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BULLETIN





## SASKATCHEWAN GENEALOGICAL SOCIETY

Box 1894 Regina, Sask. S4P 3E1

The SASKATCHEWAN GENEALOGICAL SOCIETY (S.G.S.) was formed in February 1969 with the following aims:

- (1) to promote the study of genealogy and genealogical research within the Province of Saskatchewan;
- (2) to build up a library of genealogical guides and handbooks, reference sources, and family and local histories, which would be available to all members;
- (3) to publish the Bulletin which would be the official organ of the Society and which would include articles on genealogical research and methodology, results of the members' research, etc., and which would serve as a vehicle for members' queries;
- (4) to establish ties with other genealogical societies for exchange of ideas and information, etc.;
- (5) to establish seminars and workshops on genealogical research and methodology.

The BULLETIN is published quarterly. Deadlines for material presented for publication will be 15 December, 15 April, 15 July, and 15 October. All material should be sent to The Editor. If possible, all manuscripts, queries, and news items should be in a form for immediate use. Manuscripts should be fully referenced and signed.

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## PRESIDENT'S MESSAGE

### Saskatchewan Genealogical Society (S.G.S.)

How many of you have read the book, 1984 by George ORWELL? Those of you who have read it will, I am sure, agree with Erich FROM when he says in his "Afterward" that "George ORWELL's 1984 is the expression of a mood, and it is a warning. The mood it expresses is that of near despair about the future of man, and the warning is that unless the course of history changes, men all over the world will lose their most human qualities, will become soulless automatons and will not even be aware of it."

The expression BIG BROTHER IS WATCHING YOU comes from this book and so do three slogans of the "PARTY" which are WAR IS PEACE, FREEDOM IS SLAVERY and IGNORANCE IS STRENGTH".

We are now five years from 1984 and how much does the state or Big Brother know about each and every one of us even at this point in time?

We are all numbers. We have Social Insurance Numbers, hospitalization numbers, licence numbers, credit card numbers and goodness knows how many other numbers. Information about us is stored in computers and any individual or group, if they had access to the various computers, could put together the complete story of our life from birth to death if they so desired. It is well within the realm of possibility for a computer to be programmed with our computer numbers stored in other computers. Think of it; anyone could type a name into a computer and out would come a record of our pension records, our medical records, our financial record, tax records etc. Nothing would be sacred or private.

Now you may ask "What does the above have to do with the S.G.S. and its work?"

Sometimes I have thought, when I was working on genealogy, how nice it would be if I could go to a computer, press a few buttons and come up with the information I desired about an individual: where and when he was born; where he lived; who he married; how many children he had; where he died; etc., etc. I believe that in the not-too-distant future it will be technologically possible to do just what I have stated above. This, however, leads us right into 1984 and to a consideration of whether what is technologically possible should be morally or ethically permitted. We are all individuals and our privacy should be protected against unwarranted intrusion.

I suppose the bottom-line of this message is that although it will soon be technically possible to ease our work in genealogy, ethically and morally it will not or should not be permitted. We will be compelled to do our work in the time honored way.

In other words, if we, as ones interested in genealogical research, wish to make use of the computer technology available, we will have to do our own programming and not use programming done by others for other purposes.

Douglas DALE

## PICTURES, PHOTOS AND OTHER THINGS

by Robert L. PITTENDRIGH

Every "how to" book on family history gives an account of the value of photos to the genealogist, and usually admonishes the reader to identify and file them properly. Often the family historian is the legatee of one or more collections of a mixture of photos, clippings, legal papers, wedding and funeral notices, papers, books, etc., that are of no monetary value, as well as family artifacts that are of little value in the antique market. Usually stories associated with these "junk" items makes them of value to the family historian. Family members that can be confronted with pieces of china, embroidery, pictures or clippings will call forth stories and paint word-pictures of long forgotten people and events. An old photo album will sometimes work miracles with reluctant elders. Quite often these same albums, stored and cared for carelessly, suddenly increase in value when an interested family member asks to borrow it to have copies made.

My father owned a stained, dog-eared picture of his family which was taken the last time they were together, the day before an elder brother left for Canada in April 1912. Many years later, that same man, my uncle, took out a book of pictures to show me; in it was a copy of the same photo in mint condition. Controlling my voice very carefully, I asked to borrow it to copy. A firm resounding clear "no" left no doubt - but he did agree to let me bring a camera to copy it and the other pictures he had. I had been rather interested in photography, and this set me off on another tangent. To add some encouragement, I knew my parents had a few precious photos of my sister and I, taken during the 1930's when we were growing up. The negatives had been lost long ago, and the snaps themselves could be lost. Their small collection also included photos of other relatives that were irreplaceable.

Photos come from the strangest places. A few years ago, I sent a query to The Canadian Magazine re MacKenzie KING's visit in 1950 to Scotland to the area my people come from, in order to visit the farm where his paternal grandfather John KING had been born. One of my aunts was part of the welcoming committee on the farm of Ladysford, near Fraserburgh. William Lyon MacKENZIE, the other grandfather, made his mark in Canadian history, but John KING is never mentioned after the two faced each other on opposing sides during the 1837 Rebellion in Canada: I wanted to know why. In due course an answer appeared stating that John KING had died at age 29, four months before the father of William Lyon MacKenzie KING was born. Within a week, I received a letter from an elderly lady in Hamilton, Ont. who said her aunt had been married to a Pittendrigh, and their family was extinct. I realized that this was a branch of my family and that the last to survive had become eccentric in her old age, and had consigned all her possessions of sentimental value to the fire place. An excited answer to her letter brought a packet of three pictures which included the mother,

a son, and three daughters. The father had missed the photographer by going to his eternal reward before there was enough money for such a luxury as a photo.

One of my wife's brothers and his wife decided to holiday in Hungary a few years ago in order to visit the area that their mutual grandparents had originated. They still knew enough of the language, and they were welcomed with open arms. Everyone knew who they were, and who their parents and grandparents were. One evening, an old timer asked Mike to come over to his house, where he produced a picture of a grand wedding party. Mike recognized the bride and groom - his parents, but didn't recognize the rest as he had never seen this picture before. Mike's host's parents had been part of the wedding party, and had returned to Hungary from Passaic, New Jersey, after the coal mines closed, rather than moving somewhere else in North America. This picture was one of the first treasures Mike brought back to the USA.

