant supervision, too. It appears that boys were splitting wood when one of them dared the other to chop off his fingers - figuring, it seems, that he would be able to pull his hand back in time; but he didn't, and lost half of each finger on the block.

The disappearance of little Mary Charowski finally appeared to be solved thirty years later. "The Dauphin Herald and Press" carried a lengthy report of events that followed.

In about 1907 little Ann Tobinski was crushed under the wagon wheels. Her parents were on their way to Ethelbert with a team of horses and somehow the child fell under the wagon.

Thirty-Year-Old Mystery of Disappearance Terminated at Pine River Last Week

A mystery of thirty years has at last been unravelled. The search for Mary, the second daughter of Mr. and Mrs. Julian Charowski of Pine River which has been carried on since 1903, was brought to an end last week when she was finally restored to her parents. Stolen by Indians when a mere child of four and one half years, Mary, now Mrs. James Knudson, lived in ignorance of her parentage, until a very recent date.

It was Easter Sunday, 1903, when Mary, a pretty little child disappeared. There was company at the home and the Uncle had taken the children out for a walk. After returning home, apparently Mary who was inclined to play in solitude had wandered off by herself, to hunt for spring flowers. When it was discovered that she was not home an intense search began for her. It was now nearing sundown but all of the neighbors for miles around came forth to aid in the quest. The search kept up for three days but to no avail. The only trace that could be found of little Mary was a spot where presumably she had sat down on a log to eat her colored Easter egg, as the egg shells were found there. Little did she know as she tripped down that trail through the woods that she would not return for thirty years. The searchers came across a place where Indians had camped and it appeared to be vacated about the time of the little girl's disappearance. It was later learned that a party of Indians had with them a little white girl, but although pursuit followed no clue could be found of Mary's whereabouts.

Year after year inquiries were made and the parents never gave up hope of finding their little daughter. The father travelled to different Indian reserves in

[1]Philemon Leskiw
[2]Ukrainian Voice, April 12, 1913.
[3]Canadian Ukrainian, 1913.

a fruitless quest for his child. Rewards of large sums were offered for any clue or information. About fifteen years ago a white girl, who would be about the same age as Mary was reported to have been seen with a party of Indians near Glenella, Man. Mr. Charowski immediately went there and hired ten men to aid him in finding the Indians. The whole countryside was scoured for days, but no trace could be found of them.

Last winter enquiries were made to Professor Garan, well known radio broadcaster. He said "your daughter is still living. Keep up the search and you will find her." Gaspard Richards, an Indian of Pulp River, Man. reserve undertook to assist in finding her. During his travels he never forgot to make investigations that would help in disclosing her whereabouts. He wrote to a friend of his at Crooked Lake, Sask. reserve, who stated that some years ago four white girls who were brought up by Indians attended the Roman Catholic Mission. Mr. Richard then wrote to Father Courtier who was priest at the Mission at that time, for further information. Father Courtier who is now deceased made every effort to locate the girls and finally terminated the hunt finding Mrs. Knutson at Harve, Mont. He put her in touch with Mr. and Mrs. Charowski and after corresponding with her sisters and exchanging photographs it became obvious that the lost was found.

Mrs. Knutson's sister, Mrs. Beryk with her husband Rev. Anton Beryk, of Menzies, Man., motored to Harve, Mont., last week and returned with her and her Norwegian half-breed husband and five children. It was a strange but joyful meeting when the daughter met her parents in speechless embrace. Although able to speak four languages, Saulteau, Cree, French and English quite fluently she is not able to converse with her parents who speak only Ukrainian. This is her first recollection of association with Ukrainian people. "I can speak with my brothers and sisters in English," stated Mrs. Knutson, "but it is my mother whom I long to talk to."

Mrs. Knutson's earliest recollections are of living with an Indian couple Chief Napapineau (Night-bird) and his family. They travelled from reserve to reserve and from camp to camp, living the outdoor Indian life. She was told that she had been adopted from a Winnipeg Orphanage in 1901 at the age of five months. Chief Nepapineau of the Saulteau tribe, who passed away about fifteen years ago, was highly respected by all Indians and others who knew him. The chief and his wife, who is also deceased, treated Mary with utmost care, as one of their own children and she knew nothing but kindness from them. Mrs. Knutson speaks very highly of the Indians and cherishes the memories of her life among them.

At the age of seven years she was placed in the Roman Catholic Mission at Crooked Lake, Sask. There she was educated for eight years, although her holidays were always spent with her foster parents.

Twelve years ago she married James Knudson of Willow City, N.D. They resided at Grenfell, Sask., until last September when they moved to Harve, Mont. The trip was made by wagon camping nineteen nights en route. Mr. and Mrs. Knudson are the proud parents of five pretty daughters, Lillian, Margaret, Reta, Gloria and Laura.

It has not been positively proven that Mrs. Knudson is actually the daughter of Mr. and Mrs. Charowski, but various facts made her identity almost a certainty. She bears striking likeness in features to her mother and one of her sisters. The name Mary is also identical. She bears a scar on the head which doctors ascertain was made by a saw. This is one of the strongest points in the identification as the missing Mary was injured by a saw which her older sister Lily had accidentally knocked down hitting her on the head, leaving a bad mark.

When the little girl was lost she wore earrings having had her ears pierced. Mrs. Knudson now has faint marks of where her ears had been pierced. Another thing of interest is that the Charowski family is subject to sties on their eyes, and Mrs. Knudson also suffers occasionally with this affliction. A blood test was made by Dr. Dicks of Dauphin to ascertain whether the mother and daughter were of the same blood.

Mr. Charowski is quite convinced that he has found his long lost daughter, but Mrs. Charowski is rather reluctant in accepting her as she cannot realize that time and environment would change her daughter so much. Her language, religion and customs all differ from her parents. Besides her parents to welcome her home Mrs. Knudson has four sisters, Mrs. M. Toporowski, Pine River; Mrs. A. Beryk, Menzies, Man.; Mrs. J. Serwa, Camperville, Man., and Johanna at home, and three brothers, Tony Charowski, merchant at Pine River and Albert and Fabian at home.[4]

The Sad Case of Fevonia Leskiw

Philemon Leskiw writes:

(After leaving her mother and sister in the Sifton area, Fevonia started to work for a farmer).

. . . Fevonia worked for about a year and then married and continued to live where she worked. Then about two years later she and her husband left Makinak and moved to Ontario. From that day on nobody . . . heard from her or about her - and no one has been able to trace her whereabouts.[5]

Whether Fevonia wanted to cut herself from her family or her husband forbade her to communicate, is not known. However, it is sad to think that she did not have a chance to see her father who came from Brazil and lived in Canada for seven years. Neither did she see her mother before Anna Leskiw left for Brazil to live there permanently. If it was the decree of her husband that she terminate her communication with her family, it was a cruel deed.

An Accident in the Styba Home

In 1915 Father decided to go north to Kelly's lumber mill to purchase some lumber with which to build a house . . . the rooms were fairly large. They consisted of a large living room, bedroom and a lean-to kitchen on the ground floor. There were two bedrooms upstairs. The upstairs was complemented with a verandah.

While we were constructing the ceiling, Walter accidentally slipped and fell to the cellar below. He died four days later. Poor boy was only five years old. We didn't quite complete the house when father died at forty-eight years of age. He had been a very hard worker. Three months later grandmother died.[6]

[4]This report was kindly provided by Mary Hobbs (Mrs. P.S.) nee Toporowsky of Dauphin. (Copy Retyped for Clarification) - Page Four, August 17, 1933, The Dauphin Herald & Press.
[5]P. Leskiw
[6]Ethel Styba, Op.cit.

The Nicholas Hryhorczuk Accident

This was a case of carrying a loaded shotgun. Nicholas Hryhorczuk reported that he and his friend Dzaman were hunting and stopped to rest in a bush opposite the Kolomyja school. Nicholas was holding the gun in his left hand. The gun slipped through his wet woolen glove and the trigger struck the trunk of a fallen tree. The gun discharged and the shot shattered his left arm just below the elbow. He was rushed to the doctor in Gilbert Plains — a twelve mile trip by a yoke of oxen. Since the doctor at Gilbert Plains could do little for him except dress the wound, he was taken to Dauphin by train where the doctor amputated his arm below the elbow. Inspite the handicap, the fifteen-year-old immigrant lad adjusted to life, got married and moved to Ethelbert where he became a collector for an implement company and then went into hardware business later being elected M.L.A. for Ethelbert. He made a fine contribution to his people and the constituency as a whole.*

"This is my land": Nicholas A. Hryhorczuk pointing in the direction of his father's and his homestead and Kolomyja school, Oct. 9, 1974. (M. Ewanchuk Coll.)

*For further information read "The Duck Mountain Pioneer" in *Pioneer Profiles* pp. 23f.

Chapter 18

From Sifton, Manitoba to Jangada, Brazil

In Philemon Leskiw's reminiscences we do not find any mention about a wedding, and do not know who the clergyman was, or whether it was a traditional Ukrainian wedding. We know that he got betrothed in a rather "cold manner". It was a betrothal that was rather well engineered by Philemon's Uncle Semko and his mother. The first thing we know is that he was married and he brought his bride to his parent's home.

On a Sunday a few days after Philemon and his bride arrived home, they had visitors: Nykola Herman and his wife Melania, Uncle Semko and Aunt Anna arrived. The Leskiws were on their way to Jangada,* Brazil, and came to stay for a couple of days at Michael Leskiw's home before they would board the train in the village of Sifton and start a long journey to South America. That Sunday before the Hermans left for their farm at Mineral Creek was the last day that Aunt Anna would be with her daughter.

> Melania bid a distressingly sad farewell to her Mother: They kept on kissing and hugging each other and bemoaning the fact that they would never see each other again.

* * *

Tuesday afternoon we had breakfast and until dinner passed the time in a holiday mood talking about many things and mainly about what the future held in store for all of us, stressing that that was one aspect of life that one was unable to foresee.

Topsey our dog stayed in the house all the while and did not seem to want to go out, and it was impossible to chase him out, and that was not in keeping with his usual behaviour.

Then Uncle Semko said to my father: "Well, Brother Michael, and what are we going to do about the cymbalons? Tell me how much do you want for them?

"If you want the cymbalons," my Father replied, "take them and don't ask me about their value or how much I want for them. What kind of a brother would I be if I did not give you these cymbalons I brought with me from Zelena? I am giving them to you as a gift so that you would be able to recall our native village and remember me here in Sifton. And what is more you are entitled to receive more from me than the value of the instrument. Every time you came to our place you never wasted any time but helped us with work that had to be done."

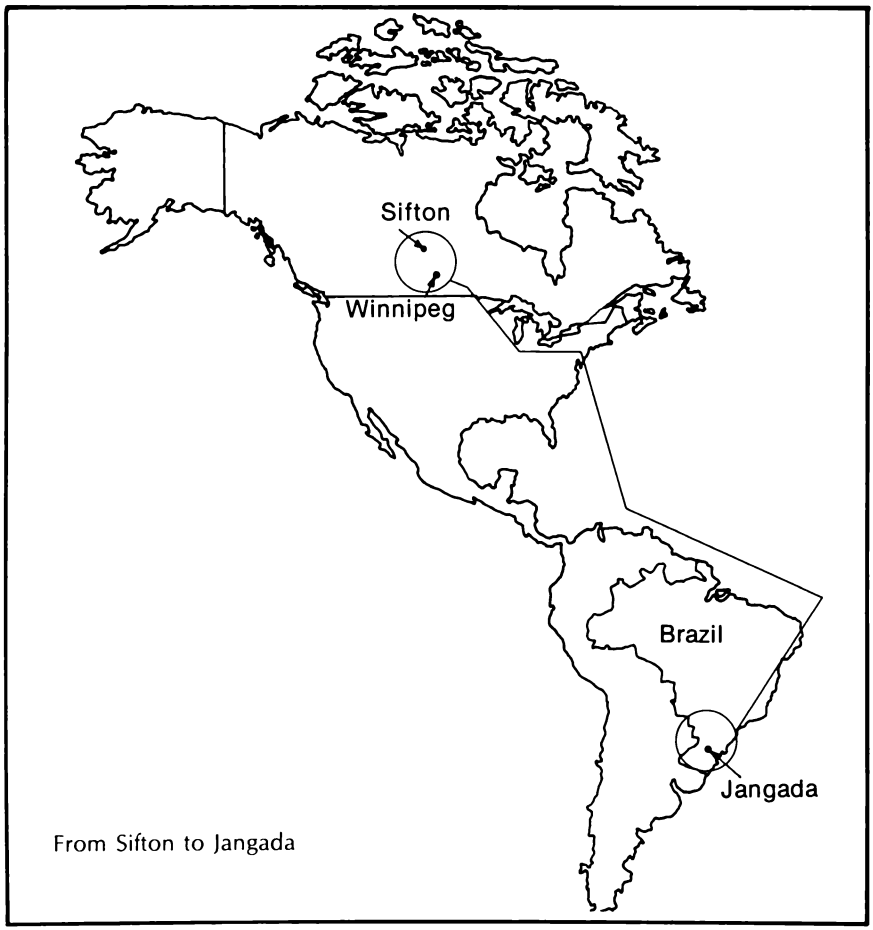
"Forget about any help I gave you. You know I would not be anxious to take the cymbalons with me, but there in our Jangada there is no one who knows how to make them, though there is plenty of good material available for the making of cymbalons. If I were not to bring them from Canada, my son Anton would never forgive me."

*Jangadaisee Appendix III

"Brother you take them along so that you will not be lonesome during the long trip to South America. All the material required for the making of cymbalons I have in readiness, and I shall be able to make new ones in two weeks time."

As time was approaching for us to leave for the station, we started to express our best wishes for their good health and good fortune. My grandfather was very sad and very agitated having to face separation from his son for the second time in life. He stood up and addressing all of us said: 'Recently we were all together at a very happy event - a wedding; and today we are together but it is a sad day. It would be better if you were putting me in the grave where my permanent resting place would be rather than having me, an aged father, face this permanent separation from my son . . .' He spoke with emotion as the tears rolled down his cheeks. He placed his hands on their heads and gave them his blessings.

The time arrived that we had to leave to catch the train. I went and hitched the horses to the wagon and drove closer to the house. My uncle came



From Sifton to Jangada

out carrying his cymbalons followed by Aunt Anna. They got into the wagon first and sat in the back seat, my uncle held his carefully wrapped cymbalons on his knees. Mother and Dad got in next and sat in the front seat. Then my wife came along and we sat at the back. We started to drive away and I noticed my grandfather standing all alone on the back steps. He stood motionless and didn't even wave to us. Both my uncle and aunt sat rather stiffly and didn't even turn around once.

We arrived in Sifton, tethered the horses and started to carry the baggage of our departing dear ones to the train.

In about ten minutes time the train arrived. My uncle and aunt went into the car and sat on the platform side and we watched them in silence. Soon the train started and in a short while disappeared from view on its way to Dauphin.

A few days after the sad parting life resumed its normal tempo, but we often tried to figure out where they would be.

My aunt felt the parting very keenly. She was leaving her two daughters and many relatives; in Canada she had experienced good and bad times and now was leaving for a new country again. Uncle Semko, on the other hand, was going home to his "hacienda" and his son, Anton.

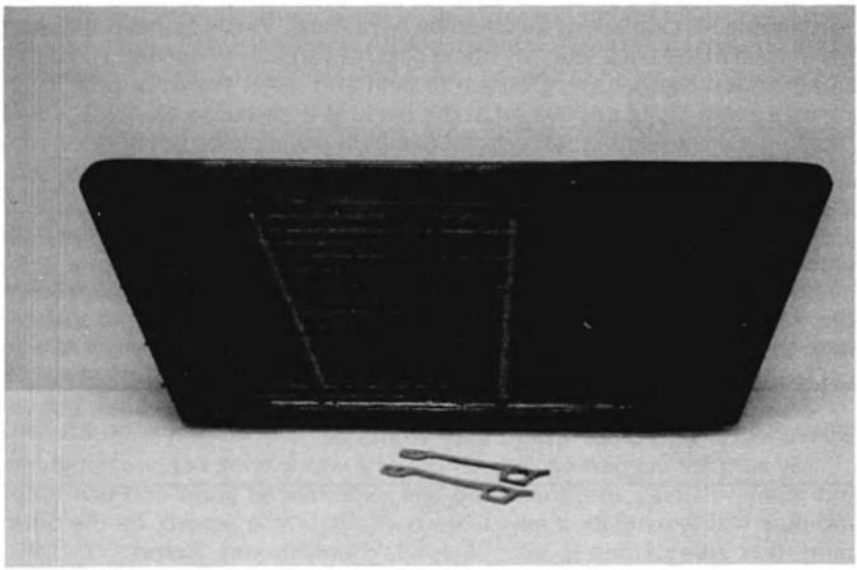
About three months after they left we received a letter from Jangada, Brazil. They wrote:

> 'Our trip seemed to take less time - it seemed that Jangada was closer than I experienced the distance when I came here first. It appears that this was due to the fact that before I made the trip alone, and this time I had Anna with me. What was more: I was less sad as I was able to play my cymbalons often. My fellow travellers were interested in my music and seemed to enjoy listening to it. They often came around, examined our traditional instrument and asked me questions."

This was the first news we received from my uncle and aunt from distant Brazil. We awaited more news from them and then about six months after the first letter my aunt wrote a short letter to Nykola and Malania Herman. In it she said that she was not happy living in Brazil and she pined for Canada.

From letters that followed we could see that my aunt Anna was very dissatisfied with her lot in life in that New Country of Brazil. There were many reasons, no doubt. The main reason, it seems, was that her children and grandchildren were in Canada. Then she had lived in Canada for thirteen years where she developed a certain degree of independence being the first woman homesteader. We learned that to her Brazil continued to remain a strange country. The climate was extreme; the people were different; there were new laws and a new language; and she even had to adjust to new food. As a consequence she became depressed and neither Uncle Semko, nor Anton or his wife and the children could cheer her up. After spending several years in this depressed mood, she finally began to accept life in the Brazilian jungle.

In Canada though life wasn't all roses in the Sifton area, she could have continued to live, it seems, adequately satisfied, being close to her four



Cymbalons (Oseredok)

children, and relatives. Fate, however, impelled her to change her mind and follow her husband.

I used to correspond with cousin Anton, and he often complained that he couldn't write as much as I about various community activities and organizations in his settlement. Often I used to send him books and newspapers from Canada. We continued corresponding until 1919 when I received a letter that he died as a result of an accident. I heard from his wife that one of their sons, Omelian, became a teacher, Nykola worked on the railway, Myroslaw served in the army and Volodimir got work with the Department of Public Health.

I also learned later that my aunt Anna, after living on three continents, died in 1932 and Uncle Semko the next year.

After Anna Leskiw left, her two sons by her first marriage arrived in Sifton.

PART 3

Community Growth

Pioneer Couple, Anton and Mary Tunyk of Pine River, 1923 and their first new Chevrolet.

Chapter 19

The Growth of the Hamlet of Ethelbert

There were several factors that led to the growth of the hamlet of Ethelbert and with it the surrounding districts to become in time the hub of the Ukrainian communities in the area northwest of Dauphin. One significant factor was the geography of the region. Ethelbert started on the banks of the Fork River where it crossed the ridge. The ridge, however, was of greater significance in the growth of the area than the river. The Ethelbert ridge, as it may be called, runs from an area west of Dauphin to Swan River. The importance of this ridge was recognized early and the Federal Government allotted a grant of some $40,000 for the construction of bridges to turn the ridge into a passible gravel trail that could be used as an all-weather road to the north. Consequently, before the coming of the railway, the ridge was used by the settlers to travel north to occupy their homesteads.

It was the Ukrainian settlers who poured into the triangular section of land located between the Duck Mountains and the lakes to the east. The settlement of this area was an important reason for the extension of the railway line into the Swan River country and the parklands of the Territories now organized as the provinces of Saskatchewan and Alberta. The Ethelbert triangle was divided into two specific sections by the ridge. The areas on the west consisted of better soil and the foothill area of the Duck Mountains had rich stretches of timber land stretching up into the Duck Mountains. The area on the east was more low-lying land flooded in spring and during frequent cloud burst. It was covered with less rich timber lands than those on the west side. In such areas, the soil was lighter and stonier; less suited for grain farming, but more suited for cattle raising and dairying.

The survey commission initiated by Premier Bracken in 1926 published its study, *Unused Lands in Manitoba* in which it made the following observation:

> West of the ridge lies the best mixed farming districts of Manitoba. The soil is deep sandy loam, fairly free from stone and well drained. The soil grows splendid grain crops. The wheat yield is 25 bushels to an acre this year, and never once in the history of the district has there been a failure.[1]

Thirty years after the arrival of the Ukrainians into the area the members of the Commission appraised the progress made by the settlers west of the ridge, thus:

> These farms have been reclaimed from the bush and their present attractive and prosperous appearance is the result of years of unstinted labor. The district is mainly populated by the Ukrainians.[2]

The reclaiming of these lands required a superhuman effort. Much of the timber area was first denuded of good timber by A.T. Burrows' crews leaving only brush and trees less suitable for lumber; however, what was

[1]R.W. Murchie and H.C. Grant, *Unused Lands of Manitoba*, Manitoba Department of Agriculture, 1926. p. 183
[2]Ibid.

left were huge spruce and pine tree stumps that were hard to clear without power machinery. However, A.T. Burrows was one man that seemed to know good land. In areas he recommended for settlement after his crews were finished with their work, the Vermillion River district and the area northwest of Mink Creek, the Ukrainian settlers were able to make better progress.

East of the ridge the settlers met with greater difficulties. True they had a better supply of cordwood trees than the homesteads denuded by the lumber crews, or those that were run over by fire; however, once the wood was taken out, the land that was cleared had an inordinate amount of stone. In addition, spring floods some years precluded the farmers from either clearing more land or seeding the newly developed fields into crops. These were the lands that after years of toil the farmers abandoned.

As the farmers cleared small patches of land and reaped the grain, they were able to get the wheat ready for milling, but there was no mill close to their settlements. Even those who had a quern were unable to mill the hard marquis wheat into flour.

Yurko Syrotiuk, actually the founder of the settlement, around Ethelbert, was the first to suggest to a Mr. Smith that he build a mill. Once Smith's mill began to function, the settlers from miles around brought their grain to Ethelbert for milling. This was another important factor that accounted for the growth of the hamlet.

To start with what there was of the hamlet of Ethelbert was under the domination of the few Anglo-Saxons who drifted into the area. The politicians and the men in the know were placing great emphasis and hope on the development of the Swan River country. However, when the originally planned railway line did not come to fruition these people were stranded in the area north of Dauphin.

The Ethelbert Tragedy of 1899-1900

Ontarians, the newly arrived Welshmen and some American settlers and laborers were induced to go into the country. The year 1900 was a year of the great tragedy. When the winter set in people who came into the area were left stranded in poorly insulated railway boxcars. Their situation became desperate. They lacked medical care, and warm clothing and bedding; some died. It appears that though the news did reach Dauphin, the officials may have thought that it was another Paterson Lake* problem: Ukrainian settlers bringing in disease contracted on their way to the West. Consequently, no immediate action was taken to preclude another immigrant tragedy. These, however, were their own Anglo-Saxon people who were left abandoned. Soon one dozen of them died and were brought to Ethelbert and buried by the Ukrainians on the south bank of the Fork River. Later some of the bodies were exhumed and transferred to the cemetery on the ridge.

It should be noted that at that time there were Anglican and other Protestant clergymen in Dauphin and also Roman Catholic priests, but they failed to help "save the perishing".

*Ukrainians who came to the Shoal Lake district were ravaged by scarlet fever.

Following this sad episode an investigation was made to determine if Ukrainian settlers also needed assistance in food and clothing. The Free Press of November 1900, however reported that no need for such assistance was found necessary. It should be added that some of the older settlers though, and some new homesteaders may have been in need, but they were not abandoned by their countrymen and left to die due to lack of food and clothing.

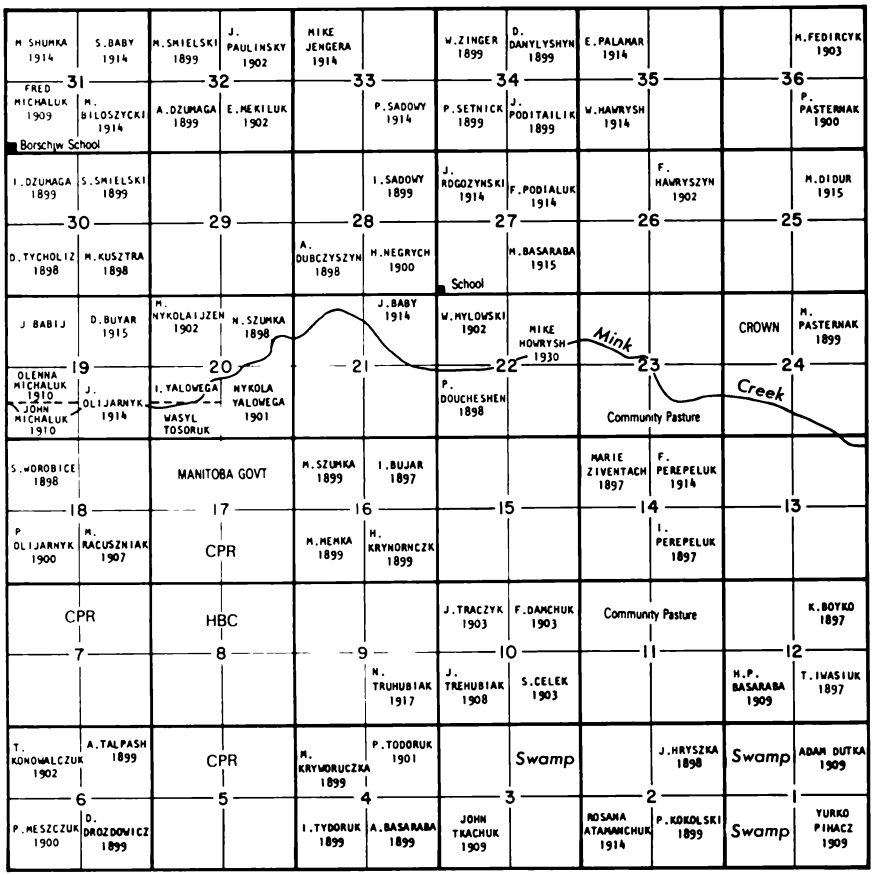
As the hamlets of Garland and Sifton began to decline and the railway stop of Ukraina actually did not even get an opportunity to make a reasonable start - Ethelbert assumed the lead as trading, distribution and cultural centre.

Growth of the Area Inhibited by the Typical Township

The Dominion land survey policy of 1879 and 1881 introduced the typical township of thirty-six sections each divided into quarters with sections 11 and 29, designed as School Lands and 8 and 26 as Hudson Bay Company Lands. The even number sections were Free Lands for the homesteaders, but the odd-numbered sections were reserved as railway and other grant lands. This type of survey may have been practiceable in the prairie areas, but the lands along the Ethelbert ridge lent themselves more to a French type of "narrow lot" farms. The federal land agent, Leon Roy, did propose such a system in the Interlake area of Manitoba, but it was discouraged. However, it appears that four or six mile lots half on either side of the ridge would have given the settlers an opportunity to build homes on the ridge. Then the settlers would have located closer together, have a chance to use the all weather ridge road for transportation and establish supply centres that would also have schools and churches. Consequently, much of the hardship and misery due to isolation would have been obviated; the life of the settlers would have been happier; and the children would thus have had an opportunity to attend school much sooner.

In spite of the difficulties imposed by the type of land survey, the ridge tended to bring the settlers to Ethelbert. Soon two churches were established in the hamlet, the Ukrainian Catholic and the Independent Orthodox church which operated in concert, and with the assistance of the Presbyterian church. The Presbyterian church also established a medical centre and brought Dr. Gilbert into the area to be in charge of the unit, and the hospital which was established in due time.

A small hamlet like Ethelbert could not have room for many business outlets. However, considering that it was a new settlement and that all the homesteaders needed tools and farm equipment, and the housewives had to acquire and replenish the utensils they needed as the new arrivals had to start from meagre beginnings, there was room for several stores to satisfy their needs. But it was not easy for Ukrainian merchants to get into business as during the initial stages the wholesalers seemed reluctant, to a degree, to extend them credit they offered other storekeepers. All the same some went into business. Among the early storekeepers were J. Malcovich, Andrew Wetsal and Wasyl Panagapko. And so were Onufrey Mushka and a teacher Wasyl Dediluk. Dediluk opened up a larger store which he operated



Township 28 Range 21 Southeast of Ethelbert.

on a semi-co-operative basis. He, however, soon sold the business to a Jewish merchant.

The settlers who arrived from Western Ukraine maintained contact with their native land and some received Old Country newspapers. (The immigration agent, Paul Wood, estimated that over 35% of the adult males of the Ukrainian population could read and write.[1]) They, no doubt, followed with intense interest the political activities that were taking place in their homeland. The election of Michael Petrytsky, from the area that most of them came, as member of the Sejem in Vienna impressed them. They, therefore, commenced to take the required action that the right to vote as Canadian citizens afforded them, and took steps to elect their own people to the administrative offices in the community.

Not long after Rev. Zholdak's visit to the area as messenger of Metropolitan Sheptysky, a Ukrainian Catholic church was built in the hamlet.