There was a visit to a distant cousin in Aberdeen by a relative in Vancouver. The Aberdonian placed a large package in her hands, explaining that a Canadian relative had been writing and as he was a poor letter writer he would contribute a few pictures. The "few" pictures were an absolute gold mine; pictures of grandparents and grand uncles on their wedding days. Pictures long since lost on my side. Some are a beautiful sepia tone, some on glass with an asphalt varnish back, some on tin. None are in a handy size, all on heavy cardboard, some fragile and fading, other in mint condition. What does one do now?

Fortunately, the sepia tone and the other copy very well. The studio cameras of those by-gone days, produced clear sharp images. I still think the stiff poses with grim faces are priceless. Trotting out to a photographer to copy, reduce or enlarge pictures can be time and money consuming. Besides, they can get lost. There are also the old photos that just about everyone in Canada had hanging in the parlour with the oval ornate frame and convex glass. In the early part of this century, salesmen tramped from farm to farm collecting pictures and orders. The picture was taken back to the studio, copied and blown up to around 12X18", touched up with charcoal or pastels, glued to a cheap fibre background that could be shaped to a bulge. The glue was a poor quality animal or egg abluen that attracted all kinds of moulds. Most of these that have survived are very fragile, but they too copy well. It toes without saying that if at all possible, remove pictures from behind glass.

Why can't an ordinary instamatic camera be used for copy work? They can; if you add portrait lenses to the front of the lens. There are other problems with this type of camera. You do not see the subject through the camera lens, but through a viewfinder. (Thus the name "viewfinder" type of camera). As a result, especially for close-ups, you are never sure if you are in focus or not. For close-ups, the viewfinder does not zero in properly on the subject at close distances. A "parallex" arrangement corrects this problem for ordinary picture shots. "Fixed focus" cameras are never in focus, yet never entirely out either, resulting in fuzzy images.



For copy work it is necessary to use black and white film, not colour. Black and white is cheaper and much more permanent. Many family historians have pictures that are at least a century old, and are in good condition. There are no knowledgeable photographers that will guarantee a colour picture for any more than a few years. They might concede that a colour photo may last 25 years. It is my firm belief that we should all take a few good black and white photos of our families every few years. We know they will still be around when the coloured photos are long gone. Perhaps we should accept the fact that a colour picture, like life, is for enjoyment - while it lasts.

If you enjoy photography, enjoy a few gadgets, and if you need an excuse to buy another camera, now is the chance to invest in a "35 mm. single lens reflex". Choose a model where the lens can be taken off the body. The sale of these cameras in the last ten or fifteen years, has been phenomenal. They are versatile, small, and easy to operate. The subject is seen through the lens that the picture is taken through, not through a viewfinder, therefore the subject can be focused exactly. Most if not all current models have a through-the-lens light meter, making almost error-free exposure possible. Finally, the film is small, light, cheap and easy to store. The other items you will need are a good tripod and either: close-up rings, a bellows, or a multiplier lens. The first two can be mounted between the lens and the camera to make close-up copying possible. I have a Pentax Spotmatic and close-up rings, both from the lower end of the S.L.R. camera price range.

Most tripods have a center post that can be reversed so the camera can be positioned to face downward. By loading the camera with the suitable film, attaching it to the tripod to face downward, getting a couple of shaded lights to illuminate the pictures to be copied, we can be in business. If the picture will lay flat, all is well; if they won't, one can catch the edge of the photo with the heads of thumb tacks, or use heavy straight-edges. Even judicious use of masking tape will do. The lights (with reflectors) are placed in such a way, usually at an angle of 45°, that there will be no reflections on the surface of the pictures.

Archivists usually use a slow film, ASA 35 (Panatomic-X) and a long exposure time to obtain a fine grain negative. It can be developed commercially with good results. If you feel you would like to try a hand at developing and printing yourself, a film with ASA speed of 125 (Plus X-pan) can be used. Make sure a small camera aperture is used, then develop in Kodak's Microdol X. Microdol will give a fine grain negative, which is necessary to get acceptable enlargements. If working with photographic chemicals is not your thing, there are always high school students around who have a dark room and enlarger who would be happy to help you, particularly if you buy some supplies. A lot of pleasant winter evenings can be spent with your camera doing copy work. You will also have a top-notch, versatile camera for the holiday season when you visit long-lost relatives in the "old country".

I have reservations about using photo-albums that have been popular in the last few years which have sticky pages covered with plastic. After a time, the pictures stick fast to the sticky pages and cannot be removed.

I suggest that if you feel you must mount your pictures, use old fashioned corner mounts and cover the page with readily available acetate sheets. The plastic pages with pockets seem to be sensible to me, as the pictures can be removed. Do not, under any circumstances, use rubber cement, as in time it soaks through and leaves a greasy stain on the front of the photo.

Just because I was interested in history, and in particular that of my ancestors, I inherited bits and pieces of pottery, lamps, a camera, glass negatives, mostly of little monetary value, but of great interest to me as each piece has a story. How to catalogue it or record it? Maybe photograph each piece and record the stories in a book. I was recently lent a small book called "How to Organize and Operate a Small Library" by Genore H. BERNHARD. Maybe they have the solution.

They suggest the use of an accession journal with columns headed; Accession Number, Donor, Address, Date, Description. We could change the last to Description and Story Association. They suggest that the collection be sorted into categories and the first letter of the classificature be the symbol for the classification.

- L - Library material-books, magazines, newspapers.
- A - Artifacts-furniture, tools, china art objects, sewing machines, cameras.
- M - Manuscripts-Letters, diaries, maps, certificates.
- P - Photographs-prints, drawings, paintings, photos.\*

The first element of the accession number is the classification, the second an abbreviated form of the year the article was received, the third would be the chronological order it was received that year. Thus the artifact - a kerosene lamp brought from Ontario in 1890 and given to me in January 1978 - could be A-78-1, with a later article being A-78-17. Each article is marked with this number on the underside with marking material used by libraries. Some librarians may not agree with the accessive book idea.

Family history is like an avenue that has so many interesting side-streets leading onto it. We can spend a lot of time on those side-streets, or find short-cuts to get by them. Every side-street needs, and deserves, a little attention, as they all have their story to tell.

\*A family historian would file these with their respective families.

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Irish Heritage Series: No. 20 - Ulster Folk Ways, by Alan BAILY is now available from Eason and Son Ltd., O'Connell Street, Dublin 1, @ 90p. This is an attractive introduction to various aspects of rural life in the northern province. It will be of considerable interest to descendants of the Irish who emigrated from this area.

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1980 will be called Celebration Saskatchewan in honour of our being a province for 75 years. We concourage our members to let us know of family gatherings planned, of town homecomings, of school reunions, or of other engagements of a similar nature. We would be very pleased to publicize such events.

### BOOK REVIEWS:

Passengers to America, edited by Michael TEPPER. The Genealogical Publishing Co., Inc. Baltimore, 1978.

If your ancestors arrived in America during the 16th and 17th century, this is a valuable reference book. It contains passenger lists of ships starting with the Mayflower in 1620 and ends in 1830. It further contains some miscellaneous lists.

Most of the ships are from British Ports and are destined for the New England States and particularly Pennsylvania.

The book is a consolidation of 26 articles published originally in the Pennsylvania Magazine of History and Biography.

Emigrants to Pennsylvania, edited by Michael TEPPER. The Genealogical Publishing Co., Inc. Baltimore, 1978.

This book is also a valuable reference for researchers. It is based on the same 26 articles, but relates details about the people: such as, the place or origin, their trade, and destination.

It also makes clear to whom the emigrant was indentured as well as giving his status, (for instance foreigner, prisoner etc.). The information is extracted from ship lists and nationalities are recognizable. Again the index gives easy access to the content of the book.

D.H.

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### DATES TO REMEMBER

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|---------------------|---|
| 24 June 1979        | -300th anniversary of settling of<br>L'Isle d'Orleans Reunion, c/o Box<br>398 Limoilon, P.Q. G1L 4W2. |
| 26 June 1 July 1979 | -10th Annual Am. Historical Soc. of<br>Germans from Russia, Seattle, WA.                              |
| 26-27 October 1979  | -S.G.S. Annual Seminar, Regina SK.  |
| 23-25 May 1980      | -Ont. Genealogical Society Seminar,<br>Kingston, Ontario.   |
| 12-15 August 1980   | -World Conference on Records, Salt<br>Lake City, Utah.  |

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## UKRAINIAN SETTLEMENTS IN SASKATCHEWAN

Zenon Pohorecky\*

(address given to 10th Annual Seminar in Saskatoon, October 1979)

The genealogical roots of Ukrainians in Saskatchewan run deep, four generations and more, before provincial status was granted in 1905. It should be made clear at the outset, however, that I am not a genealogist in the classic sense of the word, which I understand to refer to a student of human pedigrees. We are all aware that genealogy, an old science, has become far more exacting with the passing centuries as by degrees genealogists have been brought to confine themselves to the limits of the verifiable. The Mormon Church in Utah has even provided a kind of genealogical clearing house. This is good because unfortunately too much nonsense has already been published concerning the royal and noble ancestries of American, British and continental families.

For instance, did you know that the Hungarian House of Esterhazy, whose famous Count brought the first Hungarians, about a hundred years ago, to that part of Saskatchewan which now has a town bearing his name, (and of course, a large potash mine), once claimed that it was directly descended from the grandfather of Adam who was himself, by biblical accounts, the first man? This is even better than being first, and truly fantastic. Other almost equally fabulous pedigrees have been perpetuated on a gullible public for groups of people - like the Irish, Scottish and Welsh kings - tracing them to biblical characters or, if tastes ran more toward classical sources, to Greek gods and mythological figures. Happily, however, claims of descent from the Ptolemies of Egypt and from the Romans of 200 B.C. have been exposed as fraudulent by genealogists themselves, and are no longer being made by anybody who can truly claim to be a genealogist.

As already indicated, I am not a genealogist, but being aware of the standards now set by genealogists, neither will I be making any old-style claims, extravagant or unsubstantiated, about the ethnic genealogies of Ukrainians in Saskatchewan. Genealogical studies have already contributed to the study of history, not so much in tracing the kinship ties between monarchs or aristocrats in Europe as in letting us know how ordinary people, who came to Canada as immigrants from Europe, were related, not just to this new world. This may be the aspect of genealogical study that interests some of my fellow anthropologists who study the culture and language of a group of people, like the Ukrainians who came to Saskatchewan, and for whom the genealogical relationships can add a very real and vital dimension to an understanding of how Ukrainian culture and language has been able to survive and flourish so successfully in this province.

This may not be so practical as relying on genealogical research in the probate of some estates, especially trust estates, when the beneficiary

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dies without near relatives. Yet even lawyers may often be unfamiliar with the best methods and sources for establishing distant next of kin. These methods were developed most dramatically in Europe and America around 1890, which was just before anthropology's first student of tribal genealogies began introducing the idea to his colleagues. He was an Englishman named Rivers. He had done a kind of hit-and-run ethnology in the South Seas at the turn of the century, hopping from one tropical island to another, much like an American tourist today, staying as briefly as a few hours in some cases, but just long enough to ask a few basic questions, take a few photographs, and get a few first impressions. Needless to say, his field methods were not to find much favour in the anthropological community, which has since been inclined to require at least one year of residence among a people, if an adequate picture of the annual cycle of people being studied was to emerge. This criterion was met by Rivers when he decided to spend a year in southern India, studying the Todas. There were less than a thousand in the whole world, so it was not as monumental a task as, for instance, taking a census of the City of Saskatoon. He set up his headquarters in a tent, and ordered these colonials to come at appointed times in order to answer his questions about their kinfolk. This was somewhat undiplomatic, but Rivers was British, blundering and arrogant, wandering even into the most sacred and secret religious ceremonies unannounced and uninvited. It is really no wonder that he had to flee from India, with his life threatened by the peaceful but angered people whom he had studied and provoked.

Nevertheless, Rivers did set up a model for anthropologists, which showed them almost everything that an anthropologist should never do when doing field work, except doing genealogical charts at the outset, which is still probably the most inoffensive and harmless way of getting into a group. It is certainly not as touchy as asking about their religious beliefs or sex-life. When dealing with relatively small groups, then, anthropologists have been acquiring genealogical charts, especially where kinship plays a vital role in the individual behavior towards one another. Anthropologists may still do this in Canada when they visit small Inuit communities or Indian reserves, which usually have just one band living on each reserve.