[1]Stella M. Hryniuk and Neil G. McDonald. *Schooling Experience of Ukrainians in Manitoba*, 1896-1916, p. 157.

And nearly simultaneously the Independent Orthodox parish was organized. Soon Rev. J. Krochmalny arrived as the Ukrainian Catholic clergyman for the area, and M. Berezinsky, among others, served in the Independent Orthodox church. When Rev. Krochmalny left for the United States, he was followed by another capable clergyman, Rev. M. Kinash. All the pioneer clergymen made a fine contribution to the cultural development of the community. The sad incident and death of the Anglo-Saxon settlers created, no doubt, a rather cautious and reserved attitude among the Ukrainians to a totally Canadian creation, the Independent Orthodox church led by Rev. John Bodrug.

Although the settlers spread along a wide area, many came to the village of Ethelbert for their staples.

First Year in Ethelbert: The Chorneyko Family

Jakiw Chorneyko brought his family to Ethelbert, Manitoba in 1901. He came from the village of Vynyjatytsia of the district of Zalischyky, Western Ukraine - some seven miles north of the Dnister river. In his native village he completed his elementary education in a school that was built in 1854 and then got training as chanter, "diajak". Born in October of 1861 his turn soon came to be inducted into the army for military training and he became a corporal, and then when he served in Bosnia he became a sargeant. He served longer than the three years required and gained good mastery of the German and Polish languages; and knowing Ukrainian it was easy to acquire competence in other languages.

On discharge from the army he became secretary for three villages and also served as church chanter. He married Julia Rudan from the village of Volkivtsi in the district of Borshchiw and was getting along well. His brothers, however, left for Canada and wrote him about the advantages of life, the availability of land and a chance to live like a gentleman, "pan".

On the 2nd of May 1901 the Chorneykos left their village, for Rotterdam, crossed over to Liverpool and after a week's wait boarded a ship for Canada arriving in Quebec City on the 9th of May. By the first of June they were in Ethelbert where they arrived by train.

Ethelbert, Manitoba June 1, 1901

We arrived in Ethelbert and saw many people at the station. When we got off the train, in the crowd we saw my brother, Phillip. We soon exchanged warm greetings and I asked him: "And where is that town about which you wrote us?"

"It's right here," he responded, pointing out two stores. "And this is the railway station." I looked along the platform and saw a lame man pulling a small wagon loaded with baggage and other parcels. "That man is our station master," my brother Phillip informed us; and then said: "Let's go. There is a wagon "fira" waiting for us. We shall go to my farm. It isn't far, only three miles."

It was late in the afternoon, we loaded our effects into a huge wagon box and then lifted the children in and climbed into the green box ourselves and started for the farm. Dear Lord, how depressed we were! There were clouds of mosquitoes and we could not get rid of them. The children began to cry and so did Mother, and I had a hard time restraining my tears: not wanting to show my emotion and make the family feel worse.

We drove out of the "town". In the front seat sat Malkovich who was guiding the oxen and urging them along calling out loudly, "Get up", really "gerep". Beside him sat my brother. Prepared for the mosquitoes, he was holding a pail. It was a smudge. The two seemed unconcerned about the biting pests. We were rather silent then at last I saw some kind of a hut, and asked: "What's that?"

"It's my house replied my brother." It was a small building that was covered with sod. We soon came into that "house". And now the number of people increased to fourteen. During the day it accommodated the number in an acceptable manner, but at night we were so clustered that the situation was horrible. And one didn't dare go outside for the pests virtually ate your eyes out.

After staying with Phillip for a couple of weeks, the Chorneykos rented a similar cabin, "kulyba" from Malkovich and moved in. Now they were alone. Since they acquired two cows, two steers - would be oxen - and a calf, Chorneyko felt that he had to cut some hay to have feed for the winter. He made a snath, assembled his scythe and went cutting hay.

August arrived and other settlers informed him that they were going south to work. Malkovich said: "If all goes well one can earn a hundred dollars." They walked along the ridge and came to Dauphin where a brakeman said he would let them ride in the coal car to Neepawa if they paid him a quarter each. They did. They travelled for a long while, but they did not get off at Neepawa. To their surprise they found themselves in Winnipeg. There they learned that they could go to Carman to work building a new track. So they agreed to go. They found the work exceptionally hard, but what was worse, there was not a supply of good water. They used to dip the water out of ditches and then added some oatmeal to it to make it potable. (The water in the Carman district has a very high content of alkalai.)

Carman discouraged them so they left their crew and walked back to Gladstone. After having rested up, they were approached by a German-speaking settler who said he was driving to Morden to harvest and could take them along. So back they went to the Carman area and started to work in Morden at two dollars a day. After 50 days, thought Chorneyko, he could earn $100.00, but it soon started to rain and it kept on raining. Since they were not working, the farmer charged them 50¢ a day for board. After a while they were spending all they had earned on food. Iwan Malkovich, Michael Bilinsky, and the Chorneyko brothers returned home by way of Winnipeg. And Yakiw Chorneyko arrived home having earned one Canadian dollar.

In Ethelbert Mrs. Chorneyko was managing all right and the two girls, Emilia and Anna were attending school and the five-year Hilary was home with his mother.

Chorneyko Settles on a Homestead

On learning from people that there was a vacant farm south of town, the Englishman having abandoned it, (likely left for Swan River) Chorneyko investigated the situation, and though he could not complete any deal in Dauphin, he decided to take a chance and with the help of his brother and other men he built a cabin, covered the roof with sod and Mrs.

Chorneyko plastered the walls in the inside with mud. Then he built a stable for his cattle, but did not have a well. He started to dig a well by the creek. But after digging down twenty-five feet had to abandon the dry-black hole. A neighbor told him that he may have more success it dug a well by the ridge. He did and found a good supply of water.

The walls having dried out adequately they moved in. The house had a cookstove, a table, a couple of benches and beds, all homemade, made by Mr. Chorneyko. During the first night in their house, after they had supper of roast partridge and perogies, they went to bed, and Mrs. Chorneyko said: "Now that I am in my own house, I really feel like a Canadian lady, a 'panjia' ".

Jakiw Chorneyko decided that he had to earn some money. So he went cutting cordwood, and the twelve cords that was cut was hauled to Ethelbert. The man who hauled the wood got half the revenue and Chorneyko received a credit of $5.25 at the store. Yet this was some money to replenish the larder.

Some men from the community were going north to Cowan to load cordwood into the railway cars. Chorneyko went along. However, one day their sleeping car got on fire and their clothing and blankets got burned. They, having no suitable place to sleep, left for home, having earned little and suffered a loss.

At home he started to go into the woods again to cut cordwood and that's how they finished their first year in Ethelbert.

In the spring of 1902 the Chorneykos started to dig a garden. Doing it with a spade was hard work. They fenced the garden and then cleared some land for the planting of potatoes. Mr. Fekula ploughed the land for them and they planted four bushels of potatoes and harvested seventy bushels. From an acre of wheat they planted, they harvested twenty-five bushels. Mrs. Chorneyko reaped the wheat with a sickel. That same fall Yakiw Chorneyko harvested in Carman and earned $95.00. The next year he harvested in Elm Creek. After that it was necessary to work on his own farm.

In the fall of 1902 the Chorneykos were unfortunate. Their stack of hay, some twelve tons, burned, leaving them short of forage. That winter they had to buy hay.

In 1903 after harvesting in Elm Creek and Gilbert Plains, Chorneyko returned home and when snow fell he started to train his young oxen. It proved a difficult task, but eventually he succeeded and that winter he bought a new sleigh and hauled cordwood to Ethelbert receiving from $1.75 to $2.00 a cord in trade at the store.

In 1904, having cleared more land, he started to break it with his own oxen, but they were not very willing to pull. Emily, his oldest daughter, had to help - leading them and goading them along. Her task, however, proved to be demanding: one ox, called George, did not want to behave and would start out in a direction that pleased him. Eventually, however, they succeeded and were able to plant more potatoes and seed more grain. Mr. Chorneyko seeded the grain himself - broadcasting it by hand.

"In 1905 we started to build our church." (With Hryhoryj Hykawy as head carpenter.) "People donated from $5.00 to $10.00 in cash and pro-

vided free labour." Even at that the church committee still needed $500.00 to complete the roof and cover the church cupolas with tin. Mr. Joseph Pidskalnyj, an ardent churchman, evidently borrowed $500. in the bank and the building was finished on the outside. The Committee later repaid him.

In 1906 to provide the required finishing of the altar and other interior needs, a donation of $100.00 was received from a woman living in Dauphin for the ciborium (kyvot). Mrs. Saranchuk also contributed $50.00 and Nicholas Wolochatiuk gave $200.00 for the iconostasis. And the Chorneyko family donated three large icons which they bought in Chernivtsi before leaving for Canada. Yakiw Chorneyko records that at that time the people remained close to the church, and donated as much as they could though they were none too affluent.

Soon the church was in difficulties. The clergy of the Russian Orthodox Mission wanted the property transferred to their Diocese, the French clergyman wanted it placed under the Roman Catholic jurisdiction and the clergy of the Basilian Order wanted that the property be transferred to them. People would not agree and neither would Chorneyko until they would have their own bishop. They were evidently displeased with his attitude and refrained from providing visits of the clergy to the community; and Chorneyko being a trained chanter, "diak" carried out the services approved by the church.

Yakiw and Anastasia Chorneyko - 1903.

Chorneyko Family

In 1906 the older Chorneyko girls, Emily, he affectionately called Miltsia, and Jean, Jenia went to work in Minitonas. Emily worked for a farmer and Jean in the hotel from where she moved to Swan River.

In 1908 the Chorneykos' ninth daughter was born.

In 1910 Chorneyko took a bold step; he borrowed $1,000. from the bank and with that money he cleared 20 acres of land and moved his farmstead to another corner and also finished the barn. His builder was Hryhoryij Hykawy who became Emily's father-in-law when the teacher Onufrey married her. A couple of years later Onufrey became editor of the Canadian Farmer and remained in that position for twenty years. Now Jenia was joined by Maryntsia to work in Minitonas. Jenia was cook in the hotel earning $40 a month and sending her parents $20. This helped them pay for the farm improvements.

Yakiw Chorneyko records that the whole family worked together, particularly in picking the roots on the newly ploughed land, and the land seemed covered with roots after the breaking was finished. He, however, received considerable help from his older son Hilarey.

In 1913 Bishop N. Budka visited the district, consecrated their church and the church, the manse and the land was placed under the jurisdiction of the Greek Catholic Diocese. Chorneyko's original status in the church was restored.

In 1914 Rev. Peter Kamenetsky became the parish priest and Rev. M. Kinash left to the United States.

Mr. Chorneyko states, that Rev. Peter Kamenetsky got into a difficult

situation. Those were war years and for reasons not given by Mr. Chorneyko he was interned.*

During the war years prices on farm products were good, and Chorneyko was able to get ahead. In subsequent years his children went to high school and Olga, Victor and Anelia became teachers. Then after 1926 some of the younger girls finished high school and Olesia went into teaching. Eventually Hilarey took over the farm.

Mrs. Chorneyko died in 1939. Yakim Chorneyko states in 1945 that he was having difficulty reading his writing and on the 25th of November, 1945 he brought his reminiscences to an end. He died in 1946.

Church Situation Modified in the Ethelbert Area

The status of the Ukrainian Catholic church got stabilized. The Bodrug led Independent Orthodox church lost ground and finally only the church in Sifton functioned under the leadership of the Russian Orthodox Mission. After W.W.I the organization of the Ukrainian Orthodox church commenced. At first the clergy visited the district from other centres, then Rev. S.W. Sawchuk came to Dauphin for a brief period and was followed by Rev. I. Mayba, Rev. E. Hrycyna, Rev. D.D. Leschyshyn and in due time others.

Replication of the Old Country Cultural Activities

After the rural schools and churches were organized, the local school teachers and community leaders, who were encouraged by the pioneer clergymen, provided the leadership for the organization of community centres. Soon dramatic clubs and library groups were formed. People assembled periodically to hear lectures, or attend a concert. The amateur dramatic clubs began to stage plays. These were the type of activities that were receiving great emphasis in the Old Country in the villages from which they came. The villages were also taking keen interest in local and district elections and the people in Canada began to follow the same approach and replicated the Old Country activities very closely in their adopted New Land.

In 1911 a young farmer and an implement assembly man moved into Ethelbert from the Kolomyja region of the West Drifting river settlement. This one-armed young man was appointed agent for the area by the International Harvester company. In addition to this work, he, his brother-in-law Verstiuk and his brother George went into business in Ethelbert. At this stage, it apperas, a definite break through was made to dislodge the firm grip the small group of Anglo-Saxons and their close supporters had on the Ethelbert and district communities; consequently their "Rhodesian" grip began to crumble. As more young keen-minded Ukrainians came to live

*Nicholas Hryhorczuk mentions (See "Duck Mountain Pioneer" and *Pioneer Profiles*) that during the war there was an open air service (maybe by Broken Pipe Lake). The local member of the Provincial Police came along and with a drawn gun ordered the clergyman to terminate the service. The clergyman was in the middle of the service and objected to such interference. Whether it was at that time that Rev. Kamenetsy was arrested for participating in an unlawful assembly is not known. (M.E.)

in the village, the local people were able to depend on their own men for the requisite leadership.

There were problems with school administration: T.C. Norris' government followed a policy of placing schools under the jurisdiction of an official trustee. The man in charge of this branch of the Department of Education was a hulk of a man from Stonewall, Manitoba, Ira Stratton. In this position Stratton did little to improve the functioning of the rural schools, but he certainly increased the cost of administration. He was paid as secretary-treasurer and for every trip he made to the district, he charged 30¢ a mile one way and meals. To reach an average school in the Ethelbert region from Winnipeg cost the district the payment for a 600 mile return trip. This accounted to a great measure in the increase of taxes, but contributed little to the improvement of education. In fact, the late N.A. Hryhorczuk reported, that administering matters from the central office in Winnipeg, Stratton directed that a new school be built in the middle of a slough. As the local ratepayers were helpless to be able to assume the control of their schools; they became convinced that they needed their own representative in the Legislature.

In addition to problems with school matters, the people found that the local Provincial Policeman was acting in a very arbitrary manner. One day, for instance, he charged a farmer for watering his oxen from the town river; but after the farmer promised to bring him three chickens and some butter the charge was dropped.

Following the Gimli example

In 1915 the Ukrainian farmers in the Gimli constituency elected T.D. Ferley as their member of the Legislature. The majority of the elector in Gimli

who provided leadership were from the same areas around Kopytchentsi of Western Ukraine as the people in the Ethelbert district. This was a strong suggestion to the electors in the Ethelbert region to take the necessary steps and also elect their own member. During the 1920 election, the United Farmers group called for a nomination meeting for Ethelbert, but the Winnipegosis sector, however, held its meeting in Winnipegosis earlier and nominated their own member. This was in effect an act that was not justified or condoned even by the old parties. Nevertheless, the electors continued with their nomination meeting in Ethelbert and Nicholas Hryhorczuk was nominated, and later elected. He served his Constituency with distinction for a period of twenty years. Others of Ukrainian extraction followed him: Wasyl Lisowsky, Michael Sawchuk and still later his own son, Michael. Recently, L. Harpiak represented the area. He was Minister of Agriculture. His brother Harry is MLA from The Pas.

Ethelbert High School

Ethelbert was the logical centre for a high school, and when the old brick school was erected in 1916, facilities were provided for high school and home economics teaching. Many pupils soon came from the rural points to get their high school education. The missionary Board of the Presbyterian church tried to offer a helping hand to the rural students by providing a residence for them. The school was also fortunate to attract good teachers. Some of those of Ukrainian extraction were Wasyl Swystun, Manuel Mihaychuk, Ilias Shklanka who acted as principal, and also John Yatchew of Ladywood, Manitoba, a man who amassed many degrees and later Dr. Yatchew practised law in Windsor. Others of the more prominent high school principals of non-Ukrainian extraction were Major Sam Bryan, who taught in Ethelbert on two different occasions: before and after W.W.I, and Dr. Eleanor Boyce, who at a young age came from the Maritimes to be principal and stayed for three years. She says: "I was twenty when I arrived in the district to be principal of the new school having just graduated from the University at Antigonish, N.S., and being born and raised in Saint John, N.B. I had never heard of people called Ukrainians. But all treated me graciously, they were kind and generous to me and now after nearly three-quarters of a century has passed some of my former pupils still keep in touch with me. The people had a high respect for education and the school, and the children adopted their attitude. I spent three happy years of my life there." Through the years hundreds of students who graduated from the Ethelbert high school went into many professions, most of them into teaching.

W.J. Sisler in Ethelbert

Among the many wanderers through the northern section of the province settled by Ukrainians was W.J. Sisler. Sisler came to Manitoba from Ontario and became a principal of Strathcona school. Until he was well into middle age of life, he used to travel to the country points to "evaluate" and report to the Federal Department of Agriculture, it seems, on the progress the Ukrainian settlers were making.

At the time that Sisler came to Ethelbert, it must be added, he was very

much set against the teachers who received their teacher training in Brandon. He was, also, obsessed with his own "methods of teaching English to the New Canadian children". Consequently, his manner of reporting about the teachers of Ukrainian extraction was invariably critical; though he did not visit school to see teaching in progress, yet he found them wanting. It is also claimed that in the Interlake area he would enter unlocked schools on Saturdays or holidays and examine not only the exercise books in the students' desks, but also the materials the teacher had on his desk. Among the materials found in his reports about education, he also made reference to the young people stating that the Anglo-Saxon women employing girls who came into the village to attend school said that they were untrustworthy.

He made it a point to interview rural school pupils if he chanced to meet them along the country road or the village street. Here is one sample:

> Mary Procyshyn, Mink Creek School, west side of Ethelbert has not passed Entrace.* Got entrance standing by going out to work in spring of 1918. Admitted she could not pass even if she went on to school.

This type of an interview and report was hardly fair to the teacher of Mink Creek School. Casting aspersions on a teacher on what the child said could hardly be considered to be proper professional ethics.

Sisler also reported on the situation in the village:

> Two churches here - one Gr. Catholic and one Presbyterian. Priest comes only occasionally. Presbyterian minister every second week. Those who call themselves Presbyterians still keep the Ukrainian holidays according to the Old Calendar and disregard our holidays such as Christmas and Easter.[3]

What Sisler was trying to prove by this report is not clear. In the first place the second church was known as the Independent Orthodox Church and the people celebrated Christmas according to the Julian calendar; some still do. Whether the "disregard" of "our holidays" was a sin, or poor citizenship or anti-Canadian was not clarified.

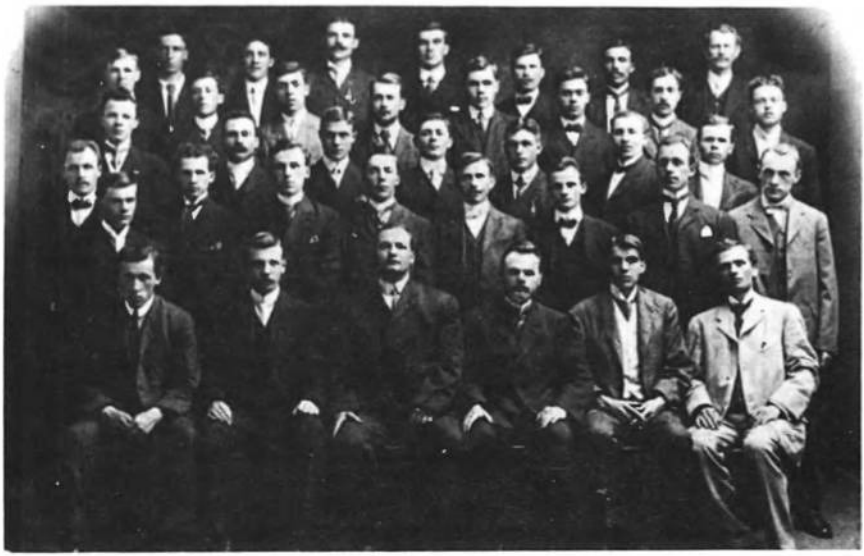
The teachers and the citizens in the community considered such a "visit" to the community as an intrusion, snooping and, to a degree, spying as if the community was held suspect. It was humiliating to the new citizens who were trying to adjust to new conditions. It is regrettable that W.J. Sisler could not find anything positive to say, that, for example, the people had made fine progress in a short space of time and under adverse circumstances; and tried to establish a modus vivendi with others. Sisler did not point out that the community had a fine school and employed not only teachers of Ukrainian extraction, but others. Dr. Boyce, a young maritimer, was well received and had made a good attempt in learning the Ukrainian language. Before the war and after, Major Sam Bryan saw his longest tenure as school principal in Ethelbert. Sisler's *sub rosa* reports, so to speak, were read by politicians, churchmen and the press and regrettably were used to flail the Ukrainian communities without mercy.

It is regrettable that W.J. Sisler's uncomplimentary reports are often quoted. However, little mention is made of the fact that Sisler, indeed, lik-

*Examinations that were written at the end of Gr. VIII.

[3]Sisler's Scrapbook.

ed his Ukrainian neighbors. One of his great contributions to the history of Manitoba is that he has left some wonderful pictures of people, homes, equipment and work patterns of the Ukrainian settlers for which the historians must be grateful to him.



Teacher's Convention, 1907-08.

The Rural Municipality of Ethelbert was organized in 1905 and during that initial year, when the council was elected there were men like Joseph Procyszyn, Wasyl Shumka and Simon Ustock who became members of the council. Seven years later they elected the first reeve of Ukrainian extraction. He was M. Pacholok. A year earlier John Koltsun* became the first secretary-treasurer and was followed by another member of the local community, K.F. Slipetz. Both men had good education and also had teacher training.

In spite of all vicissitudes the pioneers of the district forged ahead. They were proud when their M.L.A. who was elected by acclamation and took time off to help elect the new leader of the Progressives and went to campaign for the election of Mr. John Bracken in The Pas.

Though there were disagreements and religious controversy between church groups, that is two of the main ones, when there was need to help each other, disagreements were forgotten. There was a good example when one year the Ukrainian Catholic Bishop N. Budka was to visit Ethelbert, but somehow he was detained in Garland. To get him to the church service in time someone with a car was needed. The only person who had a car in the town was N.A. Hryhorczuk, but he was not a member of the Catholic church. This, however, made no difference. He drove to Garland and brought the Bishop to Ethelbert for the scheduled service.

*also Kolcun

Anne Stech

I went to teach in the Ethelbert area just before the depression really set in. I was a Winnipeg girl who did not know the difference between a gopher and a snake, but I soon learned. I first taught school southwest of town and then for four years in Ethelbert. The town was one that placed emphasis on culture and I became a member of a very fine dramatic club. I sang in the church choir of the Ukrainian Catholic church and taught music in school. When I was leaving the district Mr. Nicholas Hryhorczuk said to me: "We feel that we are losing a daughter."

Anelia grew up on the farm southeast of Ethelbert and became a teacher. She taught in other districts, but also returned to her home town and taught in the Ethelbert Elementary school.

Miss Anne Stech

Mr. and Mrs. M. Wolochatiuk (nee Anelia Chorneyko).

Nicholas A. Hryhorczuk Reminisced

"Our start was not easy," said Nicholas Hryhorczuk when interviewed in 1974 in his well-kept home, set in a fine yard and garden. The retired M.L.A. was 86 years old then and his sister Mrs. Verstiuk kept house for him. His wife, the late Anastasia (nee Dzaman), was gone.

> The lovely garden is my wife's toil and care. She started to develop it from the bush just like my parents and other pioneers developed their homesteads. They started with 160 acres of solid bush. There wasn't even any open spaces where the hay would grow. We had to go farther to the south east to cut hay with a scythe and after raking we had to carry it out on our backs. When winter set in we had an 'older farmer' bring our hay to our farm yard. It took time

to clear enough land for seeding, and hay meadows. When I was married I started on an 80 acre farm and our first winter on that farm - though I had lost one arm - with the axe in one hand I cut down trees and brush for a five-acre clearing. Other pioneers had the same experience of hard brushing before they could see a patch of blue sky.

Our community passed through toil and struggle to be able to attain some open sky physically and socially. Socially we saw the brightest ray of sunshine in our Ethelbert region when I received a letter stating that the Lieutenant-Governor, The Honorable Mr. McWilliams, and Mrs. McWilliams would like to visit our village. Their visit was a happy occasion in the life of our district. With their visit, our pioneering days had come to an end; we were recognized and respected along with other Canadian citizens.

"Nick Hryhorczuk was a Man of Integrity and ability," says Premier D.L. Campbell.

Amateur Club

Ukrainian Catholic Church

Ethelbert School

Main St. - Ethelbert

Premier Campbell recalls Nick Hryhorczuk

In preparing this brief account about the veteran Ukrainian politician, Nicholas A. Hryhorczuk, the writer was fortunate to be granted an interview* by Mr. D.L. Campbell who knew Nick, as he calls him as a friend and a member of the Manitoba Legislature. It was, therefore, possible to obtain from him a fine accurate account and his evaluation of a man who made a very significant contribution to his constituents and to the people of Manitoba. When the writer told Mr. Campbell, the erst while Premier of Manitoba, that it was Mr. Hryhorczuk who first introduced him to Mr. Campbell, though the occasion was such that he did not have to do it, Mr. Campbell replied:

> It was one thing about Nick: he dealt on the same basis with everybody he knew be they man or woman; be they of one political persuasion or another. Nick was in politics a long time and yet he didn't have a political enemy in the world. He was a friend of everybody and would help people - an amazing man.

When asked whether he and Mr. Hryhorczuk were elected to the Legislature at the same time he said:

> Nick was there for that "Short Legislature which lasted from 1920 to 1922. So Nick was there two years before I came in. Nick was re-elected in 1922. It was from then on that we became close and we continued to be exceptionally close because we had a mutual friend, Bill Clubb, a member for Morris, who became Mr. Bracken's Minister of Public Works. He and Nick became great friends as they were both elected as Independent Farmer candidates.
>
> In that new Legislature there were four of us who used to see alot of each other - Bill Clubb, Nick Hryhorczuk, Val Bachynski and I. It was Bill Clubb that was the catalyst that held the group together. Bill Clubb was a man of tremendous personality.
>
> It wasn't only Nick's integrity and his ability and his fairness and his great common sense that accounted for his success. He had that other thing - personality - on top of these. Lots of people have ability, lots of them are hard workers, but not all of them have a personality that attracts other people to them; and Nick did.

You know Sir, when I interviewed Mr. Hryhorczuk a few years before he passed away, he told me that of all the people who ever helped him in the Legislature, he was most thankful to you and Mr. Clubb. Mr. Hryhorczuk said that he was always very mindful that he did not have much schooling.

> It was very kind of him to say that, but Nick had a high level of innate ability. It is true that he did not have much education in a formal sense, but from the time he started in business he accepted responsibility. He was a hard worker and always did things well.
>
> Being scrupulously honest he succeeded in business and as time went on he became a representative for Imperial Oil, the Singer Sewing Machine Company, the International Harvester and The Portage la Prairie Mutual Insurance Company. He represented those companies very ably . . .
>
> I knew personally the head man of Singer Sewing Machine . . . Ed. Murray

*20 October, 1988.

used to live in Portage. In those days the Singer Sewing Machine was a large enterprise. In those days most of the farmer families, that is, the wives and daughters, made the family clothing, and Ed. Murray told me that there was no other agent in Manitoba - bar none - that had the all round confidence in dealing with people that Nick had when selling sewing machines - absolutely the top agent. And I knew the Portage la Prairie Mutual well too, for I was on the board of directors for some years and they always told me that they didn't have a better agent in the Province than Nick Hryhorczuk . . .

I think that one of the indicators how Nick worked and how his mind and business ability functioned is seen in the story he recorded how he bought his first car. Evidently, when he was staying in a Winnipeg hotel, one morning a man could not start his car. He left it for a while and came to it again, but it would not start. Nick stepped up to the man and offered him $250., I think, and the man accepted the money. But the car started for Nick, and though he had never driven a car before this one-handed young fellow drove it out of the city and all the way to Ethelbert - it was very likely the first car to reach Ethelbert in 1914.

Nick was a tremendous businessman, extremely progressive and level tempered. He also had a great sense of humor - I never knew a more well-rounded personality.

Mr. Campbell, when asked to say a word or so about the other member of Ukrainian extraction who served in the Legislature during his time and tenure, stated that he knew Val. Bachynski well. Mr. Bachynski came into the Legislature in 1922 and displayed considerable talent and was a man with charisma. He became a good orator and in time served as speaker, but he did not display the same even approach to matters as Nick Hryhorczuk. He was more emotional. Though he had great talent, you had to know him to appreciate his ability.

Dmytro Yakimishchak, a member for Emerson, was elected in 1922 as independent. Since he was not a member of the government, he had more scope and opportunity to ask questions in the House and participate in debates and, as a consequence, received more press coverage than the other two. "Though an Independent, he joined our group very often."

In later years there was a young lawyer, John Solomon, who came from the area north of Ashville who represented the Constituency of Emerson. "He had some of Nick Hryhorczuk's ability to get along with people and was well liked. Though he didn't have the color of Val Bachynski or the well-rounded personality of Nick, he was a very able man - a good man."

Nick's son, Michael, was also elected as member for Ethelbert and became Attorney General. He had some of his father's charm. "He was just as able, just as honest and just as industrious as his father, but he did not have the same capacity to get along with everybody."

"Nevertheless," Mr. Campbell concluded, "during the years I was in the Legislature, no two more popular men sat in the Assembly than Bill Clubb and Nick Hryhorczuk".

The Dauphin Area

The growth and development of the Ukrainian settlements in the Dauphin area seems to run parallel to the growth and development of the village of Dauphin. Though the local paper wrote about the growth of the village, its reference to the Ukrainian settlers was miniscule. In 1878 Mr. King, editor of "The Dauphin Press" virtually ignored the arrival of large numbers of settlers from the Ukraine. If there was any mention made of them it was reported in the "Manitoba Free Press", but the reporter wrote only in passing about the Ukrainians. His reports about the village and the district are interesting and informative; we refer specifically to the information found in the March 8 and 21 issues of the "Free Press". In the March 8 issue we read that:

- The citizens of Dauphin were agitating to sever connections with the R.M. of Dauphin.
- Mr. Robert Cruise who returned from Ontario where he spent the winter was accompanied by his sister who planned to live permanently in the Dauphin district.
- Mr. and Mrs. R.D. Gibson returned from Galt, Ont., and expressed themselves to be glad to be back as they found the weather out east disagreeable.
- A dispute arose between two groups of "Ukrainians" and as a consequence of altercations that followed, the magistrate fined both parties.
- A report was current in the village that due to the great influx of settlers, the Government planned to build a modern Immigration Hall in the village.
- Mr. Hanna, superintendent of the L.M. Ry and C. Company was forecasting an economic "boom" for the village as train loads of settlers (from Ontario) on their way to Swan River would stop to be outfitted. He also brought first grade seed to be sold to the settlers at cost.

In the 21st March issue we read further that:

- Dr. J.R. Gunne returned after pursuing studies overseas.
- Settlers are arriving in carloads (from Ontario) and bringing their effects (not being "outfitted in Dauphin"). Mr. F.J.D. Smith of Eglington was among them.
- Mr. Christie, a Dakota farmer, was returning home to bring out his family and encourage others to come to Swan River.
- It was anticipated that three trains a week were to arrive in the village.
- A Dominion land agent returning from Yorkton travelled from Russell by way of the "Immigration trail", a distance of 85 miles, and made the trip in less than nine hours.

Dauphin, it appears, was showing growth greater than any other Manitoba town.

The town of Dauphin was the first centre of Ukrainian settlers in the northern area of Manitoba. However, as the settlement extended to the north

Dauphin 1904

and the railway line was built, Ethelbert and Sifton began to assume more importance. Nevertheless, Dauphin continued to provide a modicum of employment. There were jobs for men in the railway roundhouse, the maintenance of roads and other odd building projects; and young women found employment in private homes in town. At the same time, a few made an early attempt of going into business.

The village grew and got administratively separated from the Rural Municipality of Dauphin, the Ukrainians began to become more active in the affairs of the Municipality and were elected as councillors.

Ukrainians Serving in the Public Offices of Rural Municipality of Dauphin

Reeves: Michael F. Szewczyk 1940-1944
John Potoski 1944, 1948-1970
Secretary-Treasurer: Michael Szewczyk, 1944-1970
Councillors:

Peter Ogryzlo	1908, 1911-12
Nykola Ogryzlo	1913, 1916
James G. Gniazdoski	1917-1920
Paul Sawczyn	1921-1930, 1937-1942
Wasyl Basaraba	1928-1937
Anthony Magalas	1928-1929
Theo Petreshen	1930-31
Wm. Monita	1931-1936
Michael Szewczyk	1936-1939
Nicholas Slyzuk	1938-1948
Steven F. Ganczer	1938-1941
M.W. Lulashnyk	1943-1947

N. Bazylo	1943-1950
J.J. Kalichak	1949-1950
Mike Prokopowich	1950-1970
Joe Tokar	1950-1953
Stanley Prokopchuk	1951-1970
Ernest Michaleski	1964-1967

However, the number of Ukrainians did not increase markedly in town until the later years when Dr. Michael Potoski established his medical office, A. Warnock came from Saskatchewan and opened a law office and Peter Cowton who worked for the C.N.R. in the roundhouse opened a successful grocery store. Much later there was considerable interest and success in politics and administrative work. John Potoski became reeve of the R.M. of Dauphin and Michael Szewczyk its efficient and successful secretary-treasurer.

The Provincial Normal School brought young people to town from various parts of the Province to take teacher training. Young people from adjoining districts also came to Dauphin for their high school education, particularly grade XII. However, during the early years, no teachers of Ukrainian extraction seemed to receive placement in the town schools, except Jake Lysecki whose father was of Ukrainian extraction. This "arms-length" attitude persisted for over half a century after the coming of the first Ukrainian group to Trembowla.

Both Ukrainian church groups built fine churches in the town of Dauphin. The spacious Ukrainian National Home provided a cultural centre for the people and was fairly extensively used. Actually Dauphin did not develop significantly as a Ukrainian centre until late after the pioneer period of 1896-1926. And it leaped into prominence after the late Fred Zaplitny was elected as Member of Parliament. Mr. Zaplitny's election influenced the Ukrainians in the whole Dauphin region, much like Mr. Nicholas A. Hryhorczuk's election as M.L.A. influenced the Ethelbert - Gilbert Plains settlements.

During the post W.W.II period the Ukrainians of the Dauphin area voted with the other citizens to introduce the first Larger Area School Division in the Province. Thus far this was not recognized by an election of Ukrainian extraction as chairman of the Manitoba School Trustees organization.

This brings us to the present period in the growth of the settlements in the Dauphin area. There is a high concentration of residents of Ukrainian extraction in the City of Dauphin and also a tendency, to a lesser degree, in Swan River. The Ukrainian annual festival and, now, the building of the Selo close to the area where the Vermillion River settlement was first established in 1897, has significantly influenced the making of a very well-known and culturally vibrant Ukrainian centre not only for Manitobans, but for all Ukrainians in Canada and, to a degree, in the U.S.A. They, as well as citizens of other ethnic groups, like to come to the Festival to experience that feeling of "togetherness" of the pioneers.

Not Easy to Get Started (Paul Drozdowech)

I grew up in the Zoria district, where I went to school, but stopped in grade three; sold Raleigh's products for seven years; farmed in Halicz; operated a livery barn; had a restaurant in Dauphin and then had a small store in Gilbert Plains. It was difficult to get ahead, yet our life was happy. We were married in Ashville. My wife's maiden name was Anastasia Mymka.

We moved to Dauphin and started a restaurant business, but stayed at it for only a year; my wife always says: "If there was hell on earth, I spent it in our Dauphin restaurant. I nearly lost my boy in that place when a fire started. Had it not been for the two men who came to rent lodging, the whole place would have burned. I ran upstairs and grabbed my baby, and when I got down, I really didn't care . . ."

After disposing of the business in Gilbert Plains, we came to Dauphin again in 1966. Now we are retired and life is good to us. I like writing poetry and my wife keeps busy. Two of our children have done well as teachers. Peter is a school principal in the city and Ellen teaches in Toronto, and is a Major with the Salvation Army. Our third child, Mrs. Iwan Symchych, has done well — she is married and lives in Dauphin. Leona has left us for the West Coast where she is a practising registered nurse.

Since the interview, Mrs. Drosdowech has passed away. Peter who saw success as principal in the St. Vital school system married Norma Johnson who is a councillor in the St. Vital School Division. They have four children. Peter has since been promoted and is Executive Assistant to the Superintendent of the St. Vital School Division.

Mrs. Symchych has been active in promoting Ukrainian culture in the Dauphin district and has done well in the field of music. She is now manager of the Clear Lake Lodge and the Symchychs, and the Peter Drosdowechs are joint owners of the Lodge.

*Paul Drozdowech Interview Dauphin, November 6/80

Sifton

Although the Ukrainian settlers were first accommodated in tents in Dauphin, soon after there was accommodation for immigrant settlers in Sifton. Sifton was named after the Hon. Clifford Sifton who was the prime mover for the bringing of European settlers to Western Canada and thus initiated a huge influx of people to settle the open prairies and the parklands of the west. Sifton was in the parkland area of Manitoba. Strange as it may seem, it played an important part in the railway building. From Sifton the railway forked at Sifton Junction to the northeast to establish the hamlet of Winnipegosis on Lake Winnipegosis, and the other was extended to the northwest region and helped to bring in Ontario and U.S.A. settlers to the Swan River country.

The Ukrainian settlers, as they acquired homesteads, became a source of railway navvies to build the railway and during the winter months to cut, square and face-off logs to prepare them as railway ties. This was done in the Duck Mountain region.

The railway brought several businesses into Sifton. Kennedy operated one of the early stores in the new hamlet. When John Bodrug came into the district to teach school, he was instrumental in opening another store and implement business. He also built a flour mill. The mill brought many settlers to the hamlet. The settlers, too, hauled cordwood into the village which was shipped to Winnipeg. For many years during the winter months

Country Wedding, Sifton, Man. C1911
(Weselowsky Coll.)

the new settlers depended heavily on the income they received from the sale of wood to buy their food and clothing, and this income helped them make a reasonable start.

Theodore Bodnar was another pioneer teacher who after taking an agricultural course settled in Ethelbert. His work in the field of animal husbandry and dairy farming influenced the farmers in the Sifton and Fork River districts in establishing of better practices and the introduction of better breeds of livestock. He also contributed valuable articles dealing with better agricultural practices to the Ukrainian papers, the Canadian Farmer and the Ukrainian Voice.

However, with the growth of Dauphin, but more so of Ethelbert and the Fork River districts, business was also diverted to those places. The lands toward Ukraina and around the Zoria district were rather stony and consequently many settlers moved out in search of better farming lands. This restricted not only the growth of the hamlet, but led to its decrease in importance.

Sifton was unable to draw on the business from settlers that settled in the Rorketon region as Lake Dauphin separated it from the people that went farther north from Glenella and those who came to Manitoba from Saskatchewan, being driven off their prairie farms by a succession of several years of frost. One of these was Michael Rehaluk.

In later years the Catholic church operated a training school for boys and the Sisters had a residential school for girls. More recently Sifton had a one-room high school which gave the rural children a chance to get higher grades and yet live at home.

Pupils of a school operated by Sisters of the Ukrainian Catholic church at Sifton, Man. (J. Bobersky Coll.)

Kennedy developed a good business in Sifton. He married a Ukrainian-speaking girl and he, himself, acquired good command of spoken Ukrainian and helped the settlers in other matters and acting as interpreter.

With the coming of John Bodrug into the village, the Presbyterian church arranged for a missionary doctor to open a health unit. This was a great boon to the settlers.

It wasn't long before Sifton became known as a "religious" centre. Beside the Presbyterians the Roman Catholics became active in the area, and soon the Russian Orthodox missionary bishop came to organize his unit there - though there were no Russians in the district. Then a Ukrainian Catholic church was built in the Sifton district and Sifton became a centre of religious strife that led to serious dissension.

The opening of a school gave children a chance to attend and learn English. Many capable people came from among the first groups of students who went into professions. With the building and organization of rural schools, capable graduates from the training school in Brandon came to teach. They not only taught the children, but also provided community leadership, none more than Cornelius Prodan. Two others, W. Petryshyn and Wasyl Cichoski moved into the area, Petryshyn came from St. Norbert and Cichoski from Gimli. Petryshyn taught school and went into business in Valley River, and Cishoski was for a while connected with a flour mill until Farion took over the milling business in Sifton and operated it successfully for many years.

There were several Englishmen in the area. They seemed to understand the new settlers better than those who came from Eastern Canada. There was a teacher by the name of Heath Dixon who printed a paper in Ukrainian and English, but no copies of this first paper appear to exist.

Toma Demchuk of Ukraina

Toma Demchuk remembered pioneer days and his farming experience in the Ukraina district west of Sifton. He was interviewed in his home in the village of Sifton where he and Mrs. Demchuk (nee Saramaga) retired and, at the time of the interview, lived in a comfortable home.

* * * * * *

My parents arrived in Canada in 1898 and joined the Steve Shykulski family who arrived in the Sifton area in 1897. They brought five children with them and five others were born in Canada. From the first day on the farm five miles west and one mile south of Sifton they started to work hard — we all worked hard — and finally had the homestead fairly well developed. Though the soil was light it was not as poor a land as it was in the stony areas farther west; but it was wet.

We children attended the Ukraina school. The Sifton area had some good teachers. There were such men as Mazur, Orest Zerebko and C.S. Prodan. C.S. Prodan did much good work in the Sifton area helping the farmers with their farming problems.

All the children in my parents' family had to go out and work, though one Demchuk was a teacher. I worked hard in Fort William and later went to Chicago.

After I got married, I went to Chicago for three winters to earn money to be able to get ahead. We did not get a homestead as in 1930 they were all gone but we bought a quarter for $1,200., later adding 80 acres for which we paid $500.; and when we left the farm we were only able to get $500. for the 80 acres in spite of all the hard work improving it.

We have had a happy life in Sifton. Once it was a near-solid Ukrainian settlement, but now things are changing as the Ukrainians are moving into Dauphin and other ethnic groups are coming in.

There are many churches in this village, and at one time there was a Presbyterian Mission with a resident doctor, but it had to close. Now with the decline in population, other churches may have to close. The Russian Mission is nearly in ruins.

Other Demchuks came to Canada, but they settled elsewhere: one at Gilbert Plains and one at Benito.

Iwan and Anastasia Stecyk of Sifton

Six years after his marriage to Anastasia (Nastia) Tomashewska, Iwan Stecyk did not see much future for his family in the village of Bele in the district of Chrotkiw. In 1906, therefore, he left his young wife and three daughters and came to Canada. The situation in Canada was somewhat uninviting — jobs were scarce and wages low. He, however, worked on the railroad and for farmers in Western Canada and when he saved a little money, he returned to his family in 1909.

Since he left things did not improve much under the Hapsburg-dominated Western Ukraine. Yet with the money he brought with him, he built a new house for his family and tried to eke out a meagre existence on the few morgens of land the couple had.

Unhappy with his life in his Homeland, particularly with few opportunities to get along and lack of freedom, Iwan suggested that they sell all they had and go to Canada. But Anastasia, however, refused to go. She was happy in her new house and did not want to exchange it for life in some "buda" in the Canadian bushes. In 1912, therefore, Iwan left alone, hoping that his family would follow once he acquired a homestead.

Circumstances, however, altered the situation altogether: W.W.I started. Anastasia, therefore, had to face the difficult war years alone. Then sorrow came into her life — the horrid influenza took away two of her daughters, Anna, age 16 years, and six-year old Catherine died.

During the war years Iwan worked for the farmers in the Portage la Prairie district and also on railroad maintenance. Then in 1920 he was able to get a cancelled homestead in the Sifton district.

In 1921 Anastasia and Mary, the only daughter, left the Ukraine, arrived in Quebec City and proceeded directly to Sifton where they had a late start as pioneers on a homestead. Mary, who got little education in the Ukraine during the war, continued to study at home and mastered some Ukrainian and a little English.

While the mother and daughter worked on the farm clearing land and planting a garden, Iwan went to work scrubbing brush and hauling gravel for the new highway — fortunate that his friend Paul Sawchyn was able to

give him employment. The women sold vegetables, eggs and poultry — eggs bringing only five cents a dozen. They picked wild berries, carried them to the store and received $1.00 for a large pail. It wasn't easy for the family to get ahead fast on the small income it got from the farm.

In 1923 Alec Orisko from the village of Sukhostav, who was working in a lumber camp in Peesone, Saskatchewan during the winters and as a section hand during the summer, came to Sifton to visit and got acquainted with young Maria. The couple married and left to establish a home in Peesone. In 1927, they acquired a farm in Sifton where they raised three children: Stella Orisko and Mrs. Strilchuk who are teachers, and the only boy, a mechanic. Maria now lives in Dauphin.

John Stecyk passed away at the age of 70 and Anastasia at 74. They both worked hard and this undermined their health. Anastasia also endured most difficult times during the war in Europe, doing forced labor.

Mrs. Orisko observes that in spite of the hard work and difficult times, her parents enjoyed happy years in their Sifton community: there were friendly visits with their neighbors, particularly during winter when they got together to sing songs and tell stories. "Mother was a good cook. Without a recipe book she cooked most tasty Ukrainian dishes and baked the most delicious apple pie," Mrs. Strilchuk recorded.

Iwan Stecyk

Anastasia Stecyk and daughter Maria in 1921 (passport pictures).

Alec and Maria Orisko

Iwan Hrushoway, Section Foreman

My parents came to Canada from the village of Latkivtsi in the district of Borshchiv. We crossed the Atlantic on the Arcadia and came to Sifton. After my father erected a skeleton for a house on our homestead, he went to work building the railway track to Winnipegosis. I was 11 years old and my brother was eight and that summer we worked with mother thatching the house and mud plastering it. It was ready for winter occupancy when my father came home. He was both surprised and pleased.

With the money earned, father bought enough flour for the winter and a shotgun. During the winter he hunted the available game - and it was plentiful - and we did not go hungry. The farm father bought was close to the hamlet of Sifton.

In 1898 father went to work again and was able to buy two steers and a cow. Our lot improved—we had milk.

When I was fifteen, my father got sick at work and I went to take his place. In the fall the foreman suggested that I become a permanent member of his crew.

I went to Winnipeg for the first time in 1905 and studied at the "Ukrainian" Training School (on Minto Ave.) to become a teacher. On returning

I went back as section hand and in the fall I was made a section foreman, got married and went to be in charge of a section near Prince Albert. On coming back to Manitoba, I was foreman at Ukraina and when there was a vacancy in Sifton, I went there in 1926 and retired in 1950 after 50 years of service with the C.N.R.

My children saw success in life, too. John became a teacher, Theodore a telegraph operator and David an engineer. My daughter married a good man and left home.[1]

Philemon Leskiw Resettles

Seeing many people resettling on better lands, an idea came to Leskiw's mind that he and his wife, her parents and her brother, Wasyl should leave the Sifton area and find better land. When he proposed this change, his wife agreed with him; her parents also thought that it was a good idea. However, as far as his parents were concerned — they were not interested: they were satisfied with the life on the homestead as it was and were not anxious to look for another place to live.

A trip to Athabasca

One day Wasyl secured an advertisement and a map about the availability of good land in the Athabasca region of northern Alberta, and the family group decided that he go there to investigate, and if he should find conditions satisfactory and promising all would move there. The plan was that the area to move in was where there were more homesteads available for others to come. "It was also agreed," Leskiw recorded, "that each was free to select the land he wanted and was under no obligation to settle close to his relatives; and if he was dissatisfied with the place selected he could move elsewhere or go to live in town."

Leskiw next tells us how in March 1913 he set out to investigate the advertised lands in the Athabasca region. On his way there he visited his friend, a Presbyterian clergyman, Rev. Maksymchuk at Dana, Saskatchewan, who advised him to settle in Saskatoon. Philemon Leskiw finally reached the Athabasca country and started looking for land. He was not impressed with the region, and stories about agents and speculators discouraged him.

> I spent the whole month of April in the Athabasca region and came to the conclusion that there was nothing promising for us; I decided to go back east (and to settle in Saskatoon) and not spend more money uselessly: I had to pay for my return trip* to Saskatoon and asked my wife and her parents to join me there.

On coming to Saskatoon, I was sad and laden with heavy thoughts - I was very disappointed and depressed because I was experiencing difficulties and failure. However, I did not realize that when I got off the train in Saskatoon, that my wanderings were ended. Though I wasn't completely certain

[1] "Canadian Farmer Almanac", 1957 pp. 1910-12

*Agents may have been providing free trips to the Athabasca region.

that I was going to remain there, fate, at that time, it seems, had assigned me to Saskatoon.

Eventually, I made up my mind to remain permanently in Saskatoon, where through the years we lived through different situations - good and bad; in good and ill health; in happiness and sadness - times of work and times of unemployment. I even had to experience several severe emotional stresses. All this I seemed to bear bravely and with fortitude, for I was cognizant of the fact that such a road in my life was designed by the Almighty even before I was born.

Philemon Leskiw concluded his records thus:

> Now as I come to the end of my reminiscences many images of years gone by reappear before my eyes and as I write, I often cry . . . (Sic gloria mundi.)

Anthony Leskiw, Gunner, on Whitford Point, killed on the first crossing of convoy to England, October 18, 1940.

Mr. and Mrs. Leskiw retired in Saskatoon where they lived through anxious and sad days. Their son was in the navy during W.W.II and perished in the Northern Atlantic region. Their two daughters, Mrs. Emily Polson and Anne Hnatiuk continue to live in Saskatoon.

Garland

One of the railway stops along the new line running from Sifton to Swan River was Garland. It became a trading centre serving the new settlers north and east of Ethelbert. In time there were a few small stores in the hamlet, a post office, a pool room, a section foreman's house and, it seems, another house - accommodation for the forest ranger. In due time there were two schools serving the area, Garland school, two miles to the south and Gonta school to the west. The Garland writer, Honore Ewach, provides us with some closer information about life and work of the people in this new community situated close to the Ethelbert ridge on the Garland river.

Haying time

When the spring work was completed and summer arrived, the farmers waited for their land to drain into the Garland river so that they could commence haying. An adequate supply of hay was most necessary to feed the animals through the winter. Some started to cut hay in the meadows before the land was totally dry. They had no farm equipment and, therefore, had to depend on vernacular equipment they brought from the home land or made in Canada, and the children, if they were old enough assisted with the haying operations.

> Like a soldier, with only a snath with a scythe over his shoulder instead of a musket, Klym marched down to the swampy meadow. Gazing at the green stretch of hay, he placed his scythe on the grass, and rolled up his pant legs. He spat into his hands, rubbed them together, then picking up the snath . . . (and) After crossing himself, Klym finally gripped the snath and began his strong rhythmic swings.[1]

And when the hay was dry, it was raked and piled into haycocks:

> For three days, harnessed to the wagon with a wide rack the oxen (Jack and Jim) trod between the haycocks. Klym pitched the hay onto the wagon, while on the rack Malanka and Maksym spread and tramped down the hay. Katerina followed the wagon, raking together the remaining bits of hay in the places where the haycocks had stood.[2]

Berry Picking Time

The settlers, who in the Old Country, were used to the bountiful yields of fruit they picked from their orchards, in Canada had to depend on wild fruit that grew in profusion in the bushes and the meadows. For years Garland was known for its good crops of blueberries. The children picked the fruit and the mothers made jams and jellies, but sold most of the berries to get some much needed money. The berries actually were bartered for groceries in the local store or sold to the passengers travelling on the train. Selling the berries to the passengers was preferred for they were able to get some cash.

> Just as the people heard the first rumble of the far-off train, Malanka approach-

[1]Honore Ewach, *The Call of the Land* p. 16
[2]Ibid p. 16

ed the store. She walked . . . between the piles of wood . . . (then) she stopped, put down her pails of blueberries, and began to straighten the hat she was wearing. She wiped the perspiration from her hands and face with a handkerchief, and brushed some blades of grass off her dress. Then she picked up her pail, slipped out from between the piles and with quick steps went up to the railway platform.

The train employees and some of the passengers got off the train and approached the women to buy blueberries . . . They would often pay a dollar for a pail of berries . . .

A negro porter, with a hearty white smile stepped up to Malanka, and put a dollar and a quarter in her hand . . . Sometimes she would get only a dollar for the pail — a dollar for a whole day's work![3]

The unsold berries were taken to the store to barter for groceries. This is the picture we see of a country store:

The Country Store

The large building was built out of boards, and was just two hundred steps from the railway tracks. Above the door appeared the words: "General Merchant" while a bit lower was written: "Post Office" . . . Inside the store was spacious . . . On the shelves of one wall stood items of food, while on the shelves of the other lay ready-to-wear clothes and rolls of various fabrics. The pick-axes, spades, steel forks, axes and other implements used by the farmers were in a wire-mesh enclosure.[4]

Once the mail was sorted the settlers took to the bush trails and wended their way home.

When winter arrived, the settlers were busy cutting cordwood and hauling it to the hamlet to get credit in exchange for groceries and clothing. In time long piles of cordwood lay in waiting to be shipped to larger centres. Others got involved in cutting logs and some young men left home for the lumber camps.

However, there were those who would get a few days of hunting in the mountains where elk, moose and deer were plentiful. Most of the hunters used the enfield "schneider" that carried bullets and shells #57. Men became good marksmen and learned to be careful with their firearms - few got hurt, but occasionally some young hunter would get lost. The meat the hunters brought into the settlement was shared and all had a plentiful supply of meat for the winter.

With the coming of winter the community did enjoy some diversion from monotony and isolation — there was some recreation. Teachers, graduates from the Brandon Teacher Training School, prepared concerts and plays; dances were also arranged for the younger folk. The local storekeeper made the space in his poolroom available for dances. The plays were also staged there.

In his book Honore Ewach suggests that the daughter of the local section foreman who had mastered Ukrainian acted in one play and that her mother was pleased with her performance. The writer seems to suggest that there was very good accommodation of different groups and that the "ethnic strangeness" was disappearing.

[3]Ibid p. 19
[4]Ibid p. 20

Sisler Visits Garland

One day during the early post-war years a visitor arrived in Garland. He was J.W. Sisler, the well-known principal of the Strathcona school in Winnipeg. It appears that Sisler visited the Ukrainian communities and made reports to the Federal Department of Agriculture and, it seems, to J.W. Defoe of the Free Press. Most of his visits were made on Saturdays or holidays. He made it a practice to enter unlocked rural schools, examine the materials, and as most of the teachers were trained in the Brandon Teacher Training school, and as he was opposed to their approach, his reports were far from complimentary. On the contrary they were negative and proved damaging. At one time he was slated, it seems, to replace Dr. Robert Fletcher as Deputy Minister of Education.

After his visit to Garland, Manitoba, W.J. Sisler reported as follows:

> Garland Dec. 27, 1919 gave a picture show at the school. Stayed with Mr. Lowe, section foreman. He has been here 10 years. Says "Ukrainians" are unreliable . . . Other men do not like working for "Ukrainian" foremen. He gets too important swears at them (J.C.). Mr. Lowe's daughter has never been able to attend school here on account of bilingual teaching* and goes to Dauphin.** She speaks "Ukrainian". Hjartason's children (8 of them) do also. They will often, when alone, speak to each other in "Ukrainian".[5]

Though H. Ewach presented the two non-Ukrainian families living in the community favorably, Mr. Lowe displayed a definite "sub rosa" antipathy by labelling his workmen as being unreliable. This was most unkind and unfair for that was not the rating Ukrainian workers got from the C.P.R. and C.N.R. officials — hundreds of section hands and foremen worked on railway road maintenance and were held in high esteem as honest, dependable laborers . . .

Pupils Gonta School, 1920. Rev. M. Fyk and Michael Hykawy among pupils. (M. Hykawy Coll.)

* Garland school was two miles from the hamlet.

**She likely travelled free on a C.N.R. pass. (There were no bilingual schools in 1919.)

[5]From Sisler's "Scrap Book"

Lowe was not the only one to down-grade the Ukrainians. At that time there were many zenopholic characters running around the country trying to present the Ukrainian settlers in a bad light.

W.J. Sisler also stated that the Anglo-Saxon people were reporting that many settlers would be returning to the Ukraine after World War I; and one high ranking churchman in Winnipeg told him that that would be the case. Sisler questioned some settlers and recorded:

> At Garland many talk of going to the Old Country. None have really gone. Lazar Koszma, left wife and children in Old Country. He is going in spring. Advised to find out if there will be any difficulty in returning to Canada. Majority want to stay here. Would not want to go back. "I no want to go back. That country a man have only one piece of bread: Here lots of bread and everything." Some man want to go back? "Right good bye."[6]

Whether Lazar Koszma did return to the Ukraine is not known. It is likely that if he did, like others, in a year's time he was back and brought his family with him.

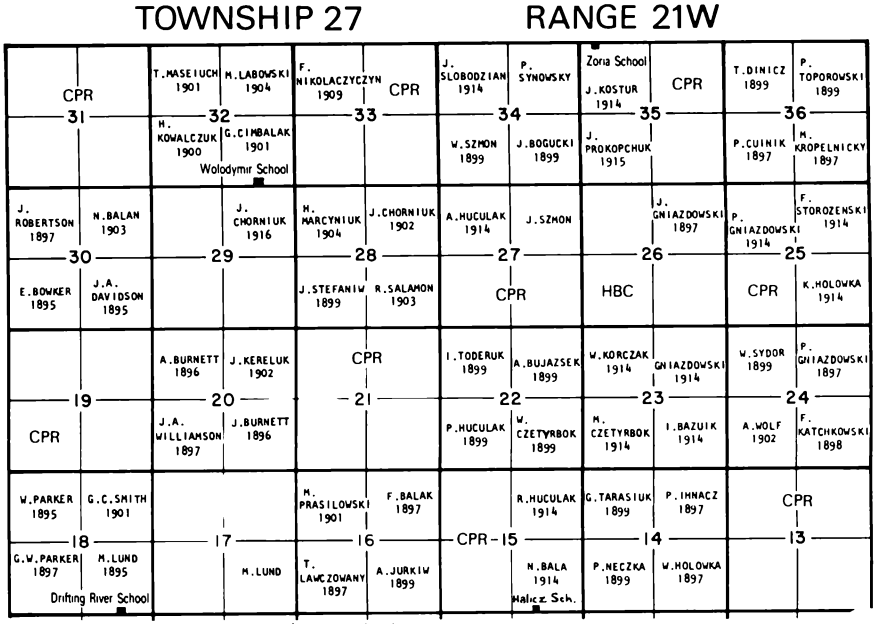
Anthony Maliniuk, teacher, and children Mountain Stream School circa 1912.