Anthropologists may do this in a far less exhaustive way when studying larger communities, like Ukrainians in Saskatchewan, who number over 85,000. Rather than try to get and programme these thousands of family genealogies, anthropologists tend to concentrate on small Ukrainian communities, mainly rural ones, where many people happen to be, not only from the same village in Ukraine, but also somehow related by marriage, if not in Europe, then in Canada. Anthropologists tend to focus on smaller communities, villages and towns, rather than cities, because they find the smaller units easier to work with, and perhaps because it may be easier to detect the effect of genealogical relationships on actual behavior in such small communities than in big ones. The job is made easier still for anthropologists by the fact that most Ukrainians still live in the smaller communities of the province. The City of Saskatoon has over 15,000 Ukrainians, and the City of Regina has over 5,000, but over 60,000 Ukrainians still live in small communities. They owe their primary group allegiance to their geographically defined "hometown" rather than to their genealogically defined kinfolk, it seems, because they are always talking about their hometowns, not just in Saskatchewan, but also in Ukraine.

Anthropologists may draw a fairly good kinship chart, listing all the kinship relationships between people in a single Ukrainian community like Alvena, for instance, which is still over 95% Ukrainian, with a village population of about 150, but it must not be forgotten that these kinfolk are still living in a single community. Dealing with rural farm communities, then, anthropologists still may regard the "geography" or sense of community, or hometown sentiment, as probably more important than even genealogical kinship in helping the anthropologist understand the cultural behavior of these Ukrainians. On Indian reserves, of course, actual kinship is still far more important, especially since the reserve usually reflects a single band unit, which is a kind of kinship grouping that is more intimate than any tribal one.

Many facts are available about Ukrainians in a number of small Saskatchewan communities. The facts may be used for genealogical purposes. However, anthropologists have a different framework into which to fit such facts. The focus becomes the culture of the group being studied, rather than just the individual members of the group who are actually perpetuating or developing the culture at any point in time. For instance, the anthropologist may be most interested in the language of Ukrainians, and how it is faring at Alvena, for example, or how the Ukrainian Orthodox or Ukrainian Catholic church is faring in Alvena. These are cultural items that existed before the present residents of Alvena were born, and which will survive long after they have died. Such cultural items, then, have a lifetime much longer than any single human life, and they are used by the members of the group during their lifetimes. The anthropologist's interest, then, is not so much in the individuals who speak the Ukrainian language as in the way that the Ukrainian language is spoken in the community. This is much the same as the sociologist works when he studies a social institution, like the Ukrainian church or the Ukrainian language school, quite apart from the individuals who are members of such institutions at Alvena.

In a sense, anthropologists have abstracted from the rather raw data, not so much the various historical threads of genealogical relationship traced through time to form various historical family lines, but more importantly perhaps, the down-to-earth "geography" of the people, their current demography, and their movement through the centuries into various historical milieus that affected their cultures. It is more than just a difference in emphasis, although it too, may be of some use to the genealogist.

The usual "historical" way that genealogists work may result in research that can have intense personal interest. People do like tracing their ancestry to some Crowned Head in Europe, or some historic hero like Sir John A. MACDONALD, or discover that one is somehow related to such movie stars as Elizabeth TAYLOR. There is a very personal kind of satisfaction to be had in such activity, which is as intensely personal as studies of one's horoscope in astrology. This does help one to identify one's ethnic roots, perhaps finding representatives of various ethnic groups in one's ancestry. It may even help one to claim other cultures and other languages as a kind of birthright, although this is rare, because learning a culture and a language requires work and study. It is learned, and learning can be hard work. It is not like inheriting money which can be spent easily, and which can be quite a bit of fun spending it in an "easy come, easy go" manner.



Cast in an anthropological perspective and framework, basically genealogical data can become, not just intensely interesting to individuals, but also helpful in understanding cultural dynamics - in understanding changes in religious practices - in understanding the loss or retention of languages. It may be interesting to find someone in Saskatoon distantly related to a prince in Ukraine, but the anthropologist may be more interested in learning how this princely relationship may have affected the lives of his ancestors. Facts interest both genealogist and anthropologist, and neither may be expected to have much patience with some of the fanciful ideas that have developed about genetics, like the idea that being related even distantly to an ancient prince somehow makes one more princely or superior than others genetically.

Nobody any longer believes the biblical statement that the sins of the fathers are visited on the seventh generation. Genealogists do not go scurrying around to find out the sins of ancestors seven generations ago so that the descendants may anticipate something about the intensity of their own punishment in their lifetime. Anthropologists are more interested in examining studies and works already done in Saskatchewan on Ukrainian communities and trace their offspring as they go into great detail, for instance, into the development of municipal local government in a community, or into the history of a particular school unit, or into the separate developments of many organizations in a single city. Anthropologists may have minimal interest in the specifics of how a particular municipality, school unit, church or organization developed, just as they may have minimal interest in the specifics of how people in a community are related to one another by kinship. Of course, the interest is always there, but the focus has tended to be on how such kinship groupings, such local town councils, regional school councils, church councils, and organization councils have worked together to influence, for instance, the Ukrainian language, the Ukrainian religious customs, and other Ukrainian arts and crafts, including dance, song, music, and food. It is evident, of course, that the Ukrainian culture and language have survived very well. The question, then, is whether this success can be attributed genealogical aspects, like the extended family or "noble blood lines", or whether it must be attributed to such social institutions as the church, the school, the home, the community hall, and the family.