[6]Sisler's "Scrap Book"

Gilbert Plains and Areas West

When the railway line was projected west from Dauphin, in 1898[1] the new railway stop of Gilbert Plains was established and an old settlement four miles south of the new hamlet was abandoned, the people moving to the new location. The Rural Municipality of Gilbert Plains was first settled by Anglo-Saxon settlers who came into the region from Russell, Manitoba by way of the old colonization road. The early settlers, therefore, had the opportunity to acquire choice land in the southern part of the region where the soil was heavier and to a degree free of stone.

In 1897 the Ukrainians settled in the northern part of the municipality and established the Venlaw-Kolomyja district. Another group went south to the Keld region that same year. The Keld group traded at the Mitchell's store in the south until better roads were developed to Dauphin. Then Dauphin became their trading centre; but the Ukrainians of the Kolomyja district continued to trade in Gilbert Plains. That was where their cordwood was hauled — a distance of 12 miles.



The Wolodymyr School Area.

Early in the twenties a Commission making a study of unused lands in Manitoba reported:

They (the Ukrainians in the northern part of the region) look with yearning

[1]Westward rail line extension: Dauphin 2.9 miles to North Junction, 1896. North Junction to Grandview, 26.6 miles in 1900. Grandview to Kamsack 71.4 miles, 1903.

on the better land in the southern part of the Municipality and a considerable number have purchased land there.

The estimate of the commission was that about 50 percent of the farms were already occupied by Ukrainians.[2]

In connection with the shift of the Ukrainian settlers from inferior lands to more fertile holdings brings to mind a story that was often told and re-told during the pre-W.W.II days:

A young Ukrainian farmer from the northern sector decided to buy a farm advertised for sale in the local paper. He went to the owner and a deal was made. When the agreement of sale was being drawn by the local lawyer, the young farmer was asked how he was going to pay for the farm. "Cash" was the reply.

The lawyer took the banker and the accountant and they and the two farmers motored to the young farmer's home. The wife served coffee and then left the room. In a short while she returned with a pail. The pail was placed before the accountant to make the calculation of the money it contained. He counted all the cash and it came to $19,943., but the sale price was $20,000. The accountant was asked to make a re-count and he came out with the same amount — $19,943. The farmer then turned to his wife and said:

"Gaderyky,* Mary, you brought the wrong pail."

To a degree the story illustrates the progress the Ukrainians made on less fertile land and shows that they worked hard to make even less productive land profitable.

Gilbert Plains continued to grow as a distribution centre. Implements were usually brought in from Winnipeg in crates and assembled on the farmyards. This was due to the fact that there were not suitable roads to bring in such machinery as binders.

Though through the early years some Ukrainians moved into the town, few went into business. Finally, William Zaporzan, the pioneer school teacher, established himself in business. Even in the early fifties one could see him talking to his customers, always wearing his old bowler hat. Others of Ukrainian extraction soon were engaged in businesses. The numbers of people who resettled from the Kolomyja and the Kosiw areas increased and both the Ukrainian Orthodox and Ukrainian Catholic churches were built in town.

However, the people whose forebearers came into the area from the Ukraine who made the best progress were the farmers. The Yaremas, for instance, became successful cattle raisers.

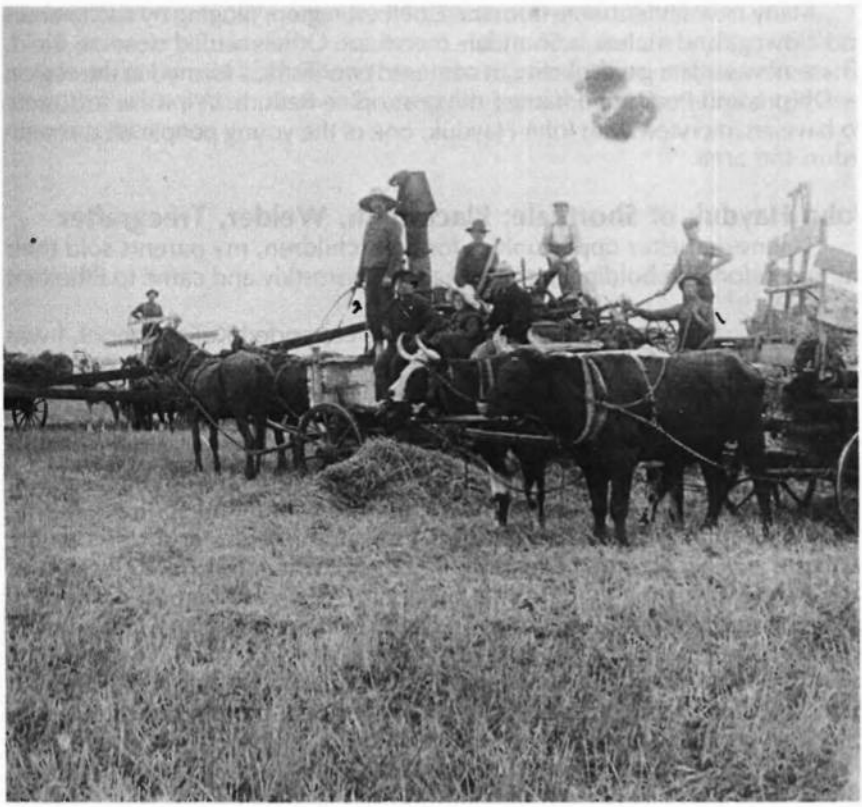
Before long there were no homestead lands left close to the town of Gilbert Plains and the young people who wanted to go into farming and remain close to their kinfolk in Kosiw or Kolomyja took up lands along the southern fringe of the Duck Mountains and the northern fringe of the Riding Mountains. They were joined by relatives and friends of their parents and such school districts as Tartakiw and Grifton were established.

[2]R.W. Murchie and H.C. Grant *Unused Lands in Manitoba.*

-Gaderyky was a word coined by the Ukrainians meaning "by Jove" or "by golly".

Grifton Settlement - R.M. of Grandview

The Grifton settlement came into being in the northern section of the Municipality of Grandview. The soil in the region was rather light and some was submarginal land. Nevertheless, the settlers soon built a Ukrainian Catholic chapel, and later a fine church. Here one found such names as Balak, Huska, Kuzyk, Lukey, Tanasichuk, Wasylyshyn and others. In time many of them moved south to acquire good farms of the black soil belt. The Kuzyks, Lukeys and Balak descendants still remain in the area, and running good farms.



Bill Kuzyk's yoke of oxen used to haul sheaves.

The Keld Extension

Many from the Keld region moved west taking lands at the foot of the Riding Mountains all the way south of Sugar Loaf. Names like Kostiuk, Mandryk and Kowalchuk. Others moved north. Before long these younger settlers became neighbors of people who came across the mountains from Horod, Seech and Dolyny north of Oakburn. Kukurudz and Gnutel could be mentioned. The Gnutel family moved into the Oakburn region from Gimli, and then one of the sons settled in the Petlura district.

The Gleaners

The westward extension of the descendants of the "Sifton Settlers" from Sifton-Ethelbert districts closed the circle by taking up homesteads in the eastern sections of municipalities of Hillsburg and Boulton.

The region where the western region of the Municipality of Grandview meets Hillsburg and Boulton was open for homesteads after A.T. Burrows denuded this Riding Mountain Lumber Reserve of good timber. All that was left was huge spruce stumps and submarginal lands. The land was hard to clear, roads were poor and the homesteaders were just making a mediocre start.

Many new settlers were from the Ethelbert region, judging by such names as Yalowega and Maluta, a Shortdale merchant. Others settled closer to Bield. These new settlers gave Ukrainian names to two districts formed in the region — Dnipro and Pozir, and named the post office Petlura. We were fortunate to have an interview with John Hayduk, one of the young people who resettled in the area.

John Hayduk of Shortdale: Blacksmith, Welder, Treegrafter

To ensure better opportunities for their children, my parents sold their fairly comfortable holding in the village of Khorostkiv and came to Ethelbert in 1899.

I grew up in the Ethelbert district where I attended Kulish school. I was fortunate to have two good teachers that I remember now, Mr. John Rudachek and Mr. John Svered who encouraged us to read and used to hand out pamphlets from the Department of Agriculture. We wrote for others as they were free copies.

It was hard to get a higher education as we were far from high school. When I grew up, I went to work but spent the winter and spring at home. In reading the agricultural pamphlets I became interested in one dealing with the grafting of trees. I experimented by following directions closely and was happy when my grafting was successful. Soon we had an orchard of wild fruit trees, plums, pincherries and even some crabapples. I grafted trees for the neighbors, too.

I did not spend my time grafting, but started to learn a bit about blacksmithing. When homestead lands were opened up in the Intermountain area, around Shortdale, between the Riding and the Duck Mountains, I moved there. After a while, I brought my bride to my bush homestead. She was Miss Petechaty of Ethelbert.

Farmers of my generation may, therefore, be called first generation homesteaders or pioneers. In this district there were many First World War returned men who were placed there by the Soldier Settlement Board. Those who were not as adjusted as we Canadians suffered difficulties and privations for many years and then gave up.

The area was first denuded of good timber by the lumber magnate, T.A. Burrows. Later to get good logs I had to get a timber limit in the Duck Mountains. There were no roads and each had to cut his own roads and drain the sloughs. We got our mail in Shortdale - over seven miles away - where Mr. Maluta had a store and post office. Our closest neighbor in this "Hillsburg

paradise'' was Mr. Evasuik. We worked hard clearing land and finally had about 50 acres under cultivation.

To make our environment more attractive, and to provide a shelter belt around the farm buildings, I started to graft fruit trees. Our stock came from Morden and some from Skinners at Dropmore. In time our ''homestead'' house yard looked very attractive when the fruit trees were in bloom. Some of the apples I grafted were very good.

After a few years as blacksmith in Oberon, Manitoba, we came to Winnipeg. I should have stayed on the farm. Life may have been happier. In the city it is mainly work and since we do not know many people, it is lonesome at times. We are lucky to have our grandchildren.

When we left the farm, our house was rented for use as Pozir School and everybody said that when the orchard was in bloom it was the most attractive school yard. Now they are pulling out the fruit trees I planted and plowing the land.

Pine River

As the railway line extended northwest into the Swan River country, homesteads were difficult to find in the Municipality of Ethelbert; new settlers and those who started on poor lands in the northern part of the R.M. of Dauphin and Mossey River began to trek north and get farther into the bush country where some found better land - land still farther removed from hamlets; and also rather poorly drained. They occupied lands to the west of the railway stop of Pine River and along the Pine River and the trails leading to Duck Bay. Making a start on these homesteads was difficult and often rather miserable. They, however, were fortunate that the men were able to get part-time employment in the lumber camps and saw mills that helped them make a start.

Though there were a few English-speaking people in the area, also Scandinavians and Czechs, the majority of the people who settled in the narrow fringe along the railway line to Sclater and Cowan were Ukrainians, a small group of Ukrainian speaking Roman Catholics, and Poles. These people soon got interrelated - but the Ukrainians remained in the majority.

The hamlet of Pine River grew as a consequence of the leadership provided, and the dedication of several men. Wasyl Hryshowy, a pioneer school teacher, for instance, who established himself in business in Sclater used to travel from there to Pine River, by a C.N.R. jigger - that he himself pumped - to teach school in Pine River. Other men, some in their early middle age, provided the drive that saw the hamlet grow. They were laborers, farmers and businessmen. Among them such names as Peter Toporowski, Charowski, Cuinyk, Charnetski, Galay, Krawchuk, Prysiazniuk, Semeniuk, Rev. Gabriel Tymchuk and Venger are mentioned.

Two Pressing Needs

The two most pressing needs of the homesteaders were schools and roads. The road building required assistance and leadership from the government, since the area was not attached to any municipality. As far as schools were concerned, the settlers took action themselves. Three of the early school districts organized were Pine River (1905), Sclater (1911) and Fletcher (1911).

Organization of Schools

After the first three schools were organized, formation of other school districts came later. Judging by the numbers of the new districts organized, they were all of post-W.W.I formation. They carry numbers in the 2000 group. This appears to indicate that many children were growing up without an opportunity to attend school. The limiting factors appear to have been sub-marginal lands, lack of roads and the Township type of land survey.

The settlers seemed to flock into the area in great numbers. The acquisition of farms by 273 early settlers indicates that six percent took land in Pine River area on or before 1904; 32 percent by 1909 and 80 percent by 1914. It is, therefore, reasonable to assume that 40 percent of the children had

no school they could attend. The patch-work type of settlements created by the Township system was mainly responsible for this. As an example of this we shall refer to Fletcher School district, where a whole row of six sections adjacent to the Duck Mountain Reserve were virtually separated by unoccupied sections, or by sparsely settled sections. Children from some farms had a distance of five miles to walk - a distance too great for any child. In spite of the situation in Fletcher School district, the average enrollment during the war years was 38, but after 1921 it jumped to 58, and one year the number was 76. (In 1950 enrollment dropped to 10).

The area tried hard to get teachers. They paid more and built teacherages, and managed to attract fairly capable teachers. With high enrollments the teachers had a demanding task to face. Mr. S.J. Humeny, who taught in Fletcher and Highway schools for a period of 19 years, reports that large enrollments made work difficult.

The school officials had a difficult time to visit schools in outlying districts. The late pioneer School Inspector in the area recounted an incident: He arrived close to a school he was to visit and the only bridge by which he could cross was washed out. He, consequently disrobed, tied his clothing in a bundle and waded bare-skinned across the river.

He related another incident about communication problems that often arose between the school and the home - as a consequence of poor trails and numerous creeks and rivers. He was asked to investigate the non-attendance of a child in a certain school. When he finally reached the home of the parent living in the sector north of Pine River, he discovered that the child had been dead for nearly two months.

The children had the most distressing time: long distances to walk, poor trails, creeks to cross and fear of animals when they crossed vacant sections. Mrs. Krevesky (nee Pauline Galay) says that her parents moved northeast of Pine River from Winnipeg, and acquired a farm along an Indian trail.

> Living along the trail, I virtually grew up in fear. My mother always warned me not to wander away from the house or the Indians would pick me up and take me away.
>
> Often the Indians passed by and I was in complete terror. They often came to the house begging for food. All mother could give them was bread and milk. We weren't affluent farmers, but early homesteaders.
>
> I feared the Gypsies most. Two of them would come into the house begging for food while the others pillaged the granary and the hen house. After they were gone we would find two or three hens missing and no eggs in the hen house.
>
> Even when I got older and started to attend school, I always dreaded to meet a strange wagon coming along the trail.

The community worked hard to attain self-sufficiency in services. The Ukrainians went into business and Peter Toporowski operated a successful flour mill. Cultural life received attention. Outstanding in choir training and organization of a mandolin orchestra were teachers Michael Sytnyk and Alexander Humeny.

The town has five churches. The earlier ones were the Ukrainian Catholic

Premier John Bracken addressing the people of Pine River in 1934 during their celebration of 32 years of settlement in the area.

School teacher, Alexander Humeny leading the Pine River choir during the pioneer celebrations in 1934.

Pine River Amateur Club, 1927.

Principal Michael Sytnyk and his Pine River high school class, 1926.

Iwan Caruk, Wasyl Caruk, Wasyl Tunyk, Stefan Brylinsky, Anton Tunyk, Dmytro Rumakand, his son Iwan Rumak - some of the first pioneers of Pine River. All pictures from M.J. Kevesky's Collection.

and Ukrainian Orthodox followed by the Presbyterian and Roman Catholic and Evangelical.

The organization of a high school was a great boon to the community, and as the community continued to progress many young people went away to gain higher education by attending Normal Schools and universities, some living in residence in the Mohyla Institute.

Pioneer days came to an end in 1934, when Premier Bracken visited Pine River; and in 1970 the community arranged to recognize the contributions of the pioneers, and entertain those still living in the district. In 1982 the Pine River History Committee published a very creditable publication, *Hardships to Happiness.*

Sclater Area

As far as the area north of Pine River is concerned, Michael Kolisnyk's reminiscences provide a vivid description of pioneer life and work the young people had to pursue. Theirs was a repetition of life the pioneers lived when they arrived fifteen years earlier.

Michael Kolisnyk's Story

My father came to Canada in 1909 from the village of Zaliscia. By that time homesteads were hard to get. The Swan River Valley was all settled and so was the Dauphin-Ethelbert area. New land was opened in Sclater

and since there were people in that area from our village he selected a homestead and by the time mother arrived with two girls and me, (I was 13) in 1911 he had a cabin in the bush. And though we came in the fall of the year, we had accommodation. Father shot moose and elk and we had food.

In the Old Country I was in grade 4, and in Sclater I attended school for a year and that was all. Sclater was only a very small hamlet and Mr. Hrushoway had a store there. Money was needed to develop the farm; I went to work quite early - too early and consequently had a bad lung hemmorhage.

Ukrainian Wedding, Sclater, Man., 1915. (Sisler Coll. M.A.)

In 1916 I went to work on an extra gang building the railroad to Churchill. There were 9 extra gangs, one every 100 miles. The pay was 27¢ an hour. It was hot - and flies - flies. Lifting the track and tamping was hard work. Before we went only the physically fit were taken: each man got a medical and older men were not taken. When harvest time arrived, we went to work around Saskatoon. There were well-to-do farmers; board was excellent and pay better.

My father picked up a homestead with heavy pine and clearing land was not easy inspite of the fact that he was a good axeman, so I kept going out to work. I worked on the Winnipeg waterline - by then I was engineer 3rd class and operated a steam engine. Boys grew up fast those days.

In 1924 I went to Port Arthur and got work as engineer on a grain boat. In the engine room there were six boilers to be fed. We travelled all the way to Montreal.

I married Helen Zarecki and in 1924 we went to farm in the Brandon

area (Hayfield) and went bankrupt as the price of wheat fell to 13¢ a bushel. We bought a farm for $2000. and paid $500. down and took over a $1500. mortgage. We brought our own horses and cows from Sclater. Our farm had too many weeds, so we did not plant a crop the first year when prices were still good. In a few years we had 1500 bushels of wheat, but prices fell to 13¢ a bushel. We could not pay the mortgage. We expected the bailiff to arrive any day. I had a good neighbor, an Englishman. He said: "Michael take all your machinery and animals and leave them on the road allowance." When the bailiff did arrive he could not seize them so we loaded everything on two wagons - I had four good horses - and returned to Sclater where I bought my uncle's homestead.

We worked hard summer and winter. Some years I shipped as many as 14 carloads of pulp wood. Then I got on better land. Now we live at Renver, and get along well, but so what? My lung hemmorhage early in life nearly ruined me . . .

My father, in spite of hard work, lived to be 92.*

In recent years two young men from the area north of Pine River saw success in politics: Len Harapiak was M.L.A. for the constituency in which he grew up and became Minister of Agriculture, his brother Harry, M.L.A. for The Pas was Minister of Government Services.

Presiding the Harapiaks as minister of the crown was Peter Burtniak, N.D.P. member for Dauphin. He's minister of Public Works.

*Interviewed in Winnipeg in 1986.

Winnipegosis - Glenella Extension

With the great increase in the number of settlers in the Lake Dauphin area, the newcomers began to move into the lower-lying areas south of Lake Winnipegosis. In this area is included the Fishing River - Fork River districts. With the abundance of pastures and good haylands the main occupation was dairying, though there was some grain farming. The cream from these farms, except the Glenella area, was shipped to Winnipegosis.

Hnatiuks of Fishing River

Wasyl Hnatiuk (26) and his wife, Tekla (18) came to Canada from the Borshchiw district in 1897. They were not rich settlers. All they had in cash to start them on the homestead was $140. They arrived in Dauphin early in the month of May and went to live in the Immigration House from where the land agent took them to their homestead northeast of Sifton, (the SE ¼ 32-28-19W). They built a rude "buda" for immediate shelter and commenced work on the building of a log house. It was ready by the time winter set in. On this homestead they raised nine children and gave most of them a chance to attend high school. The whole family worked together and the Hnatiuks acquired more land. They placed emphasis on dairying and cattle raising. Both Hnatiuks died at the age of 84 and are buried in Dauphin.

Their son Michael went to Chicago after completing high school. On return from emloyment in Illinois, he went into teaching. He married Emily Drosdowich of Silver Creek who helped him in the store in Angusville. Michael was a successful businessman.[1]

Fishing River - Fork River

In spite of the disadvantages of settling on the submarginal land in what is now the municipality of Mossey River, there being little land left in Manitoba where they could settle, some remained and persevered. In 1926 the Commission making a study of unused lands in Manitoba reported that half of the total area of the R.M. of Mossey River was occupied and that the principal settlement was northward from Sifton along the east bank of Lake Dauphin and both banks of the Fishing and Fork Rivers.[2]

"Many abandoned homesteads are found and land still open for settlement is either low and alkali or quite stony . . . (there are also) stony ridges and spruce swamps . . ." (land regarded) unfit for agricultural use.

Rorketon

The area south of the north shore of Lake Dauphin in the Municipality of Lawrence was settled by Ukrainians who first located around Sifton. Then they began to settle in the Rorketon area. Since in many places the land was too stony for wheat growing, the settlers, therefore, had to go into mixed farming, and on a small scale at that.

[1]Information received from Mrs. M. Hnatiuk
[2]Murchie and Grant, p. 183

Farmstead of Ukrainian Settler
(Murchie and Grant Coll., p. 159)

In 1924 the Murchie Commission observed:

> The Ukrainian farmer in the area had done remarkably well considering the handicaps that exist here. In the first place he and his family are not afraid of hard work. In the second place, . . . during the years when he was clearing land of bush and stone, he earned a comfortable living from livestock . . . and . . . from selling cream.[1]

In time there were a few settlers from Saskatchewan who moved into the Rorketon area. These were Ukrainian farmers who, like Michael Rehaluk, were driven out of a good farm area in Saskatchewan by the successive years of frost. The mortgage company repossessed their land and equipment and he, loading what he could salvage on a wagon rack, moved and resettled in the Rorketon district and after a few years got well re-established.

Good land abandoned because of poor drainage.

Winnipegosis

There was also a sizeable settlement of Ukrainians around Winnipegosis. This settlement stretched northeast of Fork River and toward Volga. The early school districts were Corkcliff, and Meadowlands, and Rice Lake. According to Michael Baryliuk, who taught school in the Meadowlands district in the early thirties, the farmers were engaged in dairying as there was an ample supply of hay in the region and during the winter many went fishing in Lake Winnipegosis. The children from the area attended high school in Winnipegosis which was their main trading centre.

The Ukrainian population in the town was not large, but there were some that were engaged in business. Balendiuk was in the fishing business, Merchanski had a lumber yard, Steve Litwin and the Orgryzlos as well as Chermak were merchants.

Ukrainian farmers going to town.
Volga District, 1905. (Sisler Coll.)

Ukrainian Children, Winnipegosis Area
c. 1920. (Sisler Coll.)

Mrs. Mlynarowich of Fork River - the Latecomer

Yes, I am a latecomer to Canada. I did not come here until 1920, though my husband arrived in 1914. The war was over so he sent me a ticket, and

Cast from a play, Ukrainian drama club, Winnipegosis, 1925. PAC

I made plans to leave in the spring. Another woman, however, who was also going to Canada, said to me: "Why wait till spring? You have no property to sell. I am leaving my house and orchard unsold so why not leave now?" She was leaving with her three children, but I had none. However, a man in Canada whose wife died and left two children, wrote and asked me to bring the children with me.

We left the village in December and arrived in Warsaw where we were to get our tickets. When we arrived there the agent was nowhere to be found. He was someplace in Germany. Some woman, however, took over and after two weeks we left Warsaw. There was a terrific anxiety among the travellers to get out of Europe and it was hard to get a reservation on the train and the boat.

In the German port city we were held up for another two weeks and then two weeks more in Liverpool. The voyage across the ocean was very difficult, but finally we arrived in Halifax and left for Winnipeg. While we were waiting to leave for Winnipegosis, a man began to call out a long list of names, and it seemed he would never call out our stop. So I began to cry. A man who was from my village and had lived in Canada a long time was going to Dauphin, began to laugh. He said, "Don't worry, we will get there by tomorrow. This isn't my first trip to Dauphin." He cheered me up and made me feel more relaxed for the rest of the journey.

In 1914 we got married and settled down to live with my husband's people, but my husband could not get along with his father as he was bossing him too much. He wrote to his brother-in-law in Canada, and on receiving a ticket he left home for the port city. He left on a Tuesday and by Friday of the next week there was great commotion in the village; and bells

Pioneer homesteader's house near Winnipegosis.

were ringing and marshalls were parading through the streets blowing bugles. War had started!

Officials began to conscript men for the army and came to my home asking where my husband was. All I could say was that he was not home.

Here was I a young bride having to face the war years alone. We women were called out for duty and had to do men's work — we dug ditches, repaired roads and shovelled snow . . . Now my back is bothering me so much that I had to come here to a personal care home . . .

I arrived in Canada in 1920. I was 29 years old then. My husband had bought a bush farm in the Corkcliffe school district south of Winnipegosis. We called the place Winnipegoose. We were actually some four miles away from Fork River.

We had a farm and a house and little else, but I was happy to be free and on my own. And the neighbors? They were very fine people, they helped me get a start. One woman gave me a clucking hen, another one brought a large basket of eggs; still another one brought seed and plants to start a

vegetable garden. They brought vegetables that we could use as food, too. This gave us a start. When I think of the goodness of our neighbors and relatives, I often cry.

We cleared some land and used horses on the farm, but something happened to my husband's eyes and he could not see straight. He would start to seed a field and instead of going in a straight line, he would start out across the field. So we sold our farm, but only got $3,000 for it.

We moved into Fork River and bought a house for $2,300., and then had very little left to live on.

My husband died three years ago and I could not manage alone so my daughter, who was a school teacher here and got married and is living north of town, asked me to come here. They have a good farm with waterworks and are doing well. My son-in-law was even able to take a trip to the Old Country.

My back got very painful so I had to come to this home in Vita where I get excellent care, and the people are good to me.*

We may, therefore, consider Mrs. Mlynarowich to be the last of the "Sifton Settlers." By 1926 the men in sheepskin coats hung their sheepskins on the peg to have one to show to their Canadian grandchildren. Other sheepskins in good condition found their way to the museums. The pioneering era of Ukrainians in Canada was over.

Glenella - Pioneering of Alec Potrebkas

In time the areas round Dauphin became crowded and there were few homestead lands left. Settlers that were coming to the Dauphin region were then diverted to settle in the Glenella area. The land in the region was easier to clear, but it, too, had stony sections. The Ukrainian settlers soon were able to establish a centre at Sunville where a Ukrainian Orthodox church was built followed by the Ukrainian Catholic church of Sts. Peter and Paul. The school in the area was named Budka after the first Ukrainian Catholic bishop to come to Canada. Mr. Alec Potrebka came to the area as one of the later pioneers. His story is interesting.

> In 1912 nine of us left the village of Nove Selo and arrived in Halifax. We went directly to Sidney, N.S. to work in the mines where we earned $1.45 for a ten-hour day. The work was hard and tedious. The reception we received from the older miners and the people in the mining town was not very receptive. After a year's time, six of the men said: "If this is Canada, we are going back home." And they left. Three of us did not dare go back for we were due to report for military training. Instead we left for Copper Cliff in the Sudbury region.
>
> The work at Copper Cliff was hard and very unhealthy — smoke and dust. Then the war broke out and we were told to join up, but we did not have citizenship papers so they would not enlist us. We were out of work, so I left for Winnipeg, and then left for Glenella where our people had taken farms.
>
> I worked around in the area and harvested around Gladstone earning $2.00 a day. During winter I worked for the farmers for my keep. Finally I took a farm, built a house and batched. I wasn't getting rich in a hurry, but made a living. When the war ended a young girl, Catherine Ben, came to Canada and lived

*Interviewed in Vita, Manitoba in 1980

with the Peter Mossa family. We got acquainted and in 1925 we were married.

We established ourselves on a farm some 7½ miles west of Glenella on the N.E. ¼ of 21-13-19. We both worked hard, but made progress and soon we rented another quarter. When we moved to our farm we had 15 head of cattle and six horses, also chickens and hogs. I used to cut cordwood which I sold at $1.50 a cord. We milked ten cows and were able to ship cream.

In spite of our hard work we were soon to find ourselves in the depression years. Though we had a 320 acre farm, we could not sell much. I hauled wheat 13 miles to Kelwood and received 25¢ a bushel. Many people left the district, others had a hard time to make ends meet. An Englishman who did not have enough hay traded three Aberdeen Angus calves for a load of hay. I bought a good bronco for $5.00 and got another horse for two loads of hay. So we had four horses.

We had a small truck and I used to haul the cream to town, but after paying for gasoline there wasn't much left of our cream cheque. Then I traded the truck for a democrat and hauled the cream with a horse. We survived because I did not get into debt buying expensive machinery.

Mother took good care of the children and encouraged them to study hard. They all did well. All my children can speak Ukrainian. Now I am 96 years old and live by myself. I wish I had my Catherine to help and guide me, but she died nine years ago. My boys see to it that I lack little. One of my boys runs the home farm and is doing well. The other two, John and Steve, are in real estate* business. Steve has also been in politics as M.L.A. and was a football player. That's not bad for a boy who made a start in Budka school in the Glenella region.

Very often when I start thinking about the days past, I can see my horses and other animals, our house and the grain field. I yearn to be back on the land. But my bones are too old.

The population in Sunville has decreased to the extent that the Orthodox church was closed for a long time. One young man from the community got the building repaired and painted and they had a clergyman from Winnipeg, I think it was Rev. Sawchuk, hold a special service and the church was closed . . . maybe permanently.

As far as my church is concerned, the following men were on the board of the Ukrainian Catholic Church at Sunville, most of them are gone. (I was secretary for many years.)

Peter Bobinsky, Mr. Malek, J. Elinsky, Mike Dushnez, Metro Sul, Bill Kupybida, John Sul Sr., Alex Thompson (Tusats), Peter Puhach, Mike Puhach, Eva Harasymovich, Steve Kuzyk, Son Kuzyk, Wasyl Byrka, Alec Puhach, Alec Potribka, Emil Puhach, Fred Onyschuk, Andrew Zdan, Henry Zdan, Andrew Zuk, Mr. Souldoch, Bill Izych, Bill Wuss, Nick Doholas and Mr. Kushner.

*Patrick Realty

Mr. and Mrs. Alec Potrebkas' 50th
Wedding Anniversary 1975.

Children of Budka School.

Mr. and Mrs. Patrebka and sons, Walter, John and Steve.

Sunville Churches

Ukrainian Orthodox Church
1979

Ukrainian Catholic Church
1979

Roblin Main Street.

The Shell River Settlement

The Shell River settlement was started by Ukrainians who were dissatisfied with the lands they acquired north of Dauphin. The leader of the groups that came to the region west of the Duck Mountains was actually Peter Yakimishyn. He came to Canada rather than follow his kin to Brazil. The first winter he spent close to Winnipeg in the Cook's Creek district and had an opportunity to see good lands in the southern part of Manitoba. Then he went into the Dauphin region and acquired a homestead in Ashville northwest of Dauphin. His land did not offer many prospects for a successful future so when he found out that the government may open up a new section for homestead purposes west of the Shell River, he went there to investigate and found that the soil was better than that around the northern part of Ashville. A new railway line was being extended to the west and opportunities for resettlement appeared bright.

The Styba family and six others arrived in Dauphin in 1902 hoping to find good homesteads north of Dauphin. However, the more suitable homesteads were occupied and all they could get was a farm in the Ukraina region. The soil there was lighter, the bush had less good timber than the regions west and the land was easier to clear, but there was an overabundance of stony sections.

In 1903 Hryhory Styba and some other of his countrymen worked on the C.N.R. line being built to Kamsack and they, too, had an opportunity to investigate farming prospects in the Shell River region: it held more promise than their homesteads did, they concluded.

In the Ukraine the Stybas did not have enough arable land to be self-sufficient. Mrs. Styba, consequently, joined her husband to work for the lord of the manor to earn some money to be able to improve their lot. The village inn, however, became the focus of attraction for her husband - and other men in the village: "aryndar" got most of their hard-earned money. Juliana Styba, therefore, decided to induce her husband, Hryhory, to leave for Canada; people who left there earlier were sending fairly acceptable reports about the availability of "free land", homesteads, on the payment of a ten dollar entry fee.

The decision was made; the Stybas sold all they owned and left their village for the nearest railway station of Sokal. There they became a part of a group of families consisting of Shewchuks; Anton and Christian Nowosads, Denisiuks, Shwaykowskys and Mrs. Mamchur, Mrs. Styba's mother and her two daughters, Sophia and Alexandra. They all left for the port of Hamburg.

From Hamburg the group sailed on a small boat for Liverpool, England and a month after leaving Hamburg the settlers arrived in Montreal. They did not remain long in Montreal, but left for Ethelbert. On reaching Dauphin the Stybas were able to acquire a homestead in the district of Ukraina, so they got off at the Ukraina railway stop. There was no accommodation there for them or on their homestead, or with other settlers, so they - leaving their

baggage in Ukraina - walked some eight miles north to their acquaintances, the Ewasiuks who accommodated them in their small abode.

Being able to stay with the Ewasiuks gave Mr. Styba a chance to erect a small log cabin on his homestead, and when a roof of a type was completed, the Stybas moved in. The other members of the group made a similar start in the bush land north of Dauphin.

Getting the cabin ready and habitable for the winter was left to Mrs. Styba; and Messers. Ewasiuk and Styba left for the harvest fields of Neepawa some eighty miles to the south.

First Winter

Since Mr. Styba had no oxen to be able to cut and haul cordwood to Ethelbert, he went to a Duck Mountain lumber camp to cut, and square, eight-foot logs into railway ties. For this labor T.A. Burrows paid him ten cents a tie. He got along fairly well, but while rolling down some logs from a huge pile, the logs rolled on him. In this unfortunate accident he received four broken ribs. There was no compensation, and medical help was not available nearby, so after a few weeks rest at home he returned to his work.

The next winter the Stybas found themselves in better circumstances. They were able to acquire a yoke of oxen and Mr. Styba cut cordwood and was able to exchange his wood for groceries in the Ethelbert store.

During the next two summers, Mr. Styba accompanied other men in the district and went to work building the C.N. railway line west of Dauphin toward Roblin and north-west to what was to become the hamlet of Kamsack.

The men of the Styba group were none-too-pleased with the land they acquired. The soil was light and sandy, and some farms around Zoria were very stony. So while in the region of Shell River they went to investigate the lands that it was rumored would be opened as homesteads. This area was to the west of the Shell River in the Duck Mountain forest reserve. They found much better land in this rolling country. True there were many sloughs, but the woods had better timber for building purposes and cutting into cordwood.

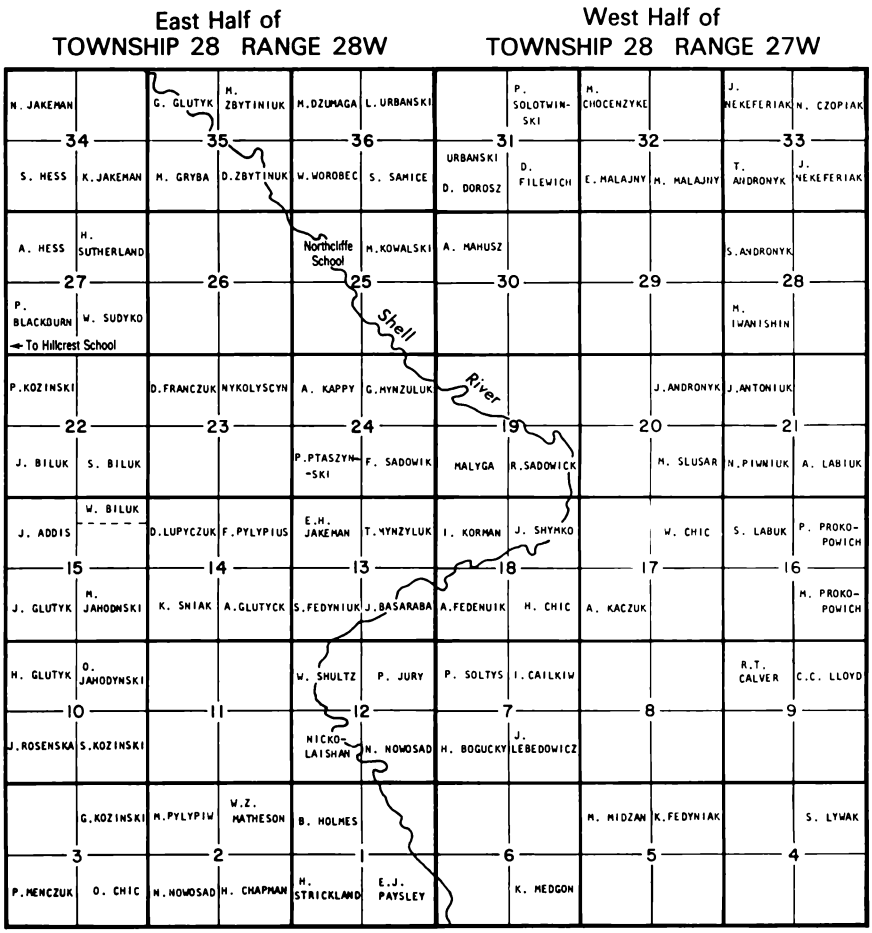
Peter Yakimishyn who farmed in the Ashville region was joined in the plan to relocate by his father Panko and his brother Wasyl. The two had just arrived in Ethelbert from Hawaii with several others where they worked under near-slave conditions on sugar cane plantations. The Fitkalos, Kulyks and Bidochkas became part of the Yakimishyn group to move west. The Nowosads, Denisiuks, Shewchuks, Shwaykowski and Stybas increased the number of pioneer settlers to acquire homesteads north of the new railway stop to become known as Roblin.

It is difficult to determine how they travelled from Ethelbert to the area north of Roblin. In his reminiscences Andrew Styba who was eleven years old in 1904 claims that his family moved by freight train from Ukrainia to Roblin by transferring at Dauphin.

In his reminiscences Andrew Styba recorded that when they reached the Roblin stop, they loaded their effects into their wagon box and started

out north along the trail to reach the homestead area, but found that Township 28, Range 28 was not surveyed as yet and that they would have to become squatters if they wanted to remain in the area. Consequently:

> My father said, "Let's go back to Ethelbert." We turned back only to be met by a "land agent" who asked: "Where in the world are you going? Return north and settle anywhere along the wagon trail. Soon the engineers will be out and the land will be measured. Don't worry." We turned around and continued north again until we came to a clearing on the west side of the trail. Father said, "This is it, we'll go no farther." The land my father had chosen was full of thick woods, stones and sloughs. We later had it surveyed and it became known as Section 5, Township 28, Range 28.
>
> Since we didn't have an adequate supply of food, Father went out to shoot



Map showing settlers of the Ukrainian Shell River Settlement
E.½ of 28-28W. and W.½ of 28-27W.

rabbits and prairie chickens. Mother dug into her bag of beans. She, also, milked the cow. Besides milk our cow provided us with cream - sweet and sour, and cottage cheese . . .

Our wagon box served as a table during the day and a place to sleep under at night. Father turned it on its side and we slept there. One morning I woke up only to find several snakes slithering beside me.

Father realized we needed a house for shelter. He chopped down trees and built a log cabin. It was the same style as the one we left behind in Ethelbert. On the walls Father built benches which acted as beds at night and seats by day. They were padded with slough hay.

In the spring of 1905 Father bought a plough and with our oxen was able to cultivate about an acre of land in a clearing. He sowed wheat and oats by scattering seed from an apron. Mother and I took poplar branches and scratched the top soil in order to secure the seeds as we didn't have harrows. Sometimes birds ate the seeds. When reaped and threshed, wheat was ground on a quern into flour and cereal. The oats on the other hand were feed for the animals. Anyhow, we had a fairly good harvest.

When 1906 came upon us Father went to work near Silverwood, a small English-speaking settlement nearly six miles away. He scrubbed brush for Messers John Bailey and Stewart. I was ten years old then and was able to help pile the brush in windrows ready for burning. For my work I received ten cents a day. This land there was prime land and yielded very well. When I got home one day there was a new baby whose name was Mary.

Mother was a good manager and a very hard worker. She had an enormous vegetable garden of potatoes, beans, peas, corn, garlic, onions, beets, carrots and poppies. The poppies were used for mixing with cooked wheat for the Christmas "kootya". When ripe, many times John and I would sneak into the patch and eat them.

Mother also made butter by beating the cream in a large sealer. She made delicious cottage cheese. But, most of all, she baked homemade bread in an outdoor clay oven.

Two years later in 1908 the Ukrainians of Catholic faith, under the mastermind of Bill Yakimishyn, built a little church on the top of the highest hill on the east side of the trail. They named it St. Michael's. Every three months a priest came from Sifton to perform marriages, christenings and such. We attended church as a family. After Mass the children had fun playing together while their parents exchanged stories. I always looked forward to this happy time. During the Easter season Mother made up a basket of coloured eggs, sausage, roast pork, butter, cheese, salt, horseradish, and paska - a braided bread with curly cues and fancy crosses on top - all made of dough. This food was blessed with Holy water after Mass. Later the ladies exchanged the traditional coloured eggs or Pysankas. Even I received one sometimes. On Easter Sunday we rang the church bell until sunset.

Later that year Gleneden School was built near Shell River. I attended it for only one summer session. However, I learned to read so that even now at age 87 I read my Roblin Review rather well.

Family in Difficulties

Further in his reminiscences Andrew Styba speaks of how insecure and unprotected a pioneer family was against accidents. In 1914 his father had another accident. He was helping Mr. Bailey move a granary and accidentally slipped and fell under the building being moved. Again he had to go

Panko and Ewdocha Yakimishyns' resting place. (R-L)
St. Michael's Church and Cemetery

home and be in bed. When he recovered sufficiently by harvest time and while working at the feeder of the threshing machine cutting sheaf bands, he fell again and was badly hurt. That fall and winter he could not work. He did not live long after the last accident and when he died young Andrew, married by then, took over the farm and assumed charge of the family. His bride came from Ethelbert. She was Ewasiuk's daughter with whom the Styba family stayed when they came to Canada.

As far as the Yakimishyns were concerned, their clan increased in size. The Yakimishyn family that went to Brazil had enough of the jungle and the torrid heat. They sold what they had and came to join the others in the Shell River settlement. The settlement was increasing in size. Settlers who faced a succession of years when early frost damaged their crops came to settle north of the Gleneden district. Among these was a sizeable group from the Ukrainian province of Bukovina. The Kapij family sold the farm in Gimli and resettled in the Shell River settlement.

As more settlers came into the area, schools were organized. There was Hillrest, Northcliffe, Nova Zoria, and Timber. Across the Shell River was a district of Merridale and south of it, Postup.

Pioneer Ukrainian teachers who came to teach provided community leadership. One of them was Anton Skorobohach. Beside teaching he operated a small store and had a post office. It was named Zelena after the village in the Ukraine from which he came. Small businesses were organized in other places. Mr. Michael Filewich had a small store in the Timber district.

Regrettably many of the Ukrainian settlers took up poorer land in what was to become the municipality of Hillsburg. The municipal unit was not

large enough to be economically solvent and went into receivership. The secretary-treasurer, and later an official trustee was an eccentric, Charlie Brydon. He administered the municipality by not building any roads, and he ran his schools on "one box of chalk a year". In time the schools became badly run-down.

Peter Yakimishyn's family like that of the Stybas was left without a bread winner. Peter died early in life and his son, Wasyl had to assume the running of the family farm. When interviewed he regretted on not being able to attend school and he had to help at home when his father left home to go to work. Like Andrew Styba, Peter Yakimishyn passed away at an early age and Wasyl had to assume the responsibility for the younger members of the family. Wasyl observed that the Ukrainian pioneers ran into difficulty with an unscrupulous money lender, F.Y. Newton, who made loans they thought carried an annual interest rate, but to their chargin, found out it was twelve per cent per month. Many of the farmers could not stand such heavy interest rates and consequently lost the implements or horses they bought.

In an interview with the late Michael Yakimishyn, the following was recorded:

> I was younger and able to go farther in school than Wasyl - I completed Grade X. It wasn't as easy for us young people to get a high school education for we had to pay fees and live away from home. The others in the consolidated district got transported to school and didn't have to pay tuition fees.
>
> When I went to Gleneden we used to get many changes of teachers and later inspectors. For years we had Inspector Frank Belton. Each time he would come for a visit, he would ask us to sing "Nepora"*, a Ukrainian song, which suggested it was time for the Ukrainians to shake off a foreign yoke.
>
> I married Annie Fedeniuk and we opened up a small store beside the St. Michael's church north of Roblin, and I also used to operate a transfer business. Now we are on the retired list and enjoying life and proud of the success of our son, Michael.

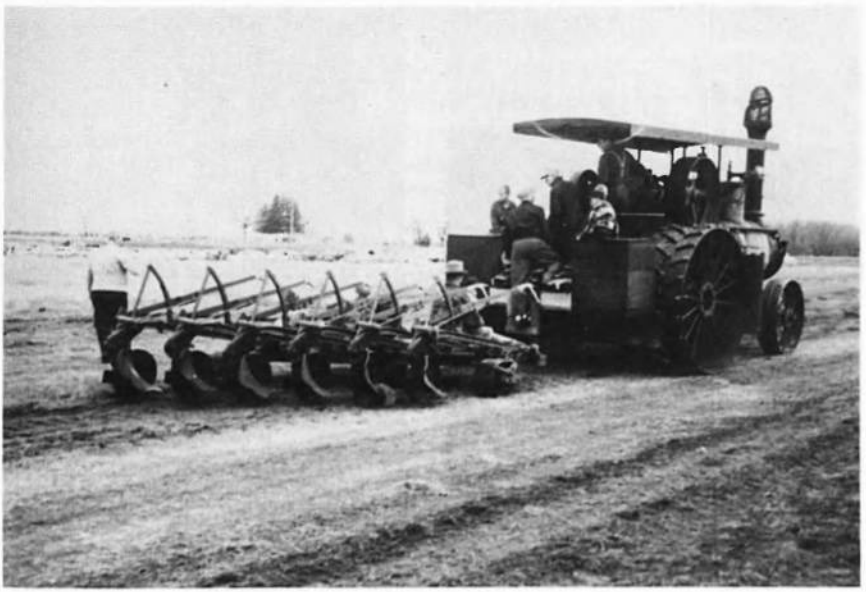
Styba's Progress

As the years went by the children of the original Shell River settlers developed good farms and expanded their operations. The young people went to high school and became teachers. Others attended universities and distinguished themselves, particularly in the field of agriculture. Then eventually some went into business in Roblin and did well. At the present time there are two churches in Roblin — the Ukrainian Orthodox and the Ukrainian Catholic, and the Ukrainian Catholics take pride in their St. Vladimir College.

The Town of Roblin, Manitoba has become an important trading centre to the Ukrainians living north of the town. In addition there is a sizeable settlement of Ukrainians from the Ukrainian Province of Bukovina south of Roblin in the Shell Valley district. Many descendants of Ukrainian settlers in Saskatchewan across the Assiniboine River also trade in Roblin.

*A Ukrainian song, "It's Time," words by Iwan Franko.

Andrew Styba (L) at age 86 and Walter John Roblin, 1983. (Ethel Styba Coll.)



Styba's outfit.

Styba's farmyard, 1956.

Highway #81, passing Styba's farm.

Ethel Styba nee (Artemenko).

The Glutyks and Others Come to Roblin

The Shell River district settlement began to increase as more and more settlers arrived. One of them was Andrij Glutyk. Glutyk was born in 1846 in a well-known Ukrainian village of Skala and was 58 years old when he left for Canada in 1904. By trade he was a miller on the river Zbruch. However, whether due to diversion or other causes his mill could not depend on a constant supply of water. When the mill had to stop operations, Glutyk's income began to decrease, but he had four children to support. He was married to a girl from Hysiatyn. Many Ukrainians from that district and from Borshchiw in which district Skala was located were emigrating to Canada and Katyryna and Andreij decided that he should go alone first, secure a homestead, like the rest, and then they would sell the mill and she and the children would join him.

Andrij left in 1904 and while crossing the Atlantic his ship sank. He and some other passengers managed to get into a life-boat. While in the packed boat, he noticed tresses of red hair. He grabbed the hair and pulled a drowning girl closer and then she was lifted in. The poor immigrant girl was distressed when she was revived as she found that she had lost both of her parents. Andrij, however, took care of her until they reached Winnipeg. And when she found work and a place to live in the strange city, he left for Roblin, but they would hear from each other periodically. In Roblin, Glutyk selected a homestead, the SE¼ 14-28-28 and commenced to build a house. He also wrote asking his wife and the four children to join him in spring. They arrived on the S.S. Tunisia in June of 1905.

Life on the homestead was difficult, to say the least; the land was not the best; it was hilly and had too many stones. In addition to this Glutyk was suffering from asthma, and his wife was not well either — she had a stomach ailment. Yet they were managing tolerably well to bring up eight children, Semko, Anna, Zoska, Hryhorko, Jasko, Pavlina, Antoshka and Michael.

One day Andrij received a letter — a request from the red-haired girl he saved — that he come to Winnipeg to give her away in marriage. Glutyk was able to go to Winnipeg.

The older children soon left home. The older three boys taking homesteads in the same township — Jasko the SW¼ 15; Hryhorko, NW¼ 10 and Semko, the oldest son, NW¼ 35. Michael, the youngest, inherited the home farm.

When a boy, one evening Michael arrived home from the field where he worked with the oxen to find his Mother in great pain. He hitched the oxen to the wagon and started to drive his mother to the doctor in Roblin. When they reached the slough by the Yakimyshyns the tired oxen took off for the slough. Try as he may he could not get them to move out. Finally he had to jump into the water and lead them out — encouraging them with the whip.

When Andrij Glutyk received title to his homestead in 1915, he was a Canadian citizen, had thirty acres under cultivation, a house, a barn, a

granary and the farm fully fenced, all valued at $640. Two years later he died. Mrs. Glutyk died in 1923. Michael, having married Mary Malayny, took over the farm.

Mary was the eldest daughter of Fred and Anna Malayny. Anna was from the village of Yabluniw from which also came the famous Ukrainian missionary, Rev. Iwan Wolansky. Anna was a Filevich.

The Filevich family also came to Roblin, that is, all but the father, Kyrylo. Kyrylo Filevich had made plans to go to Canada in 1898, but before the family could leave he died. However, in 1904 his wife and two sons, Dmytro and Michael, and a married daughter Anna and her husband Fred Malayny, and their children all came to Roblin. Kyrylo's wife Paraska settled on the homestead, the SW¼ 32-27-28.

Michael Glutyk and Maria raised ten children. All helped on the farm and did their share of picking stones and digging seneca roots. One year the whole family went into the Keld district to pick seneca roots. The roots were sold at some $5.00 a pound. Early in the century the Stuartburn seneca picker received only 15¢ a pound. One year Michael Glutyk had a good crop of potatoes and was able to buy more land.

This report is based on the interview and help received from Mr. and Mrs. Michael Glutyk's youngest son, David Glutyk, school teacher, B.A., B.Sc., M. Eng., a recently retired Chief, Laboratory Services, Technical Support Section, Southwestern Region, London, Ontario.

Michael Glutyk passed away in 1979 and his wife Katerina in 1981.

Michael and Maria Glutyk

North of Roblin, the main concentration of Ukrainian settlers was in townships 28 and 27. These settlers were served by Hillcrest and Northcliffe schools. Close to Northcliffe school in the SE ¼ of Section 29 Anton Skorobohacz, a pioneer school teacher, opened a small store and had a post

*In telling and retelling the incident, Andrij Glutyk never seemed to mention the girl's name.

The Glutyk's new house.

office called Zelena. North of this area were school districts of Timber and Nova Zoria, and on the east side were Merridale and Postup. Gleneden was to the south.

Michael Hykaway, who taught school as a permit teacher in the school district of Timber 20 miles north of Roblin, writes that close to Timber school there was a small colony of Ukrainians from the Province of Bukowina. They had a small Ukrainian Orthodox church built of logs. In the Northcliffe district there was a Ukrainian Catholic church. He also writes that people from his district went to church in the Northcliffe area for the Easter service, but the clergyman wasn't there. The people waited and the young people played games and sang Easter songs, the Hahilky. Finally around noon the clergyman arrived. He walked all the way from Roblin carrying his suitcase. Evidently the roads were so bad that the people did not think he would come and did not go to Roblin to meet him.

Hykaway also recorded how he went to the Teachers' Convention at Dauphin in the fall of 1927. The teachers, A. Mykytiuk, Mizobroski, Kozak and Hykaway hired Mr. Skorobohacz to drive them to Roblin to board the evening train. They started in his 1920 Ford car and when they started to climb up a steep hill, the Ford stopped. They had to block the rear wheel with stones to prevent it from rolling back. Then the engine could not be re-started. Finally, however, Mr. Skorobohacz found a long piece of wire, made some special connections, they cranked the motor, made it up the hill and finally reached Roblin.[9]

By the end of 1927, the settlers in the country had erected two community halls, "narodnidomy", but had no Ukrainian church or organization of cultural type in the village of Roblin.

Most of the settlers who came into the area stayed. Some, like the Kapij family, joined them coming from Gimli. One Kyrylo Landij took a homestead in Township 28, but left and farmed in Gimli where he was also engaged in horse-trading. He was a restless soul, it seems. He came to Canada in

1902. He left Gimli and moved to Fork River where he was a horse-trader and then finally moved to Vancouver.

And this brings us to the end of the pioneer era of the Ukrainian Shell River settlement; and at the end of the era the people still had to push their cars up the "Yakimishyn hill".

After W.W.I among the nations to proclaim their independence was the Ukrainian National Republic. This brought great joy among the Ukrainian settlers who a quarter century earlier left their Homeland and came to Canada to escape foreign domination of their country. In 1919 a representative of the Republic came to Canada and toured the western Provinces and visited the Ukrainian settlers, at the same time taking many pictures of the settlers, their homes, institutions, and churches. On many visits in Manitoba, he was accompanied by Nicholas V. Bachynsky, later an M.L.A.

When Prof. Boberskyj came to the Roblin, Manitoba district, he was accorded due honor and driven to the National Home in the Gleneden - Northcliffe area in a sleigh pulled by four steel-grey horses.

The professor wrote his name thus: Boberskyj, not Bobersky. It appears that he was conveyed to the Gleneden district by Wasyl Yakimishyn.

The Boberskyj picture collection has been placed in the care of the Ukrainian Cultural and Educational Centre.

Ukrainian National Home north of Roblin.
(I. Boberskyj Coll.)

Prof. Boberskyj on his way to the Glen Eden - Northcliffe Area.
(Boberskyj Coll. UECC)

The South-East Shell River Settlement

To the southeast of the village of Roblin there developed a sizeable settlement of Ukrainians who came from the Ukrainian Province south of the Dnister River called Bukowina. This group was rather closely intermarried with the Romanians who came to settle among them. Together these groups came into the area by way of Russell, or to Shevlin by train and some first went to Saskatchewan and then trekked by way of the "Sifton bridge" at Shellmouth and took up land between the Shell River and the Riding Mountain reserve. In the main they were located in the R.M. of Boulton. Their egress was by a trail that ran parallel to the Shell River to Inglis or by descending the precipitous slope called the Prokopetz hill into the valley and then by crossing the river - first fording it - they went to Roblin to trade.

The area was different from the other areas in Manitoba, except maybe the Arbakka-Sundown district in Southeastern Manitoba — the settlers belong to the Greek Orthodox church. Two churches were first established in the area, one in the Shell River district and the other in the Shell Valley school district where there was a manse for the clergyman. The area was unique — there was no Catholic church between Inglis and Shevlin — the churches were either Orthodox or Lutheran.

The schools organized by the settlers were called, from south to north, Shell Bank, Shell River, Shell Valley and Shell Vale. During the depression

years the schools were administered by an absentee official trustee who brought teachers who rarely had any understanding or appreciation of the problems of the settlers, stayed for a year and then left. There was nobody to provide leadership.

In the late twenties, however, Rev. Beryk, a Ukrainian Orthodox clergyman and his wife, a school teacher from the Pine River area, came to occupy the manse at Shell Valley. Rev. Beryk brought much good will and helped to establish more amicable relations between the parishioners and the Romanian Orthodox clergyman and he preached in the Shell Valley church on alternate Sundays as arranged. Finally the young people of the community became interested in civic and local affairs and one of them, Peter Gaber was a successful reeve of the Rural Municipality of Boulton with the municipal office at Inglis. Helena Truffun (Mrs. H. Kines) became a successful teacher.

W.I. Sisler trying to reap with a cradle.

Chapter 27

The Swan River Valley Area

The Swan River Valley was not "terra incognita" as far as the Ontarians and the officialdom of the Department of Interior in Ottawa were concerned. It first came into prominence when the Sanford Fleming railway projection to the west was to reach the area from Selkirk via the Narrows and then on reaching the Swan River Valley was to continue west. As this scheme was abrogated, for some twenty years settlement in the Valley remained dormant. However, when the second scheme was created, William Sifton came to the Valley to blaze a trail for the telegraph line to Fort Pelly. After him J.W. Sifton, father of the Hon. Clifford Sifton, and Arthur Sifton got a contract to develop the telegraph line from Selkirk to Fort Pelly. Subsequently William Sifton brought his family out and became the first registered farmer in the Valley.[1] The Valley, therefore, should be known as the area where "Sifton Settlers" first came. In the true sense from 1874 on they may be considered to be the "trail blazers" of the Intermountain region of Manitoba. In spite of this the people from Ontario did not arrive to settle there. Though there were trails, no railway connection existed between Swan River and Winnipeg.

The Valley did not attract settlers like the ones who settled in the Gilbert and Dauphin plains arriving by way of the immigration trail over the Riding Mountains from Russell. It was the Ukrainians who came next, but Swan River was a "terra incongnita" to them and the availability of good land there was not made known to them by the land agents—and there were many of them.

Outside a few ranchers who came to the area north of the Valley river the area was unsettled; the Swan River Valley, too, was not even sparsely populated. When the first party of Ukrainians arrived by wagon from Neepawa, they came seeking out the Lake Dauphin suggested by Dr. Joseph Oleskow and were guided to the banks of the Drifting River by land agent in Dauphin; but they were not guided into the Swan River Valley. And then more came to Dauphin after the first train arrived in 1896. The Ukrainian settlers virtually poured into the triangle between the Duck Mountains and Lake Winnipegosis north of the Valley River and then when they crossed the Pine River the northward expansion ceased. Much of the land in that region was unfit for settlement. And even twenty-five years later it was not anymore attractive. In the Murchie and Grant report it is described as follows:

> The lands lying immediately west of the C.N.R. running from Ethelbert to Minitonas and east to Lake Winnipegosis are distinctly inferior in every respect. For the most part they are either very stony or poorly drained with considerable ridges.