In this regard, some relatively recent works are noteworthy. In 1977, Anna Maria BARAN published a history of the Ukrainian Catholic churches of Saskatchewan, in English and Ukrainian languages, not only showing photos of every church, but also listing the names of the first pioneers who built such churches and worshipped in them. Such lists, compared and contrasted between communities can provide some idea of who worked together, but leave us with the task of tracing ancestries to some village in the Old Country, usually some part of Western Ukraine. Other studies show that Ukrainians did not come to Saskatchewan as individuals, but as fellow villagers, often a whole boatload settling on the same bloc of land, sometimes including whole townships, allocated for such immigrants by the federal government that gave a quarter-section to each family. In 1976, the senior citizens of Regina published a book called From Dreams to Reality, a history of the Ukrainian senior citizens of Regina and district from 1896 to 1976. A great number of family histories are given in this volume. In fact, 85 pages are devoted to such genealogical and historical information (pages 13 to 98). This would be almost half the

book's contents and is valuable, because it clearly shows that although many of the people in Regina were not actually related in the immediate past, they did have parents who came from the same village or a neighboring one in Ukraine, and this helped to provide the solidarity needed to establish the great number of Ukrainian organizations and churches that are listed in the volume. A short chapter is also devoted to the small Montmartre and Candiac region just outside of Regina. This region was first settled in 1893, and the most prominent Ukrainian family in this rural area is named Shiplack. Also in 1976, Stan W. GORCHINSKI wrote a book on the Canora school unit. This district is predominantly Ukrainian, and this comes out very clearly in the statistics and the names that recur throughout the book. In 1967, Theodore ONIFRIJCHUK, who came to Canada in 1949, wrote a book on Canada's centennial about the Sliding Hills Rural Municipality. It was not listed as an "ethnic" book about Ukrainians, but most of the people in this municipality happen to be Ukrainian in origin, so it is a very important source on the Ukrainian families in this district. The Rhein, Playmore and Ebenezer districts have more Germans, especially in the southern parts, but many Ukrainian families here came in 1897 and 1898. Their family names were: Koroluk, Achtymichuk, Oystriick, Kozmenko, Romaniuk, Kushnir, Prokopchuk, Mozelosky, Yaholnitsky, and Bodnaryk.

ONIFRIJCHUK lists a number of individual pioneer settlement, which, if they were not predominantly Doukhobor, like Verigin, were mainly Ukrainian. In 1920, 62% of all taxpayers in the Sliding Hills district were still Ukrainian. In 1967, 59% of all payers in this district were Ukrainian. Moving through about eight major Ukrainian communities in this district, we find that Gorlitz was first settled by Germans in 1890. The first Ukrainian families came in 1897. Their family names were: Andrusiak, Wiwchar, Homeniuk, and Chabun. People now living in Saskatoon and bearing these names can usually be traced to these early homesteaders around Gorlitz. They would be fourth generation born-in-Saskatchewan.

Hamton is another town that was first settled by Germans in 1890. Again in 1897 a number of Ukrainian families homesteaded here: Kozushka, Romaniuk, Zaharia, Procyshen, and Krepyakevich. In 1910, the CNR Russell branch went through Hamton and made it prosper. It also went through nearby Donwell, which is mostly Ukrainian today, first settled in 1897 by such families as: Warcholik, Kopylchuk, Cymbalisty, Chocholik, Hrycyk, Hudema and Donald. There were also the Rostoski and Slezin families.

The Bridok school district before the first world war also listed the family names of: Sklaruk, Olynik, Denesyk, German, Panchuk, Monich.

Mikado was a kind of melting pot for the English, Polish, Doukobors and Ukrainian. The land here was very fertile, and attracted many peoples.

The Dnieper area had 20 square miles settled by Ukrainians who had come in 1898 on the same ship from the same district in Ukraine. Their family names were: Gorchynski, Kyba, Cherewyk, Krepyakevich, and Glute.

This kind of "name-dropping" certainly provides some idea of some of the more recent local accounts, written by local people. Of course, the classic work on early Ukrainian settlements in Canada, between 1895 and 1900, was written and published in 1964. The author's name is Vladimir J. KISILEWSKY,

but he changed his name to KAYE in order to get a job in Ottawa during the depression years. Rather than review this book, I am simply recommending it here as an excellent historical study that is based largely on official government documents rather than on genealogical studies or anthropological field work. The results provide a good source for those who may like to pursue the matter further either by the genealogical or the anthropological methods, or by a combination of both.

In conclusion, I would like to offer here a current use that I have made of a kind of genealogical study in my introductory anthropology classes. My students are asked to write a very concise essay on their own culture in Saskatchewan, tracing their ethnic genealogies so that the ethnic backgrounds of various grandparents can be considered in terms of the influence that they may have had on the student's cultural values today. I have selected about fourteen such students today, each of whom has at least some Ukrainian ancestry. As a person, each is unique. However, each shares in the same basic language, customs and religion, generally, with some rather startling variations and exceptions which are themselves quite significant.

#### 1. Marcella CENAIKO.

Born in Lampman, Saskatchewan on 1 December 1959, she came to Saskatoon with her parents in 1965 and joined the Yevshan Ukrainian Folk Ballet Ensemble in 1960 as a student; she is now one of the leading dancers with this internationally recognized group. Her father's father, Elias, was born in 1885 at Komachar in Western Ukraine. His Lemko dialect is very different from those used in other parts of Western Ukraine, so the family in Canada decided it was not worth the bother to perpetuate such a rare dialect. Her father's mother had come to Pennsylvania in 1899, but the family was unhappy there and returned to Ukraine in 1902; she married Elias when she was 14 years old and Elias was 28 in 1913. Four children were born between 1919 and 1924 at Komachar. Peter, her father, was born in 1924. Elias went to Pennsylvania in 1925 to work in the coal mines. A passport dispute prevented him from settling in the United States, so Elias moved with his family to the mine at Medicine Hat, Alberta. Peter married Polly DANKO, who had been born in 1927 at Wadena and died in 1964 after bearing seven children. Polly's parents had come to Canada in the early 1920's. Polly's father died of cancer in 1957, but her mother is still alive, aged 79 years. Marcella is Ukrainian Orthodox, although her uncle had said that they were not religious - just strong believers.

#### 2. Alice NICHOLAICHUK.

Her mother's parents came to Canada in 1911 from Western Ukraine, then part of the Austro-Hungarian Empire. They were illiterate, but had all their prayers memorized. Settling near Yellow Creek, they soon had social and religious ties with Ukrainian communities at Tarnopol, Tway and Wakaw. The most distinctive thing about them was the fact that "they knew who they were and why they were here". They were active in the Ukrainian National Home community hall and the Ukrainian Orthodox church, although her not too pious father once said, "The reason that Ukrainians lost their country was because they were so busy celebrating church holy days that they had no time to attend to their affairs".