However, in the Swan River Valley there were very fertile lands most suitable for agricultural development, yet the Ukrainians who came in 1897 were not made acquainted with the prospects there. In 1897 the Swan River Valley, in spite of the fact that there was not railway connection, was ac-

[1]Lasting Impressions: Historical sketches of the Swan River Valley. Swan River, 1984, p. 59

cessable by the ridge running north from Dauphin. In addition to this, T.A. Burrows utilized a Federal Government grant of some $40,000 to build bridges and make other improvements to make the ridge acceptable for travel; and it seems, he, himself, made the trip by team and buggy from Dauphin to Swan River.

The Lake Dauphin District

The Lake Dauphin region was first designated for soldier settlement; "for it is 'the brave soldiers who deserve every consideration that we might be able to bestow upon them' received the dregs of the public domain", writes Tyman.[2]

In the Lake Dauphin sector were found:

> . . . the North-West Mounted Police and Military Bounty grants of the seventies, the only major instance of overlap occurs north-east of Lake Dauphin, where South African Volunteer homestead and Soldier Grants are found in the same area - *under water(!)*[3]

It was into such areas that the Ukrainian settlers were guided by Clifford Sifton's army of "land guides"; many selecting some of those "underwater" homesteads in the Fishing River area while good lands around Minitonas and Swan River remained unoccupied. When in 1896 the Ksionzyk group arrived in Dauphin after a torturous trip by wagon from Neepawa, the group would have found travel to Swan River less ardurous, travelling along the ridge. In subsequent years others went farther north and after years of genuine effort, many left their holdings—still under water.*

Clifford Sifton

When the new Liberal government came into power and Clifford Sifton became Minister of the Interior, he seemed to use the approach of his Conservative predecessor, Maynes Daly, to bring settlers from Central Europe. He had his objectives clearly set, it seems: Fill the vacant unattractive spaces north of the Valley River with homesteaders, and then commence work on the extension to the west of the railway line proposed by Sanford Fleming. According to the Federal Order in Council, the Minister of the Interior was designated as the sole judge of land "fit for settlement.[4] On the advice of his army of "field officers" the Lake Dauphin area was declared suitable for the Ukrainians to settle! They would be the people to settle the vacant land; to cut the railway ties; and build the railway to Swan River and on to the west.

Thomas A. Burrows

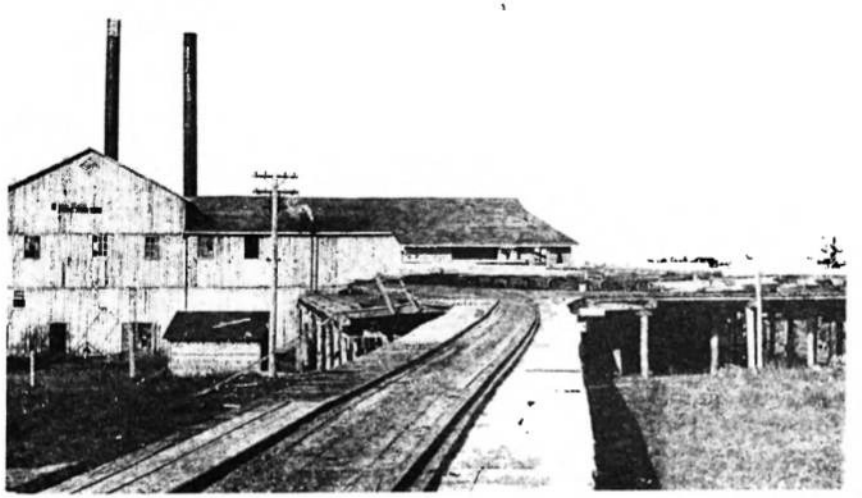
Thomas Burrows, Clifford Sifton's brother-in-law, became closely involved with settlement and railway building north-west of Dauphin. Once the Ukrainians began to settle on vacant lands, there was justification for the

[2]Tyman: Op. Cit., p. 137
[3]Ibid. p. 137
*It is not known by what trail the Ksionzyk group travelled from Neepawa to Dauphin; by Clear Lake or McCreary.
[4]Ibid. p. 137

extension of the railway line to the west and also the building of the branch line from Sifton Junction to Winnipegosis. T.A. Burrows, an astute young lawyer, saw a fine opportunity and went to work to expand his lumbering enterprise. Being also interested in politics he served as a representative on the Manitoba Legislature, and was later elected member to Ottawa. He became, therefore, closely associated with Clifford Sifton in his plans of settling Western Canada.

When the Ukrainians began to arrive, T.A. Burrows' were the "Lumber Limits" in the Riding and Duck Mountains. To him became available a large pool of men for the requisite labor force to help build the railway line and especially to prepare eight-foot logs into railway ties used in the building of the railway tracks to the west. The settlers needed employment and squared timber with a broad-axe - did piece work - at a miserable rate of ten cents a tie. T.A. Burrows accomplished his objectives; and reaped the profits.

Being a keen entrepreneur Burrows established sawmills in the Duck Mountain region. One of his largest was located at Grandview on the Valley River. It is claimed that for certain considerations rendered, Burrows installed waterworks in the town using the Valley River as the water source; the sewers also emptied into the Valley River. It is understood that the sewers were constructed of the Duck Mountain lumber.



Burrows' sawmill at Grandview.

T.A. Burrows not only provided employment in the Grandview region, but in other places where his lumber camps were located in the Duck Mountains. Many men got hurt at work. However, as was the case with many other entrepreneurs in those days, there was no compensation for these men. True, he employed Dr. George Shortreed of Grandview, as his medical man, but whether the physician had the required time and skill to handle more

serious accidents is not known. Young James Gniazdowsky, an eighteen-year-old lad lost his hand at the sawmill, but received no compensation and for five years had to fend on his own as a one-arm farmer at Zoria.*

It cannot be stated that Gniazdowsky maybe was clumsy and he himself, a young immigrant, was to blame for this accident. But we read, however, in the March 1898 issue of the Winnipeg Free Press, that Robert Watson of Portage la Prairie, T.A. Burrows' foreman in the Riding Mountains lost his balance and had a deep gash cut in the sole of his foot — from heel to toe. Robert Watson, of course, went to Portage la Prairie for medical care, others, however, only received attention from Burrows' physician in Grandview no matter how serious the accident.

Through the years there were many other accidents in the sawmills, and not all were attributable to the workers themselves, but rather, to the unskilled operators of the lethal machines. In one sawmill Hryhorij Hykawy, an experienced builder, lost a finger while assisting in the mill.

Burrows' men in the Bunkhouse.

T.A. Burrows working in the area became acquainted with the places where the soil was fertile and could eventually be developed into good agricultural land. Consequently, since he saw that the Ukrainian settlers could accomplish more if they had good land, recommended that some of the timber limits he had stripped of timber be made available as homesteads. At first The Swamp Land Commission resisted releasing the land for farming purposes. Finally, however, Burrows' recommendation was accepted and the area between the Duck Mountains and the Ethelbert "ridge" was released

*Information from his son James

for settlement. Consequently in the area reclaimed from the bush west of the ridge, productive farms have been developed.[5]

The amount of land "west of the Ethelbert ridge" was limited, but as the arrival of Ukrainians continued unabated, they had to settle on less favorable holdings. According to Sessional Paper No. 5 the number to come was large: . . . during the peak year of their arrival, 10,334[6] came and 640 went into the Sifton-Garland area (not Swan River). It would be incorrect to say that only the poor came, for facts show that that was not so. From July 1902 to June 1903 there were 7,449 steerage passengers to arrive in Saint John. Of this number 4,817 - over a half - were of English nationality, but only 44 were Ukrainians.[7] They seemed able to pay full fare.

Situation in Southern Manitoba

When the Ukrainians began to arrive in Manitoba, a scarcity of farm lands already existed in the province south of the Assiniboine River. There was no room for the early Ontario settlers of 1880 and before to expand their holdings, and for their sons to be able to settle in the home community. They had to seek land elsewhere. But the Lake Dauphin area held no appeal for them.

In 1881 a young Englishman who settled north of Swan Lake wrote to his parents in England that there were few, if any, "lots" left to acquire as homesteads and pre-emptions; and that with the coming of the railway the property increased in value to the extent that a fellow wanted to sell a lot of 320 acres with improvements for $4,000.[8]

Consequently, with the arrival of the railway in the Valley in 1899, Sanford Fleming's vision was realized and by the fall of that year, according to W.L. Morton, over 400 settlers were in the Valley. Ontarians who arrived with stock and equipment picked up the best land. Many of the first comers were also "Manitobans moving out to their second frontier".[9] Among them was one, A.J. Cotton of Treherne, who was an established farmer, but in 1899 acquired a holding of 24 hundred acres[10] and in time became a master farmer in Swan River. With the subsequent coming of Americans into the Valley land value soon rose to a high level.

The question arises, therefore, how were men like A.J. Cotton able to acquire such large holdings. Was it patronage? Cotton, no doubt, sold some of his large holdings to new settlers who could afford to pay. The Ukrainians in most cases did not have that kind of money. But why wasn't the land in the "Valley" made available as homesteads when they arrived in 1890? T.A. Burrows, according to J.L. Tyman[11] had control of the administration of G.N.R. subsidy — and other lands. It was within the scope of his

[5]Murchie and Grant, p. 183
[6]Sessional Paper No. 5: Report of the Commissioner of Immigration pp. 99-100
[7]Ibid.
[8]Ronald A. Wells (Ed). *Letter from a Young Emigrant in Manitoba,* University of Winnipeg Press, Winnipeg 1981 p.
[9]W.L. Morton, pp. 275-76
[10]Ibid.
[11]John L. Tyman, *By Section Township and Range: Studies in Prairie Settlement.* Leach Printing Ltd., Brandon 1972. p. 183

competence to assist the Ukrainians - but he didn't. The "Valley" was not an isolated case: The Ukrainians were also pushed into the white clay region of Hun's Valley north of Neepawa while some ambitious men acquired large tracts of land (grants?) north of Shoal Lake which they later sold to the Ukrainians.

That the Ukrainians as newcomers did not receive a fair deal is evident. They were shoved off by themselves to settle on lands that were inferior and difficult to develop. Nevertheless, the "Valley" denied they persevered and many succeeded on what they acquired. They could not move into the valley as the new settlers in the "tent town" virtually formed a lagger that stopped their entry.

It appears that eventually farmers of Ukrainian extraction settled in the Valley. Many left the "dregs" of land and moved into the Arran country in Saskatchewan and then began to return to Manitoba, settling in Benito and Durban areas. At the present time the town of Swan River is developing into a centre for third generation Ukrainians.

In conclusion it must be stated that the emphasis the land agents placed on directing the settlers in certain areas, was partially due to the fact that there was a strong feeling of "togetherness" among them and this impelled the agents to do so. Prof. J.C. Lehr in quoting C.W. Speers elucidates the problem fairly accurately that the Ukrainians overstressed the point: "I want to go where the others have gone".[12]

The Ukrainian men who were leaders of the early groups of settlers were not without fault either. Karl Genik, George Synotiuk, John Bodrug and John Negrych should have investigated opportunities in other parts of the West and informed their people to that effect. They not only did not make other suggestions, but each himself selected a homestead that was difficult to develop. John Bodrug, besides, in leaving the Duckhobor settlement travelled through the Swan River country, saw the land and should have profitted from his experience, but he didn't.

[12]John C. Lehr, *The Process and Pattern of Ukrainian Rural Settlement in Western Canada, 1891-1914:* University of Manitoba, Doctoral Thesis, 1978. pp. 259

PART 4

Progress and Growth of The New Canadian Ukrainian Generation

Tom and Anna Woronchak and baby of Ethelbert, 1910. (M.J. Krevesky Coll.)

Reflections on the Settlers

As the quarter century of Ukrainian settlements in Canada was approaching and the pioneer era was drawing to a close, there was still a need for more settlers in the country and the matter was discussed by the three stalwarts of Western Canadian politics — Charles Dunning, J.W. Dafoe and the Hon. Clifford Sifton. We find their observations - as recorded in the "Dafoe-Sifton Correspondence" - rather interesting. Though J.W. Dafoe remains a reporter in the exchange of opinions on immigration, it is from him that we learn about Mr. Dunning's attitude in the matter. In his letter, toward the end of 1922, J.W. Dafoe writes:

> I also had some talk with Mr. Dunning about immigration. Upon the whole he is not very friendly to immigration from Central Europe. He says the country does not want any Poles at all. "Ukrainians" are a good deal better, but he seems to think deteriorate in this country, particularly if they are educated . . . He is also dubious about the Swedes. Those who came to this country . . . are, he says, almost without exception one remove from anarchists.[1]

Mr. Dunning, consequently, was of the opinion that since it was next to impossible to attract the farming population from the British Isles, all that remained was to get settlers from the U.S.A. (However, he makes no mention whether Charles Dunning was going to place any limitations on black immigrants.)

In reply to Dafoe's letter - early in 1923 - the Hon. Clifford Sifton made his observations:

> Regarding immigration, I am very much interested in what Mr. Dunning said. I agree absolutely about the Poles. What he says about the "Ukrainians" being injured by education may be true. There are some undoubted cases where it has been shown that a virtuous and substantial peasantry cannot always be educated to fill higher position in society. I hope this is not generally true about "Ukrainians" and in any event they have so far shown no particular disposition to leave the agricultural life.[2]

Whether the attitudes of Charles Dunning and J.W. Defoe's tacit agreement with them were conditioned on the academic preparation of the two, can only be surmised. However, to a significant degree these people have been receiving only a very limited number of appointments "to fill the higher position in society."[3]

Hon. Clifford, Sifton, however, appreciated the fact that if higher education spoiled the Ukrainians, it was important to take cognizance of the fact that as far as the settlement of the less desirable "rough lands in Northern Manitoba and Ontario was concerned, the only people that will ever settle them and stay on land are the European peasants of "Ukrainian" and Hungarian type."[3] In other words, the Ukrainians were still needed to develop the more difficult lands, and as long as they did not acquire higher

[1]Ramsay Cook, *The Dafoe-Sifton Correspondence 1919-1927.* Volume II: Manitoba Record Society Publications. 1967. p. 137.
[2]Ibid., p. 138.
[3]Ibid., pp. 138-9.

education and remained "drawers of water and carriers of wood, there was no need to restrict their entry into the country.

As a consequence of the observations made by men like Charles Dunning and Clifford Sifton and reported by J.W. Dafoe, it was felt that Part IV of the study of the Ukrainian Pioneers in the Dauphin area, which seems to coincide with the period of great development of the Canadian West, should be devoted to the upward development of the young generation, and to show that this development came as a consequence of higher education; and that they were not "injured by education" but, on the contrary made a worthwhile contribution to Canada.

Through Struggle and Education - to Success

As the three decades of their life in Canada were coming to an end, and the curtain was drawn on their pioneer era, it was evident that the Ukrainian settlers had made considerable progress and contributed measurably to the development of the Canadian West; and in the case of the groups under study, they contributed significantly to the opening up and bringing under cultivation the Northern Manitoba mountain slopes - rough and difficult though the undertaking was. The "Sifton Settlers" as they became to be called, made a valiant effort to convert the submarginal land west of Lake Winnipegosis into economically profitable farms; many, however, had to yield and move to areas where the rewards for their efforts would be appreciably higher.

The Ukrainians came to Canada to acquire land, gain a measure of freedom and to obtain an opportunity to provide an education for their children. Now if we evaluate these in sequence we shall come to a rather significant conclusion.

In Canada they acquired land which they lacked in their Homeland; they were pleased. Freedom there was under the British royalty - political freedom - though, often tarnished by the people who represented them. And there were non-entities like "F.Y.N. . . ." Prejudice they experienced, too. As far as education was concerned most of their children managed to attain elementary school standing in the rural schools they attended, others - and many brilliant pupils - dropped out and went to work or took over their parents' none-too-productive farms.

By the end of 1926 most of the senior members of the immigrant group were fast disappearing - their energies exhausted in the lands of light, sandy soil, swamp and stone.

It is important to note that by 1926 many of the young people from the various communities completed their high school grades and by far the largest percentage of them went into teaching. Few, however, ever had an opportunity to teach in high schools. These positions were restricted to the sons and daughters of Anglo-Saxon settlers among whom were teachers, at times, of limited ability. The Ukrainian teachers were limited to teaching in one-room rural schools — not, too promising a future! They became discouraged.

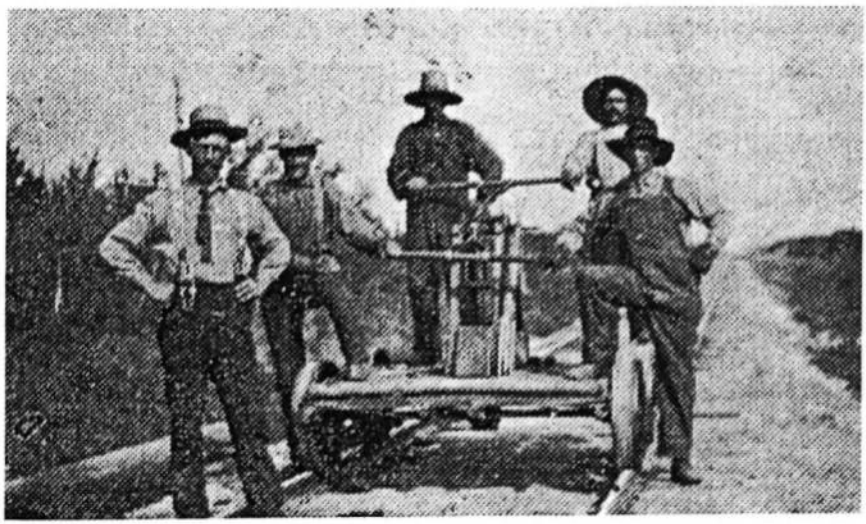
In order to evaluate the progress the younger generation made, we shall discuss the success of those who acquired a university education. First,

however, we shall like to observe that university attendance was predicated on their ability and, financial resources. Facts show that ability they did have, and measured up exceptionally well with students of other ethnic extractions; financial resources, however, they lacked. Consequently, many fell by the wayside. We, however, will attempt to project our study by selecting a sample of those who succeeded in farming and business and other undertakings.

The settlers who arrived were endowed with determination and tenacity to succeed. Half the men had several grades of public school education, some a few grades of gymnasium training; women, regrettably, were less well prepared. Large numbers of those settling in the Dauphin area came from villages and towns where amenities of cultural type were fairly well organized. These were, therefore, tolerably well prepared in their political orientation and had an understanding of politics and political parties.

It was unfortunate, nevertheless, that the Ukrainian settlers who came to the Dauphin district during the last few years of the nineteenth century were nearly exclusively agriculturalists - only a few tradesmen. It goes without stressing the point that there was a definite paucity of leaders. Four of the Highlanders' group had gymnasium education, two were teachers, but there were no clergymen accompanying them.

In reviewing the progress made by these settlers from western Ukrainian provinces we find that the most significant area of progress was in farming. The next field was in providing education for their children by organizing school districts and building elementary schools, and engaging competent teachers. Nevertheless, by the end of the pioneer period, or the arbitrarily set year of 1926, they still had an insignificant number of Canadian trained university people.



John Hrushoway instead of teaching became a section foreman.

Progress made by the young people of the Dauphin area Ukrainian Settlers

It was Orest Zerebko who taught school in the Sifton area who was the first of the young Ukrainian teachers to attain a university B.A. degree. The next was C.S. Prodan who was a graduate of the Manitoba Agricultural College. Nicholas Bilash, a member of the Zelena group, first came to Swift Current to farm. He then moved to Manitoba, taught school in the Zelena School District and obtained his B.A. degree. He married a school teacher and the two taught mainly in the Zelena area. Both their sons attained doctorates.

The rural school teachers of Ukrainian lineage did much to encourage the young people to attend university. Many of the pioneer teachers, though they themselves did not pursue further academic training, sent their children to university.

The Ogryzlos

Peter Ogryzlo was a rural school teacher who later went into municipal administration and business in the Fork River-Winnipegosis area. His daughter, Jean, was likely the first woman of Ukrainian extraction from the area to obtain a university degree and become a teacher. Her two sisters, Olga and Holy, completed university, and of the boys Steven became a geologist, Metro a physician and Lawrence an engineer.

Bazil Lazaruk

Bazil Lazaruk came to the Dauphin area from the Rossburn district. He first taught school and then went into business. He was a good community

Helen Henderson

Hanka Romanchych-Kowalchuk

worker. His daughter Helen (Mrs. Henderson) also taught school and then contributed greatly as a radio announcer, in English and Ukrainian. She also made a fine contribution to the Dauphin community as choir director and to the whole Dauphin area as interpreter of Ukrainian culture.

Hanka Romanchych-Kowalchuk

Hanka Romanchych-Kowalchuk was born in the Dauphin area and grew up in the Vermillion river settlement where her father Dmytro was a progressive farmer. He was also a close friend of J.W. Arsenych who when he was a teacher of Kosiw school, encouraged him to send Hanka to school. She taught school in the Fishing River area for a while and later was engaged as secretary in Winnipeg. She then moved to Alberta where she was engaged in social work and then moved to Ottawa and became a federal civil servant. After retiring she and Mr. Kowalchuk lived in St. Catharines, Ontario where she passed away in October 1984.

Michael Sytnyk

Of the more senior teachers born in the Dauphin area was Michael Sytnyk. He taught in Pine River, Wolodimir and in the districts in the Venlaw area. He did fine work to develop music and drama, and encouraged his students to attend high school. He worked with others to organize the high school in Pine River.*

Peter Bugera

Mr. Bugera grew up in the Merridale district and taught in several schools in the Pine River and north of Roblin area. He did much to develop community activities and worked hard to attain university degrees. His last school was the Goose Lake Collegiate in Roblin.

James (Stanko) Stencil

James (Stanko) Stencil was raised in the Sifton district and received a B.A. degree from the University of Manitoba while in his teens. He was a high school teacher in Sifton and Ethelbert and then moved to the Lakehead where he was successful as teacher at the secondary level. He passed away at an early age.

Myroslaw Karpiak

Myroslaw Karpiak is the son of Ukrainian pioneers who settled on a homestead on the eastern slopes of Duck Mountains. It was a homestead that was covered by a heavy growth of spruce woods for which T.G. Burrows offered $1500. cash. Mr. Karpiak senior figured he could make out better if he himself sold the logs and cordwood. The fire, however, destroyed the whole stand of spruce — the loss to the homesteader was considerable. Myroslaw was born on this homestead in the Garland area, attended Haig

*Also see pp. 196-7, *Pioneer Profiles*

rural school where John H. Syrnick was teacher, who encouraged him to go to high school. He attended high school in Ethelbert, and later took his Grade XII there. He took his teacher training in Saskatoon, staying in the P. Mohyla residence, taught in rural schools for three years and then came to teach in Winnipeg. After completing his B.A. B. Ed. degrees he came on the staff of St. John's High School.

Dan Stasiuk

Dan grew up in the Halicz district, took his high school in Dauphin and became a teacher. He served with the RCAF and on discharge became a teacher attaining B.A., B.Ed. degrees and taught in Winnipeg.

Michael Negzych

Michael was born in Venlaw, a son of Ukrainian Highlanders. He received his high school training and became a teacher, receiving his B.A. degree, and did post-graduate work in Florida to attain his M.A. He and his wife (nee Nadia Skremetka, B.Sc.H.E.) were both successful teachers in Winnipeg and continue to participate in Ukrainian cultural events.

William Wall (Wolochatiuk)

William completed his high school in Ethelbert and received his B.A. degree from the University of Saskatchewan. In Saskatoon he was in residence in the Mohyla Institute, an organization that provided first-rate accommodation for Ukrainian students and assisted many financially to complete their studies. William also stayed in the Branch of Mohyla Institute in Winnipeg receiving help to complete his Normal School Training. He was a teacher, school administrator and served as Senator. Regrettably he died prematurely.

Stephen Sklepowich

Stephen grew up in the Vermillion River colony, completed his high school in Dauphin and taught school in Alberta, later moving to California where he retired recently.

Stephen Klym

There was a change in the post-W.W.II period and several teachers with university qualifications received administrative appointments, the first being Stephen Klym. Klym attended Dauphin Collegiate, and then during the years he attended university he also was in residence in the Winnipeg Mohyla Institute, 11 Kennedy St. On discharge from the R.C.A.F. he was principal in Flin Flon where the superintendents there, particularly, Wilson, and his predecessor showed very commendable tolerance. Then S. Klym was apponted Inspector of Schools. His appointment was followed by Metro Kozak's appointment who also served as superintendent. Others such as Paziuk, Hnatiuk and Dudar also gained administrative promotions.

Several girls also distinguished themselves as successful high school teachers - Miss Nikolaiyshyn for one.

Bill Nowosad

Bill Nowosad, a descendant of the Shell River group of settlers, distinguished himself during his high school years, attained a teaching certificate and has had a good career as a teacher in Manitoba and Saskatchewan.

Matilda and Lillian Kapetz

Matilda and Lillian Kapetz, two of the younger teachers from the Roblin area, have also made a fine contribution to teaching. The A. Hawryluk children, Borden and Mrs. Joe Haluschak also became teachers.

Peter Drosdoveck, B.A., B.Ed., B.Ped.

Comes from the Dauphin-Gilbert Plains area and now serves as Executive Assistant to the Superintendent in the St. Vital School Division.

Professor A.W. Pressey

Dr. Pressey grew up in the Pine River district where his father William Prysiazniuk came with his parents in 1906. His parents settled in Pulp River. They were from the village of Shuparka. William married Anna Kunka of Sifton and most of their eight children got a higher education. Alexander, the youngest boy, received his M.A. degree from the University of Manitoba. He married Joyce Hetherson and then went to complete his doctorate at the University of Alberta. He is now employed as professor of psychology at the University of Manitoba and has done extensive research in the field of vision. One of his theories is recognized by specialists in this field as the Pressey's Assimilation Theory. Professor Pressey has published over fifty research articles in several professional journals.

Medicine

The field of education was not the only area where young people surged ahead and many graduated from universities. Other young people also made progress in the difficult, and rather "closed" or restricted field of medicine. Some of them had limited financial resources and had to depend on teaching and other work to make it through university.

Dr. Nicholas Holubitsky

Nicholas Holubitsky was one of the early university graduates from the Garland region. Though one of a large family of thirteen children, he with the help from others, and the money he earned teaching school, became a doctor. He practised in Edmonton, Alberta.*

The Potoski Brothers

Following Dr. Holubitsky were the two Potoski brothers, from the Sifton district, Michael and Peter. Both became successful surgeons; Michael

practising in Dauphin and Peter in Yorkton, Saskatchewan. The Sifton farm could not produce enough income to send two of them to university; therefore, with the help received from their brother, John and the money earned by teaching school they attained their objectives.** Mrs. Peter Potoski (nee Petryk), also from Sifton, became a doctor; her sister Betty a social worker.

Both the Potoski doctors provided efficient medical service to the people in the area served. Being able to communicate in Ukrainian they served the Ukrainian pioneers who had not acquired the English language. With dedication,

> "My grandfather was in failing health and needed medical attention often," said Stella Orosko, "it didn't matter what the weather, Dr. Michael Potoski would come out and bring help, and encouragement."

Dr. Michael was interested and participated in cultural and political activities, and provided financial support to the Dauphin radio station and St. Andrews College. His nephew, Dr. J.P. Potoski, is now practising in Dauphin.

Dr. Peter Paul Kaye

My parents came from the village of Hlyshawa not far from Trembowla. They arrived in Dauphin in 1897 and with others from the same area, moved south of Dauphin to settle among the Ukrainian Highlanders of the Vermillion River colony. My father hired a man to take them to the homestead he selected, in section 34-23-20. This teamster brought them as close to the farm as he could and left them in the bush.

The first thing my father did was to erect a small cabin for the family. This done, he took the trail across the Riding Mountains to Rapid City. Our people called it "Rabbit City." There he earned some money harvesting and this assured that the family would not be in want during the winter. People were permitted to hunt in the Reserve and we had plenty of moose and elk meat. My father, having had training in the army, was a good shot with the rifle.

After three years hard work the family had five acres under cultivation and father got his Canadian citizenship papers. By 1916 he had considerable land cleared and a fine large modern house erected.

The whole family worked and helped clear land. There were six of us in the family - Dora, Catherine, Nicholas, I, Peter, Tennie and Steven. My father was a capable man and tried to learn the English language. When J.W. Arsenych was a teacher in the Kosiw school, he taught night school and the farmers came to learn the English language. My father established considerable fluency in the new language. It may have been as a consequence of this that during W.W.I while others lost their citizenship rights, he was not disenfranchised.

After a few years, with the whole family working together, we acquired another quarter section of land.

It would be unfair if I didn't mention my Mother. She worked hard and

*See Pioneer Profiles
**See Pioneer Profiles

would not spare herself. Her garden was her domain. One year she told us she was expecting a baby, but kept working in her garden a little while too long. She could not make it to the house. She got caught and had to deliver the baby by herself in a granary.