Her mother's parents had four children who were taught how to read and write in the Ukrainian language by a tutor. Once a week, the illiterate father would drive his team of horses many miles to pick up the tutor, and then to take him back home, making four trips in all, but never did take the opportunity to learn to read himself. He did not need it, because there was always somebody in the reading hall to read the latest news aloud from such Ukrainian language newspapers as Ukrainian Voice, which helped to maintain a sense of identity among Ukrainians in Canada. Her father came to Canada in 1925 at age 21 from a village occupied by Poland. He learned English "on the job" while working as a blacksmith or on a railway construction gang. He settled in Yellow Creek and opened his own blacksmith shop. Alice and her brother were forbidden to speak English at home, and forbidden to speak Ukrainian at school. Such conflict led to many so-called "ethnic dropouts" who argued with a kind of fatalism that ethnicity was old-fashioned, out-of-date, and somehow un-Canadian. It was an either-or proposition - either you are Ukrainian or you are Canadian, because you cannot be both. It was a false proposition, because the best people are both, she says, "My assimilated children are learning about their culture through the media. They are learning their language at the university. They cook Ukrainian food to entertain their friends. They chide me for not having taught them more, forgetting how disinterested they were when I tried."

### 3. Brenda METROPOLIT.

Brenda was born in 1959. Her mother's mother was known as Baba HRYCIUK, born in Canada in 1903 to immigrant parents that had come from Ukraine. Baba HRYCIUK married Dido HRYCIUK, whose own mother had been very wealthy (a "bohachka") in the Old Country. Dido came to Canada in 1902 when he was 9 years old. His hometown was Torhobetsi in the province of Horodenka. Dido had wanted to be a violinist. Instead he homesteaded near Cudworth, and became a horse rancher after he married Baba HRYCIUK. He rounded up horses in Alberta and sold them in Saskatchewan. Cudworth is about 50% Ukrainian. Baba and Dido belonged to the Orthodox church.

Brenda's father had parents whom she knew as Dido and Baba METROPOLIT. METROPOLIT is a Greek name. Dido was born in 1885 and came to Winnipeg from Warsaw in 1904. He was an orphan. Baba was also an orphan. She had been born in 1886 at Chernjatun in the province of Horodenko, in the region of Ivan-Frankivch'ij, the youngest of six girls. Her brother Paul raised her. He left her in the care of his wife, while he went to Canada with two older sisters to look over possibilities. Paul's wife abused Baba. When Paul returned, Baba let Paul sell the two acres she had inherited in order to pay for a passage to Canada. She was not yet 16 years old when she arrived in Winnipeg in 1902. Two years later, she met Dido METROPOLIT, married him in the fall of 1904, and eventually bore nine children. They first settled in East Selkirk. Then, in 1908, they homesteaded 3½ miles south of Meacham, living first in a dugout home, and then in a log cabin that was soon burned by prairie fires. They broke the land with oxen. Dido METROPOLIT got a job working on the CPR bridge in Saskatoon. Some weekends he would walk home about 40 miles in order to work the land and be with his family. Baba baked bread in a home-made outdoor mud oven. Indians liked this bread, and traded dozens of ducks for it. Duck down and feathers were used to stuff pillows and quilts. The first school in the Meacham district was built in 1914. Dido's eldest son Mike started his schooling there at age nine. Brenda loved her Uncle Mike. He died when Brenda

was nine years old. "I remember him taking the time to play Ukrainian card games with me in the kitchen while all the relatives would be partying in the living room. His anger was tremendous, but his patience was endless."

"Baba METROPOLIT never let anyone leave her house hungry; she could fix the best meal at a moments notice" according to Brenda.

Brenda's father met Brenda's mother near Meacham, and they had a very traditional Ukrainian wedding around 1950. They continued to live at Meacham until 1965, when they moved to Cudworth. Brenda joined the Orthodox Youth group "CYMK" and the Yevshan Ukrainian Folk Ballet Ensemble. She quit her French classes in Grade 9 and instead took Ukrainian classes by correspondence. She spent two summers at Mohyla Institute in Saskatoon studying Ukrainian, and has recently taught Ukrainian to youngsters on Wednesday evenings. She says that "the trend is to learn all you can about your culture. The feeling is ours - NASHI."

#### 4. Stephanie WOROSCHUK.

Stephanie is 21 years old. Her parents came to Saskatchewan just before the Revolution of 1917, during the time of political unrest in eastern Europe. She is a member of the Orthodox church, but is active only about once a year. Her father's father was a Ukrainian who had been educated by the Romanians. In Canada, he married a Romanian girl. They settled in Calder and had four children, including Stephanie's father. Her mother's parents came directly from Ukraine. They met and married in Canada, and settled south of Calder. Her mother's father died young, leaving his widow with eight children. In 1944, Stephanie's parents met and married. They settled on the Calder homestead and had five children. Stephanie is the youngest, born in 1957. She attended an old-style schoolhouse that had only nine students then, ranging from grades 1 to 9. She enjoyed it much more than the newer bigger schools, overcrowded with up to 40 students and more. She considers her Grade 12 graduation from Yorkton Regional High School as the time when she "became an adult to my family" and "gained status as a person."

#### 5. Greg FEDUSIAK.

Greg is a member of the third generation born in Canada. He is one of five children. His grandparents came from Bukovina, and homesteaded at Insinger, which had about 150 people at that time, and which has since declined in population to about 50 people. He belonged to Ukrainian Orthodox youth organizations at Foam Lake and Theodore, taking an active role in sports. Ukrainian was his first language. He says, "I have never eaten perogies but have often enjoyed perohy." He adds that his favorite service is khram, which is the traditional blessing of the graves.

#### 6. Lori KRYSA.

Lori is third generation Canadian. In 1905 her father's father came to Alberta at age 16 years in order to work in the coalmines. Then he got a job as a farmhand for a Ukrainian in the Rosthern area. He married in 1911, at age 21 years, to Baba Katerina, who had been born in Canada. They lived on a farm near Aberdeen and had two children, one of whom was Lori's father. In 1897 her

mother's father came to Canada, aged 2 years, with his parents, who were Ukrainian Orthodox. At the age of 28 years, in 1923, he married a Canadian-born Ukrainian girl. They farmed and raised three children in the Blaine Lake district. One of the children was Lori's mother. She met Lori's father in 1952. They married and lived on a farm near Vonda for a while, but after a few years returned to Saskatoon.

#### 7. Brian CEBRYK.

Brian was born in Edmonton in December, 1960. Both parents were middle-class Ukrainians. In 1965, they moved to Lanigan, a potash mining town with 1600 people, about 77 miles east of Saskatoon. Brian can trace his ancestry on his father's side to Dmytro BAYDA, a prince who reigned in Ukraine in the 1500's, organized the Zaporozhian Kozaks against the Turks, defending the Ukrainian Orthodox religion. Bayda is a symbol of Ukrainian freedom fighters. In 1899, Andrij BAYDA homesteaded in Alvena. He was the first settler in this area. Brian's father's mother is a child of Andrij. Brian's father's father came in 1927 from Alberta, but then moved to Alvena where he set up a shoe repair shop. He married Annie BAYDA. In 1935, Brian's father was born.

On his mother's side, Brian's Dido and Baba came from Ukraine as children in 1915 and homesteaded near Myrnam, Alberta, about 30 miles south of St. Paul. In 1928, they married, and in 1933 Brian's mother was born. She learned how to speak an anglicized form of Ukrainian.

Brian is Catholic. He attended a separate school in Edmonton.

#### 8. Darrell YUZYK.

On his father's side, Darrell's great grandparents came to Canada from Horodenko to Alvena in 1907. This makes Darrell the fourth generation of Yuziks born in Saskatchewan. His paternal great grandfather, Ivan YUZYK, left his hometown of Zhabokrooke in 1907 to avoid conscription in the Austrian army. His step-brother Stephan was already in Alvena. Ivan worked for the CPR and various farmers until 1909, when he married Anna MOSKALYK, who had come to Alvena from Horodenko district in 1899. Ivan intended to work, earn money, and return to Ukraine, but the first world war made this impossible. In 1918 he bought his first quarter of land about 2 miles east of Alvena. He had four children. The eldest, Mykola, was Darrell's Dido, who married Mechalina GALAS in 1932 and worked on the family farm. Darrell's father, Peter, was born in 1934.

The maiden name of Darrell's mother is Nychyk. Her father, Mychaylo NYCHYK, came to the Redfield-Whitkow region around Hafford in 1927 from Horodenko in order to avoid conscription in the Polish army. He came to start a new life in a region where he already had an uncle. He saved enough to buy his own land. In 1934 he married Anelka KOWALSKY, whose parents had come from Ukraine around 1928. Darrell's mother, Olha, was the first-born. Olha met Peter YUZYK at Mohyla Institute in Saskatoon in 1955 and they soon married. Darrell was born in 1959. He went to a one-room school near St. Julien, then to Alvena.

#### 9. Patricia SIKORSKI.

Patricia's great grandparents settled in the Prud'homme and Laniwchi districts. Her parents settled in Alvena. She recalls that during Christmas the children



had to scratch around the hay that had been brought into the house, clucking like hens, looking for candy and coins. "Baba would say that the louder we clucked, the more chicks we would have next year." This custom makes no sense in a city, but it was great fun in the country. Patricia recalls that "Ukrainians around Alvena have no use for Thanksgiving, Queen Victoria's birthday, etc., but every Ukrainian holiday is kept like Sabbath." Patricia has been a member of the Yevshan Ukrainian Folk Dance Ballet Ensemble for the past 7 years and finds a very good substitute for booze, since the dancing makes her feel very good.

10. John ROZDILSKY.

John's parents were born in Halychyna, and left during the second world war in order to avoid political persecution by Bolshevik forces. He went to Ukrainian Catholic services, attended Ukrainian language classes at the Ukrainian National Federation Hall, and was a member of Plast, a Ukrainian scouting organization. By the time he was in Grade 7, however, he found that although friends were not hard to find, "close Ukrainian friends were", so he drifted away from Ukrainian activities, but is currently returning.

11. JoAnn SADLOWSKI.

JoAnn's great grandfather, Jacob SADLOWSKI, came to the Krydor district in 1907 from the village of Korziva in the Pidhycie region. Her grandfather, Paul KACHMARSKEY, came from Poland in 1908, when he was 4 years old. She dances with Lusya PAVLYCHENKO's group in Saskatoon. Her father is a school principal in North Battleford, and he is currently on a "Ukrainian art and folkloric kick" so the Ukrainian influence has been very strong at home.

12. Jan ZERFF.

Jan is a German-Ukrainian Canadian. Born in 1958 at Kelvington, she has a father, Joseph, who is German Catholic, and a mother, Lillian, who is Ukrainian Orthodox, so Jan belongs to the United Church. Nevertheless, she claims to be able to identify with both German and Ukrainian traditions.

13. Milton AUPPERLE.

Milton is a Dutch-Ukrainian Canadian who cannot identify with either the Dutch or Ukrainian traditions. All his grandparents, according to him, "seem to be normal Canadians with no ties to their ancestral cultures" (as if it was somehow abnormal for a Canadian to have such ties). His mother's father was from Ontario and had ancestors from Holland. His mother's mother was born in Canada and had ancestors from Ukraine. His father's father came to Canada from the United States and his ancestors had come from the French-German borderland of Alsace. His father's father married a woman whose ancestors had come from Holland.

14. Laurie BUDAY.

Laurie is a Hungarian-Ukrainian Canadian. Her father and her father's parents were born in Hungary. Her father was only 4 years old when he came to Toronto where his father worked in the construction trade. Laurie's mother was one of

ten children born to a Ukrainian family near Meacham. Her mother could speak only Ukrainian before she went to school, two miles away. Her mother studied at the Teacher's College in Moose Jaw and Saskatoon. She moved to Saskatoon after she married. There are three children in this Lutheran family that celebrates Ukrainian Christmas on January 6th, and makes pysanky for Ukrainian Easter. Laurie attended Ukrainian language school as a child.

In conclusion, I would like to emphasize here my view that studies of ethnic genealogies, made here by such students as these or by even more mature persons like Taras BAYDA, who is tracing the family roots of the BAYDA family around St. Julien and Alvena for publication soon, can be very relevant to anthropologists who are interested in understanding how and why the Ukrainian culture and language survives so well in Saskatchewan--better sometimes than in the homeland where it may be threatened by russification. The reasons for such cultural and linguistic persistence, of course, may not be genealogical at all. They may not even be some of the main reasons for such survival. Still, such genealogical studies can and do provide a valuable personal dimension to an otherwise group-orientated approach to ethnic groups and the cultures and languages in Saskatchewan. I hope you agree.