When Jar. Koltek was the teacher in our school, he encouraged the children to get higher education and go to the university. That's what he did with me. I had to go away from home to get my high school education. I went to Dauphin. Dauphin was 13 miles away from our farm. People walked the distance very often. I remember one day walking to Dauphin with Alec Leskiw. Jokingly Alec said to me, "You know Peter, I was carried to the farm in my Mother's apron. She was caught short and delivered me along the way home. Now I am making my way to Dauphin on my own. My first trip out into the world."

I went to Winnipeg for the remaining grades of my high school and enrolled in Wesley College — Wesley was really good to me. However, I did not have enough money to carry on. I stopped, got signed up to work in the lumber camp in Ontario and when I thought I had enough money to finish the year, I returned in February and continued with the grade, wrote finals and passed.

I had to go to work again after I completed my Pre-Med. courses. This time I went all the way to Niagara Falls where I got employment in a factory grinding bearings. Was I ever surprised when the factory foreman informed me that people with Eastern European names had to use separate washrooms from the Anglo-Saxon workers. Originally my name was Koshowski and then and there I decided that the time would come that I would have to change my name.

When I returned to the Medical school in Winnipeg, Victor Goresky was in attendance at the same time. Here, too, we were told that we along with the Jewish students had to use separate cloakrooms. This hurt me to the quick. In Niagara Falls, I figured, I worked with semi-cultured men; here in Manitoba, not even the professors would realize their narrow-mindedness . . . We were not in a position to protest. We wanted to pass our courses.

After graduating in 1933, I went to Myrnam, Alberta. I had a successful practice and during my time the first municipal hospital was established there. Soon the depression years were on us, and the local doctor had to help the people along. Often they could not afford to pay for the care they received.

In 1933 I married Julia Strilchuk. She helped me and encouraged me in my practice and as money wasn't coming in, she bore the stresses of the depression years with reasonable good cheer.

Our children have done well. My son, Kenneth, took post-graduate work, was doctor of medicine and psychiatrist in the Burnaby Clinic, then died at age 46. My daughter, Carole, has had good training and has been working with handicapped children in Vancouver. Patricia, M.A., works with illiterate people in Edmonton.

After a serious operation for cancer, I retired and we now live in Edmonton, but I still like to come back to visit in the Vermillion River district. It has changed. Kosiw school is no more . . .

Dr. Borden Lysack

Dr. Lysack was a son of a Roblin merchant Wasyl Lysack. Borden graduated from Goose Lake Collegiate in Roblin. On completion of his medical training he established a very successful practice in B.C. In 1987 he met an untimely death as a result of a car accident. His sister Sylvia also completed university and now lives in the U.S.A. Martha, Mrs. Sam Lebedovich and Mr. and Mrs. W. Lysak live in the Vancouver area.

Michael Lewicki M.D.

Grew up in the Keld area south of Gilbert Plains, attained his M.D. in 1955 and now lives in Vancouver, Washington.

Sylvia Negrych M.D.

Sylvia is one of the three Negrych sisters who grew up on a rather poor farm in the Keld district, but all managed to complete university courses. Sylvia attended Lemberg school and received her M.D. degree from University of Manitoba. She is now engaged as an anesthetist at Humber Memorial Hospital, Toronto.

Pharmacy

Cowtuns of Dauphin - Tony and William

The number entering the pharmacy field is smaller. The first two graduates were the two Cowtun boys from Dauphin. They operated drugstores in Roblin and Emerson and then in Winnipeg.

Hope (Nadia) and Olenka Negrych

Hope Negrych attended Lemberg elementary school and graduated in pharmacy from the University of Manitoba. Hope was a brilliant student and won scholarships throughout her years of study. She graduated as the University Gold Medalist.

Her twin sister, Olenka completed her B.A., B.L.S. and B.F.A. degrees. She is interested in art and is employed as a librarian with the faculty of architecture, University of Manitoba.

Dentistry

Dr. A.H. Cottick

Dr. Cottick was born in the Fishing River (Dnipro) district where his people settled on a farm and later his father opened a store in partnership with his brother. During the spring and summer seasons, the father went away from home to work. He was foreman of a bridge gang. However, he died early in life and the mother, unable to manage the farm by herself, moved to Dauphin where her children had a better opportunity to attend school; Alec completing high school.

In order to be able to continue with his studies Alec Cottick, like many other boys from the area, went to work in Chicago. While working in the

factory he took dancing lessons and qualified as a dancing instructor of the Avramenko Ukrainian dances.

When he returned to Dauphin, he took Normal School training and taught school. W.W.II found him enrolled in dentistry. He completed the course and was Captain in the Dental Corps of the Canadian army.

On discharge Dr. Cottick established his dental practice in Winnipeg, and retired as a member of the Dental College staff. His son is carrying on his dental practice.

Dr. Peter Smylski

The Smylski family settled in the Vermillion River area southwest of Dauphin. Peter attended the Halley elementary school and went to Brickburn High School in Gilbert Plains. He received his dental training at the University of Alberta. During W.W.II he served in Canada and overseas as a member of the Canadian-Dental Corps with the rank of Captain. After the war he did post-graduate work at the University of Toronto, receiving a Diploma in Oral Surgery and Anesthesia. Dr. Smylski started in private practice in Hamilton, Ontario, and then became Professor and Chairman - Department of Oral Surgery, University of Toronto, 1964-1980, and is now Professor Emeritus. He has distinguished himself in the field of oral and facial surgery.

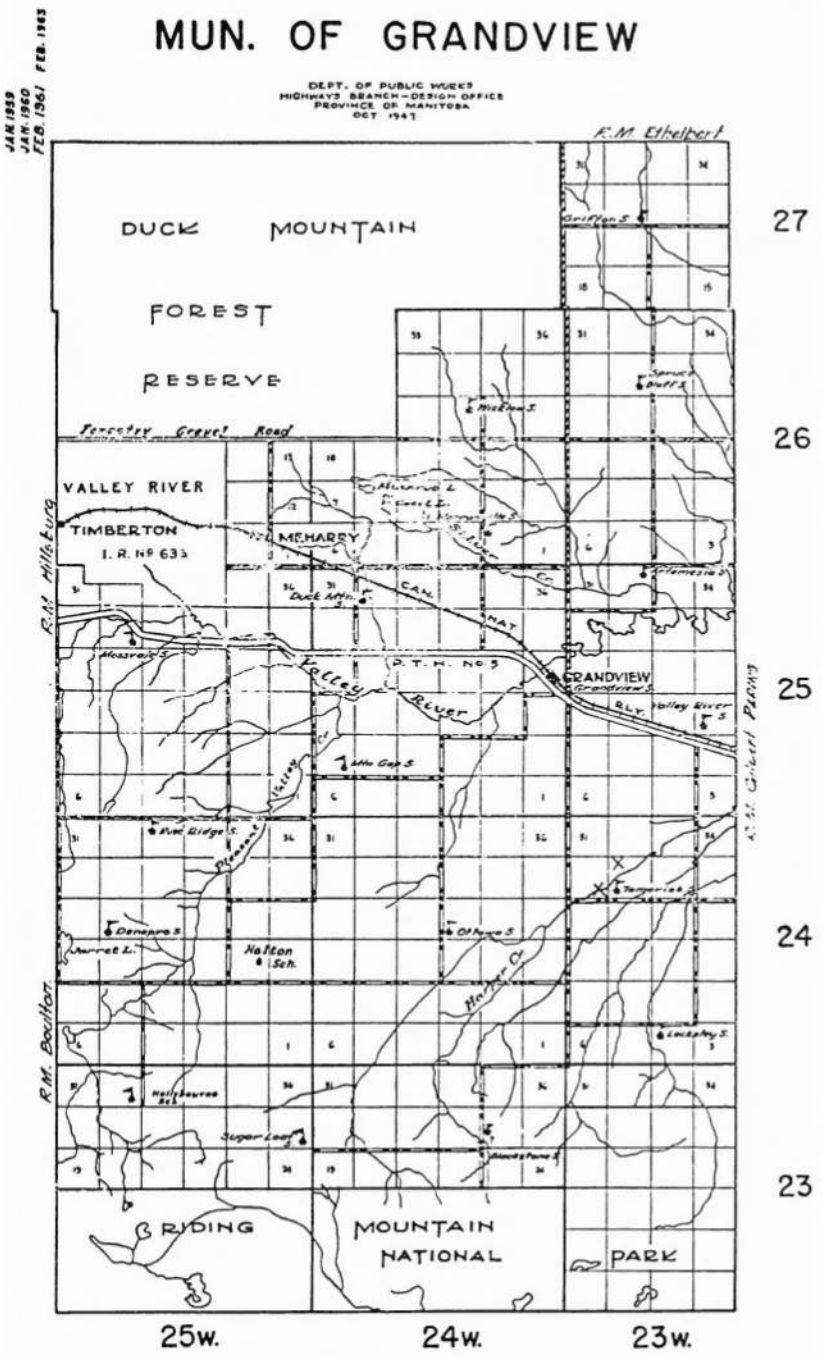
In addition to his professional work he has participated in community and professional activities as lecturer and editor. He has been closely connected and has served as chairman of the Ukrainian St. Vladimir Institute in Toronto. He also served for 10 years as member of the consistory of the Ukrainian Orthodox Church. He married Doris Puchalski. They have four children.

Dr. Theodore Krawchuk of Pine River

Theodore Krawchuk, the son of Hryhoryj and Anna Krawchuk grew up on a sandy-soil-stony farm in the Pine River area, one of the eleven children in the family. His parents believed in higher education and Theodore finished Pine River High School, winning the Isbister Scholarship, receiving second highest marks in his Division. After high school he enrolled in the University of Manitoba and then served with the 12th Manitoba Dragoons overseas. After the War he graduated with a B.Sc. degree and proceeded to McGill University, graduating in Oral Surgery. He commenced his dental practice in Winnipeg in 1953. Theodore Krawchuk married Eugenia Oziyjowski. They have two sons.

Dr. S.F. (Smylski) Smilley

His father is related to the Smylski's of the Kosiw-Keld region and grew up there. He did not stay farming, but became a railroader. Dr. S.F. Smilley grew up in Winnipeg and completed his course in optometry in Toronto where he changed his name. He has been carrying a successful practice in Winnipeg for several years.



School districts in the Grandview area.

Agriculture

Two pioneer teachers, C.S. Prodan and Theodore Bodnar provided the lead in the field of agriculture. C.S. Prodan was employed with the Department of Agriculture and did fine work among the Ukrainian farmers in helping them establish better approaches to poultry raising and dairying. On the other hand, Theodore Bodnar was interested in livestock and at one time operated a creamery in Ethelbert. Both these men contributed articles to the Ukrainian papers in the fields of their specialty and this may have interested several men to take university courses in that field of agriculture.

John Negrych from the Venlaw district became field representative. He did post-graduate work with the University of Manitoba and provided capable leadership in the Vita area.

Wasyl Pidruchney was a school teacher in the Dauphin area, completed his degree in agriculture in Saskatchewan. He was an agricultural representative in the Vegreville, Alberta area.

Dmytro Basaraba, Fred James, of Sifton, and Frank Nowosad and N. Sinderewich of Roblin also completed agricultural courses. F. Nowosad worked in Ottawa and Sinderewich was a potato specialist in North Dakota. Dmytro Basaraba taught school and Fred James went into business.

More recently **Michael Krawchuk** graduated in science, specializing in Botany. He served as M.P. for one term and now resides in Vancouver.

Dave Glutek of Northcliffe district north of Roblin, taught school, completed M.A. 1953 - B.Sc. 1958 and Master of Engineering. He worked as a scientist in London, Ontario, working in lab services.

Law

A.T. Warnock (Wawryniuk) came to Dauphin from Saskatchewan and started a private law practice. He was active in community affairs and worked closely with the Ukrainian groups. Then several young men from the area followed his example and commenced to study law.

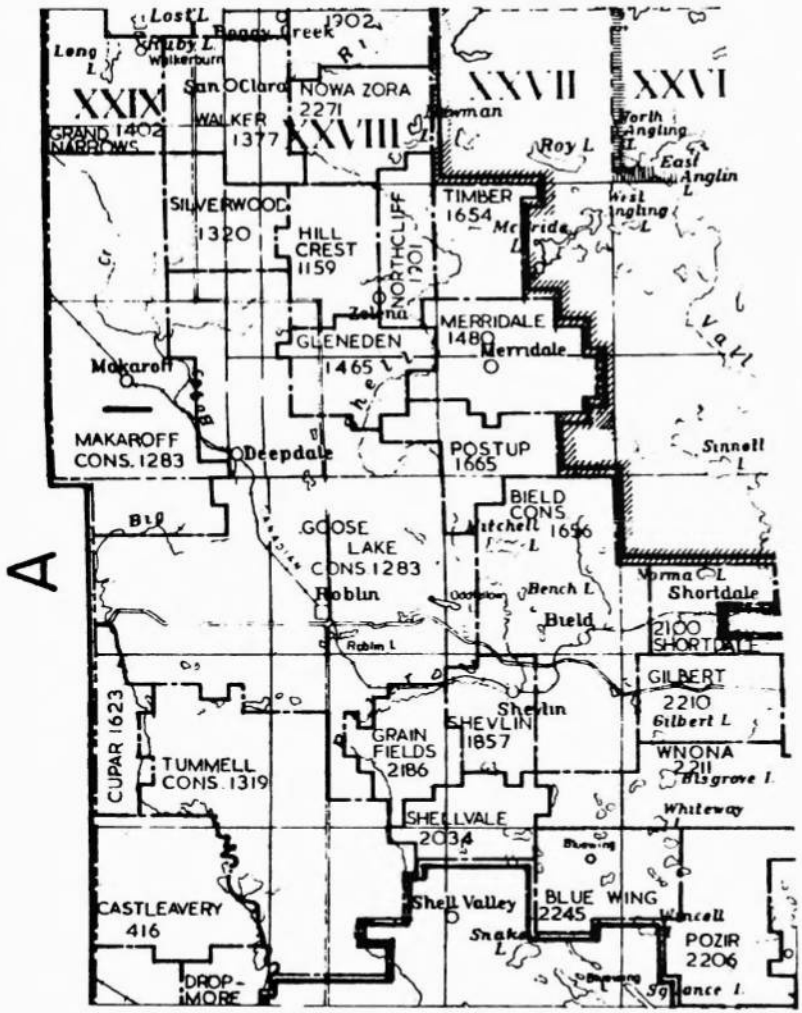
Nicholas (J.N.) Mandziuk, LL.B., Q.C., M.P.

The Mandziuk family came to Canada in 1904 and settled in the Ashville district east of Gilbert Plains. Nicholas was two years old. He received his elementary education in the home district and attended Dauphin high school and also studied in St. Boniface, and then became a teacher. He taught in several Manitoba and Saskatchewan rural schools and then studied law, graduating with honors in 1933.

Nicholas and his wife Mary (nee Wlasiuk) established a home in Oakburn, Manitoba where he practised law. In 1957 he was elected M.P. as a Conservative and re-elected in 1958, 1962 and 1963. Then he retired due to ill health. He was a member for Marquette where he defeated the Hon. Stewart Garson, erst while Premier of Manitoba.

In 1959 Nicholas Mandziuk was a member of the Canadian delegation to NATO conference in London, and also a member of the Canadian delegation to the United Nations in 1959.

Nicholas Mandziuk was a long-time member of the Ukrainian Self-



School Districts in Shell River area.

Reliance League and a strong supporter of the St. Andrews College. He passed away in 1969 leaving two daughters, Sonja Bejzyk, and Darcia Zamanski, both school teachers.

Michael Hryhorczuk B.A., L.L.B.

Born in Venlaw (Kolomyja district) he received his high school education in Ethelbert and graduated from University of Saskatchewan with a B.A. degree. While in Saskatoon he stayed in the Mohyla Institute residence. He received his L.L.B. from the University of Manitoba and went into private practice in Ethelbert. As an important sideline Michael Hryhorczuk went into cattle ranching. When his father retired from politics Michael was elected

M.L.A. and became Attorney-General in Premier D.L. Cambell's government.

Michael married an Ethelbert girl, Mary Petechaty - they had one son, Boris. He did post-graduate work in the U.S.A. and the U.K. and holds a Master's degree in Engineering.

John R. Solomon L.L.B.

John Solomon grew up in the Municipality of Gilbert Plains, completed his high school in Dauphin and graduated in Law from the University of Manitoba. During his student days he stayed in the Mohyla Institute residence in Winnipeg.

The important objectives of Mohyla Institute were to help Ukrainian students, to provide suitable accommodation for intellectual growth and to prepare young men and women for community leadership. In the Institute John Solomon was an active member of a debating club whose members debated against teams from Saskatoon and Edmonton. Those participating were: Justice John Decore, J. Melnyk, J. Sharyk, Senator John Hnatyshyn, Inspector of Schools, Michael Ewanchuk, Steven Drul, L.L.B., William Wall and John Solomon.

Dr. John Solomon started his law practice in Selkirk and then formed a large legal firm with J.W. Arsenych and other young lawyers. John was an active member of Ukrainian Self-Reliance League, Canadian Ukrainian Committee and supported the St. Andrews College. He was its Chancellor and was awarded a L.L.D. degree.

John served as M.L.A. for Emerson for several years, and then was appointed judge of Queen's Bench. He married Jean Ogryzlo of Winnipegosis. They had three girls.

Y.O. Masiuch, L.L.B.

Y.O. Masiuch is a son of a Pennsylvania miner who came to Ethelbert and raised a large family all succeeding in fields of their choice. "Y.O." as he is commonly called, after service with the R.C.A.F. in W.W.II, completed law and has only recently retired from his Winnipeg practice. Nearly all of the Masiuch children did well. One was an accountant, Olga and Constantine were teachers.

Several younger men from the Dauphin area also went into law practice. O.W. Pressey of Pine River, who is practising in Portage la Prairie, Demkiw from Venlaw and Robert Szewczyk of Dauphin. Florence and Cliff Matthews from the Benito district and his sister also practised law. Beside Robert, Michael Szewczyk's two other children completed university, Arthur is Vice-President of Dupont in Toronto and Evylyn, B.A. M.S.W. is a social worker in Winnipeg.

Frederick S. Zaplitny M.P.

Metro and Anna (nee Myzak) Zaplitny came to the Sifton area in 1898 from the village of Germakivka and farmed at Twin Brae on the north shore of Lake Dauphin. In 1945, a half century after their coming, their youngest son was elected member of the House of Commons for the constituency

of Dauphin. He was re-elected in 1953 and again in 1957, and represented his Constituency as a member of the C.C.F. party.

Fred received his education in the Fork River and Ethelbert schools, attended Dauphin Normal School in 1933 and then taught school. In 1939 he married Elizabeth Koshey of Dauphin.

He was well-liked and respected as a member, served on a delegation to the United Nations and on an Agricultural Committee of the House.

The Zaplitnys had one daughter and three sons. Fred died at an early age in 1964. Mrs. Zaplitny continues to live in Dauphin.

Wasyl Lisowski

Lisowski, like C.S. Prodan and J.W. Jarowsky was one of a few young men from the Greater Ukraine who came to Canada and was successful. Lisowski taught school in the Roblin region, but mostly in the area north of Dauphin. When salaries became low he even went into fox farming. Interested in politics as a Social Creditor he was elected Member of the Legislature for Ethelbert and served for one term. He was a sincere and forthright man well-liked by the people. He served one term, being replaced by Michael Sawchuk of the C.C.F.

Michael Sawchuk

Michael Sawchuk was born in Fork River and received his elementary education there. He attended high school in Winnipegosis, took teacher training in Dauphin and taught school in the area north of Dauphin. He was elected M.L.A. from the constituency of Ethelbert and served one term as a member of the C.C.F. party. He died at an early age.

Michael Yakimishyn Jr.

Michael Yakimishyn Jr. was born on a farm in the Gleneden district north of Roblin, Manitoba. He received his high school education in Roblin. He graduated from the University of Manitoba with a B.Sc. degree, took further training in mathematics and commenced post graduate work toward a doctorate with the University of Alberta when he joined the Department of Education and was in charge of the research branch. He is now engaged in computer science work.

Dr. Elizabeth O. Jarvis

Dr. Elizabeth O. Jarvis, nee Burdeney, was born and raised in Ethelbert. She took teacher training in Winnipeg and taught school in Manitoba before moving to Ontario, where she completed her doctorate and worked for the Department of Education in the Niagara Falls and Hamilton areas. She took active interest in educational organizations and served as Canadian president of the Canadian College of Teachers and presided at the annual conference in Niagara Falls. She and Mr. Jarvis, both retired recently and make their home in Waterdown, Ontario.

Writers and Journalists

Honore Ewach

Ewach grew up in Garland where while he was in the public school, he was encouraged by his teacher to write poetry. With the help of his family, particularly his brother-in-law, he attended the University of Saskatchewan and was resident in the Mohyla Institute, a residence for Ukrainian students. There he acquired a thorough knowledge of Ukrainian language, literature and history. Graduating with a B.A. degree, he became a teacher.

H. Ewach wrote creatively in the Ukrainian language devoting much time to the writing of poetry. He also wrote one novella, *The Call of the Land,* recently translated into English. Ewach made his living as a journalist contributing in English and Ukrainian to the Ukrainian newspapers and periodicals.

William T. Sklepowich

Sklepowich was a qualified teacher who started courses toward a university degree in Wesley College, but eventually discontinued this work. Like Honore Ewach he was interested in writing about his environment and his best known work was written in Ukrainian.

Sklepowich grew up in the Vermillion River Ukrainian colony where he developed a keen interest in the life and stories of the Ukrainian Highlanders. He loved the Riding Mountains and was a first-class hunter. To help earn money for his education, he was a stationary engineer, attaining full qualifications. His major contribution to literature was a novel, rather a collection of short stories, *The Call of the Mountains.* Since it was written, to a great degree, in the dialect of the Ukrainian Highlanders, it is rather difficult to translate into English. This novel has received favorable reviews.

Mrs. S.P. Symchych (nee Nowosad) living in Vancouver has worked on the translation of Ukrainian folk tales for children.

Journalists

In the field of journalism O.H. Hykaway of Garland was a long time editor of the "Canadian Farmer". He was followed by his younger brother Michael, also a school teacher. Michael was editor of the "Ukrainian Voice" when he passed away.

John H. Syrnick of Ethelbert

John taught school for many years and did fine work in organizing drama clubs in rural areas. He served as principal of Mohyla Institute in Saskatoon and then became editor of "Ukrainian Voice" and manager of Trident Press. He distinguished himself as one of the more successful journalists.

Syrnick married Nettie Dzaman and they had two children. John died rather prematurely.

Mary Pressey of Pine River has gone into the literary field in the U.S.A. as editor and is also recognized for her creative writing.

Philemon Leskiw

Of the small Zelena group of people who made a contribution to the development of their group the name Philemon Leskiw must be added as writer-laborer. This man had a fine memory and a tremendous ability to recall incidents and people. He was a laborer all his life, but from the day he drove his first mule team in the Roblin-Deepdale area he seldom complained about his lot in life, hard work or difficult times.

Leskiw was a romantic who had a keen desire to resettle in Brazil. Lack of finances, and ill health at times, precluded him from attaining his objective. It was men like Philemon Leskiw who should have been subsidized to get a higher education to become a leader among his people.

This laborer-section hand wrote two books in Ukrainian and has recorded much about Ukrainian settlers in the Dauphin area that would otherwise have been lost.

He was a man of independent mind. He left his church and became a Baptist; but no place in his writing does he exude bitterness against his former church.

Theology

Full information about the young men from the Dauphin region going into theology is difficult to obtain. We know that the Ukrainian Catholic Church had Rev. Kolcun as one of the early clergymen, followed by Revs. Fyk, Yakimishyn and Oucharyk present priest in charge of the Dauphin church. Several girls became nuns, two from the Yakimishyn family.

The Ukrainian Orthodox Church had several men graduate from St. Andrews College to become clergymen. They were Revs. J.H. Hykawy, S.P. Symchych, Michael Fyk and Nicholas Moroz. Rev. S.P. Symchych did postgraduate work in McGill and was principal of St. Andrews College. He passed away in Vancouver. Rev. M. Fyk died recently.

More recently several young clergymen were ordained. Fr. Paul Maluga served twice as Provincial of the Redemptorist Order, and Fr. A. Pawluk, and D. Luckie also came from the Gilbert Plains - Grandview area.

Theodore Woronchak

He was born in Garland, Manitoba and is a University of Manitoba graduate who started his career as teacher, obtained a B.A. degree and then after he received an M.A. in school administration, he started on a second career. He was ordained clergyman of the Ukrainian Orthodox Church. He is married to Diana (nee Mauk). They have four children. Their first parish will be in Surrey, B.C.

Art

Jeanette Shewchuk

In the field of art, Jeanette Shewchuk has been successful in oil paintings. She paints on consignment. She now lives in Warren, Manitoba and

"Spasa" - picture by Jeanette Shewchuk.

has devoted the last twelve years to her art. "Most of my paintings," Jeanette writes, "depict Ukrainian pioneers. My hope is to preserve the rich culture and traditions, and, perhaps memories of the difficult times our forefathers endured to build this wonderful country we live in. The picture called "Spasa" is a copy of a 16 by 20 inch painting of the Pine River church built in 1929. "Spasa" is the Feast of Transfiguration of our Saviour". Jeanette has finished many beautiful paintings. Her art sells well.

Jeanette and her husband Steven and the two children live in Warren, but she was born in the Rosa School District east of Pine River, the youngest of the twelve children of Mr. and Mrs. Michael Prysiazniuk.

Lillian Luckie

Lillian, who grew up in the Huska home in the Grifton district north of Grandview, showed early interest in art and demonstrated mature interests in sketching and painting. She took some correspondence courses and has developed well in the subject. She has placed emphasis on the painting of objects from nature and has excelled in the work with mushrooms.

When she was in Grifton school the Inspector of Schools* was visiting one day and unbeknown to him she started to sketch his profile. When he detected this he asked her to continue and posed until she presented the sketch to him.

Lillian is married and has lived in the Venlaw (Kolomyja) district north of Gilbert Plains.

Pte. Joseph Yurkiw

Of the hundreds of men and women of Ukrainian extraction in the Dauphin area who during W.W.II enlisted in the armed forces, one of them was Joseph Yurkiw.

Joseph Yurkiw was born in 1918 and grew up on his parents' farm located close to the Drifting River in the R.M. of Gilbert Plains. He took his elementary school education in the Drifting River School. In 1939 his parents, Andrew and Tetiana, left the homestead and moved to Dauphin where Joseph was employed as a baker and was an active member of the Ukrainian Youth Organization SUMK.

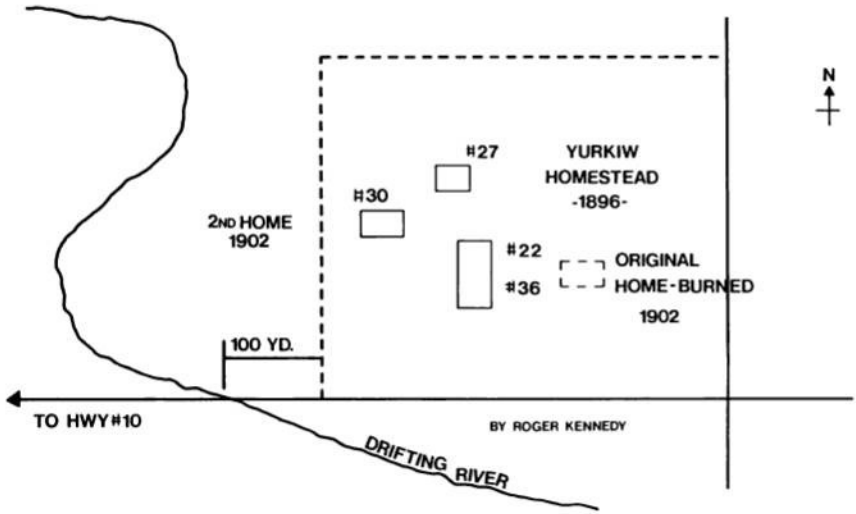
When the War broke out, Joseph enlisted and by November 1944 he was overseas and was killed in action in April, 1945. He was buried in Holland.

Joseph's father, Andrew, passed away in 1940. He was survived by his mother (who passed away in 1968) and four sisters and nine brothers, Olga, Windsor, Ont.; Mrs. F. Derkach, Valley River; Mrs. A. Tokarchuk, Gilbert Plains; and Minnie in Dauphin. In 1945 his two brothers, Paul and Maurice were overseas with the armed forces, Peter, William and Fred at Ashville; Matt, Jedbourgh, Sask.; Jack, Sam and Nicholas, at Dauphin. Since 1945 Maurice, Peter and Paul have passed away.

*The writer of this book.

Pte. Joseph Yurkiw

The house in which Pte. Joseph Yurkiw was born.
(Roger L. Kennedy Coll. picture, taken 1985.)



Location of the Yurkiw home (Roger L. Kennedy sketch).

Pte. Joseph Yurkiw buried in Holland.

PROVINCE OF MANITOBA

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

Henry Wadsworth Longfellow

Yurkiw Lake

is named after

Pte. Joseph Yurkiw

LATITUDE 55° 33' 40"
LONGITUDE 95° 52' 55"
ADOPTED ON APRIL 25th 1985

CANADIAN PERMANENT COMMITTEE ON GEOGRAPHICAL NAMES

Manitoba Representative

MINISTER

Manitoba Lake named after Pte. Joseph Yurkiw.

In 1985 the Canadian Permanent Committee on Geographical names, named a lake after Pte. Yurkiw.

Conclusion

When the Ukrainians arrived in the Dauphin area, all they had to go on was the recommendation of Dr. Joseph Oleskow that they settle in the Lake Dauphin area; but they were not provided with maps that would indicate the type of land that was available there for settlement. If there were soil classification charts, they were neither placed at the disposal of the land guides nor the settlers. Consequently, they wandered through the bushes like remnants of a defeated warrior with spades in hand probing the land to determine its suitability for agriculture.

The land guides were much like the early explorers and fur traders who were mainly interested in trails that would lead them farther on in the area, and provide them with acceptable egress. Guides paid little attention to the potential of land for agriculture either.* All they wanted the settlers to do was to select their homesteads and they, as guides, would show them how to reach them.

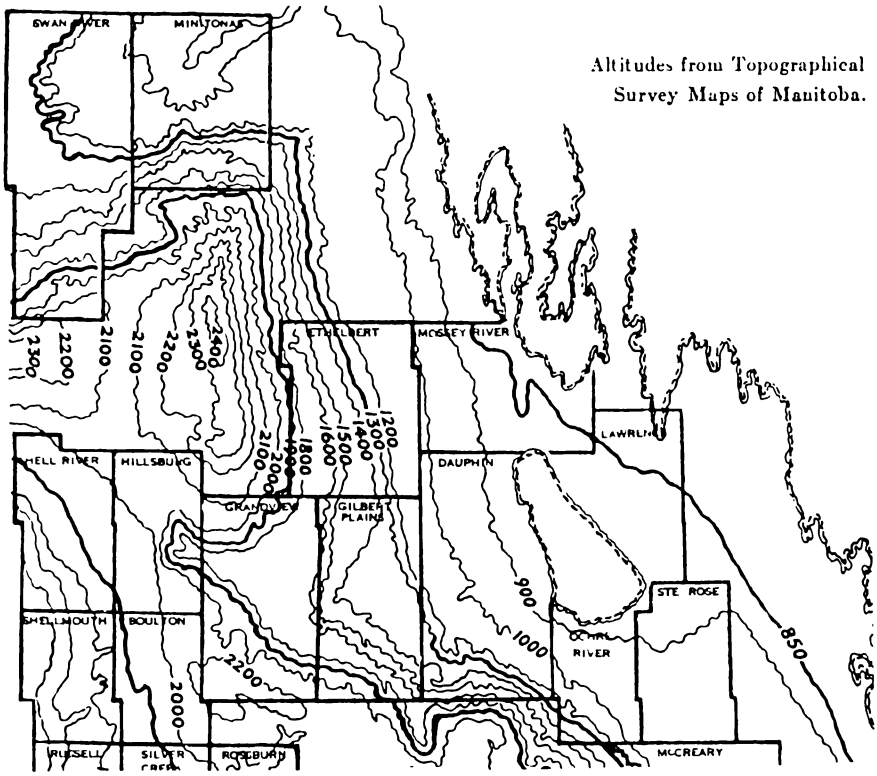
From the start the trail blazers who came into the Gilbert Plains sector of the Province were, too, mainly interested in the Russel trail that brought them to the Plains, the ridge trail by which they could reach Swan River Valley, and the Strathclair trail that shortened the distance between Dauphin and the railway line.

The Ukrainians knew good land and some of the early arrivals rejected what was offered them and went into the Venlaw region. The others forced their way into Vermillion river district, but those who seemed to accept what was available started to locate in the Ukraina and the Fishing River regions.

There was a belt of land, running from the extreme southwest corner of the Municipality of Dauphin and extending through the eastern part of the Municipality of Gilbert Plains and then running between the ridge and the Duck Mountain Forest Reserve to Garland and Pine River that, according to present land classification, is Class 2X land.

The early settlers did not receive any specific information about the altitudes of land east of the Duck Mountain Forest Reserve. A glance at the map** embodying most of the Municipality of Ethelbert indicates that the western boundary reaches to the height of over 2000 feet and for Manitoba, this is a high altitude as the highest spot, the Baldy Mountain, is 2727 feet. The eastern boundary of the Municipality drops to 1000 feet. A drop of some 1000 feet in 30 miles brings a very rapid run-off of waters from the Duck Mountains leading to erosion and flooding. This situation made farming in the area east of the Ethelbert Ridge difficult. On the other hand the settlers in the 2X soil belt - once they cleared the land - were able to make better progress. There are many examples of successful farmers in the class 2X - "second grade" - land who did well. A trip through the Kossiw-Keld area

*James M. Richtik, "Mapping the Quality of Land for Agriculture in Western Canada", *Great Plains Quarterly* Vol. 5, No. 4, University of Nebraska - Lincoln, Fall 1985, p. 236.
**J.H. Ellis, *The Soils of Manitoba,* Economic Survey Board, Province of Manitoba. September, 1938.



shows fine modern farms. One such farm in the area may be used as an example. It is the farm of Anthony Michalewski.

Mr. Michalewski's farm is located in the Keld area. He farms his own quarter section and the homesteads farmed by his father and grandfather. He has expanded his holding to seven quarters and has it totally modernized. The Michalewskis and their son operate the farm and live in modern homes equal to those in urban areas. Other Ukrainian settlers who acquired good land have also prospered and expanded their holdings. On the other hand those that settled on the submarginal light-soil lands with high lime content could not demonstrate comparable success. In many cases after two generations of toil, they gave up and left. They were the losers. Their lands to the northeast of Ukraina have now been turned into community pastures.

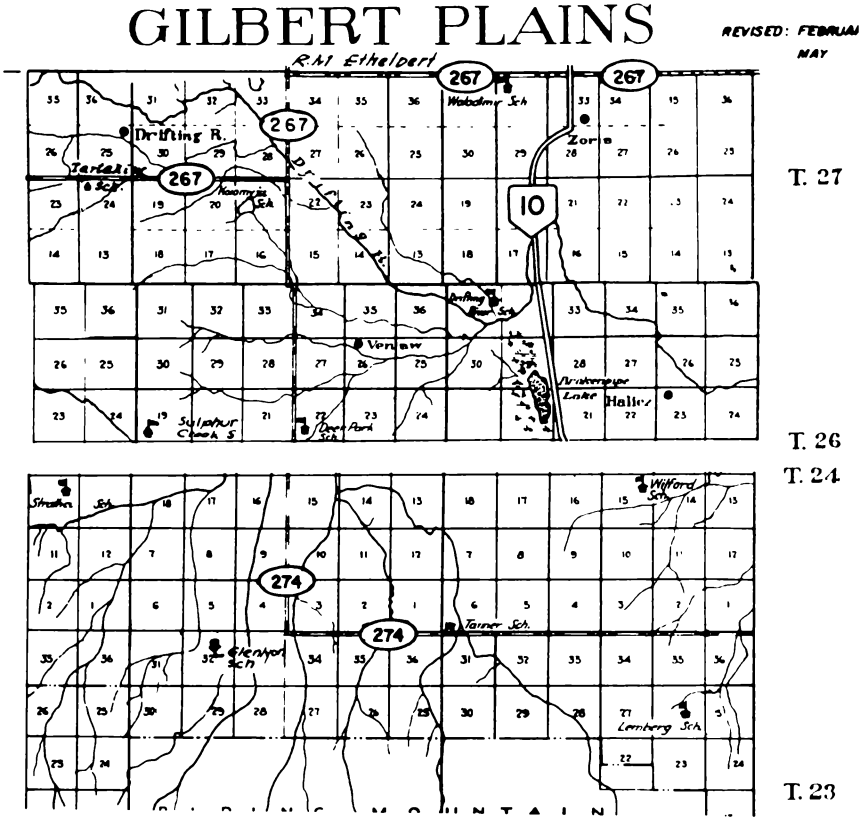
The writer has included Old Country material in order to provide a background for the younger generations to better appreciate the efforts of their forebearers in trying to attain freedom from foreign domination, and a strong desire to preserve their language and culture. This information, it was felt, would make it easier for those who want to trace their roots and to prepare their family histories. And more so to be proud of their heritage.

It is also hoped that *Pioneer Settlers: Ukrainians in the Dauphin Area, 1896-1926* will help Canadians of other ethnic extractions gain a better

understanding and appreciation of the efforts made by the redoutable Ukrainian pioneers in establishing a better future for their children, and their contribution in helping to make Canada a great country.

And finally, it is hoped, that this book will serve as a catalyst and inspire students of history to enter into more extensive and detailed research and enlarge on some of the subjects discussed; and supplement this study. There is an urgent need, the writer feels, for students of geography under the guidance of competent professors to make a detailed study of the quality of land on which the Ukrainian pioneers settled.

The writer enjoyed the project and the research connected with it gave him an opportunity once again to cover the territory he criss-crossed mile by mile while visiting schools in the area—an area and the people he learned to appreciate and respect.



Schools in R.M. of Gilbert Plains.

APPENDIX I

Background Information about the More Important Towns in the District of Kopychentsi - Husiatyn.

Hadynkivtsi

This was one of the towns where the old Cossack influence was strong and dated back to the days of Hetman Bohdan Khmelnytsky. The resistance to the Austrian-Polish rule was high. The forebearers of the villagers in the area supported the wars Khmelnytsky led against the attempts of the Polish barons to subjugate the people. Khmelnytsky's rule was similar to that of Oliver Cromwell, and, it seems, there was close understanding between the two leaders for Khmelnytsky sent some of his Cossacks from the Hadynkivtsi-Kopychentsi area to assist Oliver Cromwell.

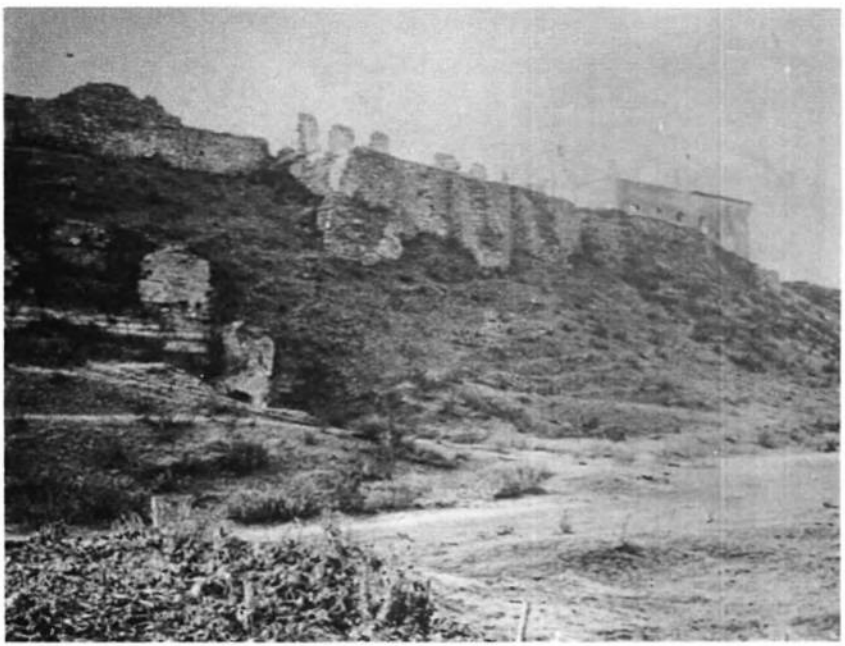
When the gymnasium was organized in Kopychentsi students from Hadynkivtsi attended it, one of them being Michael Pihoretsky who after W.W.I came to Canada and was editor of the "New Pathway". Prof. Mykola Babyn, who was a military advisor at the Peace Treaty of the Ukrainian National Republic, concluded with its neighbors was the first from the area to be executed by the Hitlerites.

Hovyliv

The peasants from the Hovyliv area and the nearby villages supported Khmelnytsky in his wars with the Poles and helped him capture the strong fortress of Budzaniv.

Hushiatyn

Located on the Zbruch river, it was until 1914 the administrative centre of the region. In 1914 the town was destroyed by the Russians and as a consequence the centre was moved 12 km. farther west to Kopytchentsi. Husiatyn was the birthplace of the famous Cossack Chieftan,



Kalinoski fortress after it was blown up.

Severyn Nalyvako, who was very successful in defending the Ukrainian sovereignty against the Poles who wanted to extend their territory from "sea to sea". Nalyvayko, however, when captured by the Poles was tortured and executed. Then the people saw the coming into the area of Count Kalinowski who wanted to polonize the Ukrainians. The resentment against forceful polonization was high, and consequently early during W.W.I the Kalinowski old fortress was the first to be blown up.

Jabloniv

Rev. Wolansky was a clergyman in this village for many years. His son Iwan also became a secular clergyman; and he, and his wife came to the mining area of U.S.A. in 1884. He was the first Ukrainian missionary clergyman in the New World and second only to Rev. Ahapius Honcharenko who arrived in 1865. On learning about the difficulties of the Ukrainian immigrants in Brazil, Rev. Wolansky went to Brazil in 1896 to investigate. His negative report helped to divert a huge stream of Ukrainian immigrants from Brazil to Canada. During Rev. Wolansky's (Sr.) time in Jabloniv, a huge iron cross was erected to commemorate the abolition of serfdom.

Picture of Stone Cross of 1603.

Stone cross of 1603 - monument marking a grave.

Khorostkiv

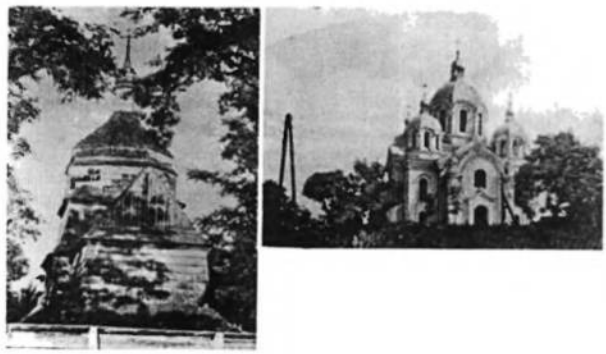
This village also had a strong connection with the Khmelnytsky period. There were many fine buildings in this town. The Roman Catholic church remained until W.W.II when it was emploded by the communists. During the pre-W.W.I many people dissatisfied with the repressions imposed by the Hapsburgs emigrated to Canada.

Kopychentsi

Remains found in the area show that it was settled as early as the third century A.D. In 1443 a fortress was built in Kopychentsi, and in 1564 it was considered to be a city. The population suffered from the exploitation of the land by the Polish "magnates" and the Tartars incursions, particularly, during the first quarter of the 17th century. The Ukrainian Hetman Bohdan Khmelnytsky's troops were stationed between Kopychentsi and Khrostkiv. In 1672 the Turkish-Tartar hordes conquered the area and remained there for eleven years. The Cossacks, weakened by countless attacks, consequently, could not withstand the attacks of the Poles and the area was occupied by Poland, and then in 1772 by Austria.

Kopychentsi remained a Ukrainian centre but the Polish lord, Count Baworowski held control and owned a huge manor, fertile fields and rich forest. Here the peasants were engaged in a bitter struggle with the gendarmes. In 1884 when the Count wanted to deny the peasants a chance to eke out a better livelihood and sent out his ploughman to plow the village common: the peasants assembled on the common and chased out the ploughmen. Then the Count summoned the gendarmes who started to shoot at the people. Five men were killed, others were wounded. Then some men* disarmed the gendarmes and marched them to their postern. In the Cossack tradition they showed that they were prepared to defend their rights.

When the teaching of Ukrainian was denied at the higher levels the people in the village organized a private gymnasium which gave an opportunity for many of their students and those from neighboring villages to attain higher education. One of them Rev. D.D. Leschyshyn came to Canada and after W.W.I, was the district clergyman in the Dauphin area. In 1861 the people of the area elected the first Ukrainian member from the area to the parliament in Vienna. He was Iwan Boreskevich. Later Peter Petrytsky was elected to parliament and provided leadership and showed the willingness and had the ability to defend the rights of his people. In 1882 the leaders in the village organized the first library and two years later a literary-musical evening was held. This was the start of cultural activities - the organization of choirs, dramatic clubs, lectures and a village co-operative.



(R) A church on the hill in Kopychentsi and (L) old church dating back to the Cossack era.

Krehulets

This village was the birthplace of the famous Ukrainian writer, Bohdan Lepkyj.

Nyzhbirok

Early in the 18th century the village clergyman of the Nyzhbirok parish was Rev. Luke Sichynsky, father of Myroslaw, the well-known Ukrainian student activist before W.W.I days. After W.W.I Count Baworowsky parcelled some of his fields in Nyzhbirok, but the land was made available only to Roman Catholics. On the instructions received from his bishop, the Ukrainian parish clergyman also parcelled some land and made it available to Ukrainians. Many villagers in this district had little or no land at all and had to work for the Count for a mere pittance. This situation led to the emigration of many of the peasants to Canada.

Sukhostav

There was a beautiful old wooden church that the people of Sukhostav did not want to replace with a stone structure. Along with the cross on the steeple of this church there was a crescent (half moon) and a rooster on it; also an inscription in Turkish. It was said that a Sultan was so taken with the church that he gave an order that a crescent be placed on it and then the Turkish incursors would respect it and refrain from destroying it.

*One of the men to disarm the gendarmes was Alexander Ewanchuk. His son Wasyl came to Canada in 1902; and his brother Hryhoryj was wounded by the gendarmes.

Old church in Sukhostav.

APPENDIX II

In the District of Borshchiv

The villages in this district like those in the district of Kopychentsi, were situated between the Zbrush and the Nichlava rivers which flow into the Dnister river. Along the Zbrush were the old fortifications erected to protect the country against the incursions of the Turkish and the Tartar hordes. Most of the villages had fine churches and nearly every village had a cross to mark the emancipation of serfs in 1848. Cultural life received attention, and the village clergy - the secular Ukrainian Catholic clergy - gave leadership in organizing schools, libraries, dramatic clubs - many of them also organized choirs and taught music.

Borshchiv

In 1900 it was a town with a population of 5,000. It was an important administrative centre. Toward the end of 1800 the influence of the Kachkowski group - a group with pro-Moscovite leanings - was in the lead, but with the coming of Dr. Dorundiak and Rev. Peter Kucilewski Ukrainian cultural groups were organized, and Borshchiv came to be in the lead of cultural activities.

Bilche Zolote

In this village there lived a wealthy Ukrainian Count Lev. Sapiha and his wife Theresa. They owned the village and the neighboring village of Monasterok. In 1895 during the typhoid and cholera epidemic, Lev. Sapiha died and his wife was left to administer the huge estate. The education of the Sapiha children was entrusted to the Count, the very Rev. Bishop Andrew Sheptysky. He first appointed Rev. Soter Ortynsky and later Rev. Necitas Budka to supervise the education of the Sapiha children. Later both these clergymen left for America, Ortynsky to become the first Ukrainian bishop in the U.S.A and Necitas Budka the first Ukrainian Catholic bishop in Canada. Of the two, Soter Ortynsky, it seems, was more successful.

Ewankiw (Ivankiv)

This is ". . . a typical Ukrainian village" writes Wasyl Pakulak. In 1952 I chanced to meet in the Manitoba hamlet of Komarno an elderly man from Ewankiw, called Bartkiw. When I told him I was from his village he started to cry and pressing me close to his breast, did not want to let me go. "Son", he said, "to hear the solovejko sing again in our dales, to have the cookoo bird sing for me, I wouldn't want anything more. If only I could see once again the trails by which I used to run as a youngster, I would be ready to die".

It is claimed that treasures were found in the village, and often when ploughing, ploughmen would unearth ancient ceramic artifacts and Roman coins.

In the village there was an olden belfry dating back to XVII century.

Karolivka

There were three tumoli on the opposite side of river Nichlawa and a dale where fierce battles were fought during Turkish incursions. The dale was named Bloody Dale ("Krivavytsja"). (The river of blood on the Island of Maui reminds one of this dale.)

Kryvche

In this village were remains of an old ruined fortress and stalactite caves. These were explored by a Ukrainian student and each sector was named after a Ukrainian historical figure, Khmelmtsky, Bohun*, King Danylo, Shevchenko and others.

Loshych

In the village until W.W.II were preserved: a fine 400-year-old church and a cross of emancipation.

Tsyhany

After W.W.II the name was changed to Rudka. Landless peasants and those wanting freedom

*His relative's tomb, it appears, is in Westminster Abbey.

and a better chance in life for their children emigrated to Canada (many to the Ethelbert area) and Brazil. First they used to go to do seasonal work in Germany, and then left permanently.

Skala

The village of Skala, meaning rock, was located on the Zbruch river. It had good quarries in use that provided stone for the building of churches and public buildings. There was a huge stone fortress which for years was used in defence against the Turks. There also existed a fine pond of crystal-clear water fed by many springs. The water was so clear, that it was said, King Danylo of Halych when visiting the village, drank water directly from it, and suggested that in each village the people should try to get a supply of good water. Before W.W.I Ukrainian teachers were employed in the public schools of Skala, but after the war this privilege was denied them and they could not get employment. Some re-trained, others turned to farming and many began to leave to join their relatives and friends who emigrated to Canada, U.S.A. and Brazil.

One of the early leaders in the area was Rev. Oleksa Lewytsky who organized the first library.

There was a continuation of the imposed manorial system in the land, and even after W.W.I lands in the village and even whole villages were owned by landlords. Among these were the germanized and polinized old Ukrainian gentry. Some were well disposed to the peasant people among whom were also the sons and daughters of empoverished Ukrainian gentry, once the peers of the forebearers of the landlords.

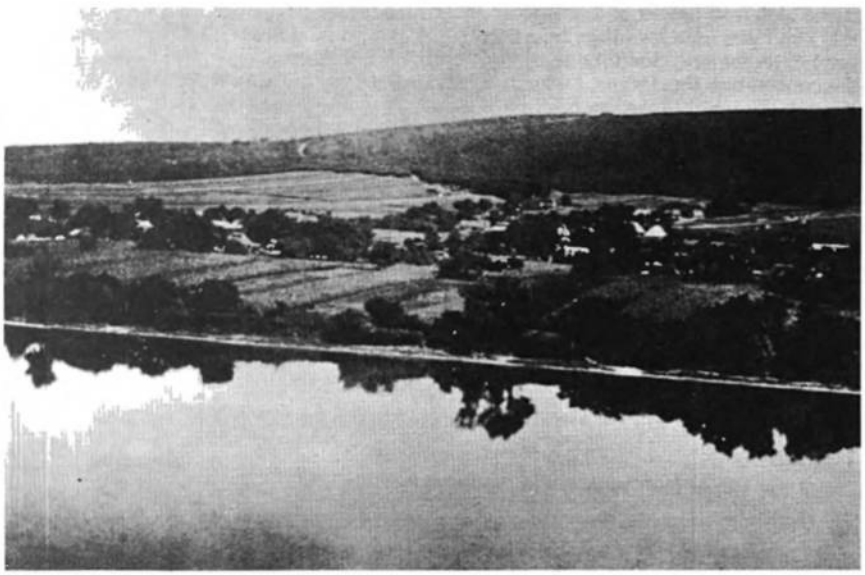
Nirva

This town had a literary society Prosvita, a club Selskoho Hospvdarja (The Country Husbandman), and a co-operative. Most common surnames in the villages were Krevetsky and Basiuk.

Zalissia

A beautiful town located on a steep hill west of the Zbruch river. Each year on the 16th of May the villagers gathered for a church service to commemorate the difficult years of serfdom. There was a good supply of building stone along the banks of which a fine church was erected in 1835.

More common surnames: Soloway, Belgan, Chubey, Sokolowsky, Charowsky.



Countryside looking south across Dnister River.
(Olga Sonovytska et. al. coll.)

Shuparka

It is recorded that in 1900 Shuparka was a beautiful Ukrainian village situated close to a large forest and nestled among beautiful orchards. On the hill stood an old church built according to the traditional Ukrainian architectural style. It could be seen from many villages round. The lord of the manor was Count Adam Hluchawski who also owned the manor in Husiatyn. He denied the Ukrainian peasants the right to have schools and to teach the Ukrainian language. His anti-Ukrainian attitudes drove the people to the New Land across the seas. On his estate the people were subjected to inhumane treatment, exploitation and denied freedom - political and religious. Yes, for the Count also interfered in church matters. No wonder, therefore, when thse people came to the New Country as immigrants they demonstrated a strong opposition to any interference in their church matters, restrictions in education or the holding of land.

There was another very unfavorable development for the conquered Ukrainians: it was the aryndar system. The decadent Hapsburgs wanting to derive the utmost revenue from the peasants instituted the "aryndar system". In most cases these were non-Christians. Innkeepers were given a monopoly to establish inns in villages. In some cases the peasants were virtually forced to consume a definite amount of liquor. And even when the system was modified and the peasants became better educated, as a consequence of the preaching of the village clergy against drinking, drinking habits became more limited. However, it is said that inspite of this many wives, fearing that the husbands would become alcoholics and drink away all they owned, insisted that the family leave for Brazil or Canada. This was another reason for emigrations.

Seech organization in Skaln, 1910.

APPENDIX III

Jangada Brazil

We have been able to locate Jangada in the district of Parana in Longitude 51, Latitude 23 in the hilly region of Brazil. Before 1896 a group of Ukrainian settlers from the village of Zelene were induced to settle in Brazil where they were promised that good land could be acquired at a reasonable price. When they arrived there they were directed into the jungle and many returned to their Homeland; others continued to struggle against great odds.

It appears that the first Ukrainian family arrived in Brazil in 1872. Between 1895 and 1897 large groups totalling 20,000 arrived. Between 1907-1914 another group of 20,000 came to be engaged in building a railroad between Sao Paulo and Rio Grande do Sul.

People who went to Brazil kept in touch with their immigrant countrymen in Canada. The Yakimishyn family came to join their relatives in Roblin, Manitoba who arrived from Hawaii. Professor Peter Karmansky, who was once associated with the Ukrainian Training School in Brandon - after leaving Canada -, settled in Brazil.

At the present time, Prudentopolis is known to be the largest Ukrainian Centre in the State of Parana.

Most of the Ukrainians in Brazil are engaged in agriculture. They have had to face hard times due to floods and other factors. Recently a request for aid to improve the economic well-being of the Ukrainians in Jangada do Sul appeared in the Ukrainian Voice.

Irene Daria who visited the Ukrainian Brazilian settlements in 1983 has this to say about the colony of Dorizon:

> (It) is populated by approximately 4,500 people living in 400 households . . .
>
> The Ukrainians live in small wooden houses whose exteriors are painted either white or various pastel shades of pink, blue, yellow and green . . .
>
> The houses are grouped into eighteen separate colonies . . .
>
> The eighteen colonies are served by two churches . . . Their fields are about eight km. from the village . . . the farmers go to their fields on Monday and return home late Saturday night.
>
> Dorizon is 230 km. from the nearest large city of Curitiba.**

**"Ukrainian Weekly", July 17, 1983: (Jersey City, N.J.)

APPENDIX IV

Seeds, bulbs and roots brought from Europe.

Beets, beans, broad beans (bib), cabbage, carrots, turnips, rape and onion and garlic bulbs as well as horse radish roots.

Rosemary, dill, sesame, sunflowers, millet (proso), hemp, caraway (kmin), camomile and sweet William.

Cereal grain seeds and others: wheat, spring and winter variety, rye, fall, barley, oats, buckwheat, corn and flax.

Note: There may be errors in this list and some others plant seeds may be missed.

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Ukrainian Voice

Canadian Farmer's Almanac/
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When a student in residence at the Mohyla Institute, Dr. Ewanchuk was interested in debating and helped edit the students' paper. Later he was chairman of the editorial committee that prepared the Canadian Superintendent for publication. Interested in historical research, he combined this aspect with some of the trips Mrs. Ewanchuk and he took; he did research in the archives in Ottawa, Washington and Honolulu. He still belongs to several organizations and continues to take interest in Ukrainian culture. Besides attending plays and concerts, he takes care of his yard and garden, plays a tolerable game of golf and a less tolerable game of duplicate bridge. His correspondence is heavy: "And if all goes well," he says, "I may still write another book."

Michael Ewanchuk

The Author

Born in Gimli, Manitoba, the son of pioneer settlers Wasyl and Paraskevia Ewanchuk. Attended Dnister rural school and matriculated from Gimli High School. Worked at Fords in Detroit and attended Detroit Institute of Technology and Detroit City College, now Wayne University.

Received B.A., B.Ed., and M.Ed., degrees from the University of Manitoba and was high school principal. Served with R.C.A.F., retiring in 1946 with the rank of Flight Lieutenant and was appointed Inspector of Schools. Also lectured in educational testing and statistics for the Department of Education and carried out statistical analysis of Departmental examinations.

Served on curriculum committees and was chairman of a committee that organized the introduction of teaching Ukrainian in the high schools of Manitoba. Was president of the Alumni Association University of Manitoba and member of the bursary and scholarship selection committee. Elected president of the Canadian Association of School Superintendents and Inspectors and for several years was member of the Educational Showplace Committee in Toronto. Awarded a fellowship, FCCT, by the Canadian College of Teachers, Received a Certificate of Merit from the Ukrainian Canadian Committee for his contribution in enriching the cultural life of the Canadian Ukrainians. In 1979, was awarded a Doctor of Laws degree by the University of Winnipeg.

Married Muriel Smith, an elementary school teacher. They make their home in Winnipeg.