\*\*\*\*\*

#### QUERY

McWATTERS  
GILCHRIST  
FREW

Mr. Wilfred Edwin McWATTERS, 18 Elizabeth Cres, Regina, SK, S4T 5V9 has information from his grandparents' Bible. They were Hugh McWATTERS m. Eliza Jane GILCHRIST 7 Feb. 1878. (Place not given). Family born; James b. 18 Feb. 1879; William Hugh b. 15 June 1881; Edwin Thomas b. 5 Nov. 1882; Jane Gunning b. 1 Nov. 1884; Robert John b. 23 July 1886 (father of above Wilfred Edwin); Annie Catherine b. 26 March 1888. Last known residence. "Lismore", Chapeltown, Ardglass, Northern Ireland. Family belonged to Ardglass Presbyterian Church. Also in the Bible is James McWATERS (one t) location Bally Muler or Ballymullen; Robert Hugh GILCHRIST died 7 March 1902 age 4 son of Robert and Elizabeth GILCHRIST; also Maggie M. FREW, 22 Mansfield Terrace, Springburn who appears to be a relative or friend. Would like to hear from anyone researching McWATTERS name or anyone who has done research in that area of Ireland with suggestions on procedure.

\* \* \* \* \*

#### QUERY

WATKINSON  
BOLE  
MURDOCK

Mrs. Carol WATKINSON, 1020-14th St. South, Lethbridge, Alta., T1K 1T6 is searching for the birthplace in Ireland of James BOLE (b. Ireland 1828), Mar. in Ontario on 28 Sept. 1853 Ann MURDOCK (school teacher); moved to farm 13 miles NE of Regina in 1882. Any information welcome.

## Saskatchewan Music Festival

70th Anniversary 1979

The following article is submitted by the youngest member of the first Saskatchewan Music Festival which was held in Regina, SK, in 1909: Miss Harriet M. PURDY.\* 1980 will be Saskatchewan's 75th Anniversary in Confederation and hence there will be many local festivities to commemorate the union. The Celebration Saskatchewan Committee will be coordinating such events: organizations may wish to publicize their plans in this periodical--please do. We thank Harriet PURDY for sending us this historical account.

\* \* \* \* \*

Alberta was the only province in Canada that had held a Music Festival before that (in 1908). During 1908, plans had been made by a group from many parts of Sask., so everything was ready for the Music Festival held 24, 25, 26, May in Regina. Participants came from Prince Albert, Saskatoon, Indian Head, Milestone, Lumsden, Regina, Arcola, Wolseley and from the Condie district. No cars those days, so they came by train (a membership card giving the holder a one way fare) and by horses.

The classes were all for adults, and all vocal. The only instrumentals were Mr. Laubach's two orchestras, but they were not for competition. All contestants had to belong to a choir or other such organization.

The school teacher of Boggy Creek School No. 64 was Mr. Thomas WARD, who also led the Condie Anglican Church Choir. This consisted of 6 men and 11 females, only one of whom had not gone to school to him, and most of them still in the school. Mr. WARD wasn't satisfied with the rules. Besides the Church Choir, he added three girls aged 10 to 12 years, to the "ladies" of the church choir, and called it a Ladies' Choir. So I, Harriet PURDY at 10 years of age, was the youngest member of the first Sask. Music Festival.

Our Condie choirs both sang the first afternoon, the Prince Albert train not arriving until afterwards. They heard about us and asked to have us sing again. The Leader report said "The Condie choir was very good and brought down the house", and the Ladies' Choir was "word perfect".

My sister and I had been put in the charge of Mother's sister, staying with friends. Mother had said we should take in only the last evening, but our Aunt enjoyed the first evening performance so much that she thought it a pity to deprive us of it. So the second evening she put our warmer dresses on, red ones, and then we got called out of the audience to sing, as some Regina people had heard the talk about us. Our dresses for the festival were all white, such frills and lace and tucks! And we now in red! But Mr. WARD arranged us symmetrically, and some thought it was done on purpose, and so nice.

Mr. Ward had a surprise for us. He had arranged to have our photo taken, and it turned out perfectly. Everyone looking so natural, including Mr. Ward surrounded by his "ladies". I sent a good copy of it to the "Exchange" newspaper in Ft. Qu'Appelle and bought extra copies besides friends saving me

\*Box 713 Balcarres, SK. SOG OCO.

theirs, so the photo and story has gone far and wide.

I only recently realized how much my Mother would have liked to be there, but she was kept at home with twin babies not yet a year old, and two other small children. She had taught in five schools, and had the children singing, even some who at first sang in monotones because they had never heard music sung.

The final evening of the Festival was held in the largest building in the city, a rink, with a platform built at one end for the singers. The audience was packed to the doors, estimated at about 1500. And there were about 200 singers, who presented the "May Queen" by Bennett, and "Jest Gesang", by Mendelssohn. Then the adjudications were read out, and awards presented.

The leaders had all been going up to receive the awards, but a man on the platform had what he thought was a bright idea, and Mr. Ward nodded his assent, that I, the youngest, should go. But shy me before all that crowd! However, with the 12 year old, we went up and received a shield, a special award, as they felt we didn't fit into any of their classes. It was not until a committee meeting in 1912 that they decided there should be classes for children, instead of passing awards around among adults who had been trained elsewhere.

As people were leaving, someone started shouting "What's the matter with ..." and the reply "They're alright". Several of these, then my father who had driven in for the concert and to drive us home (not a demonstrative man) called "What's the matter with Condie?" and that got the loudest response of all.

The outcome of this was an invitation to sing at the concert given for Lady and Earl GREY on the occasion of the laying of the cornerstone of the Legislative Buildings. Kept behind the backdrops in the City Hall until our turn, we could peek through little tears in the painted cotton, taking turns. You will find what I remember seeing all these years, on page 112 of Regina Before Yesterday. This was the end, as Mr. Ward moved away, some of the early homesteaders retired and left the district, but we who are left have these wonderful memories.

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The Raymore and District Historical Society is preparing a book that will encompass the former school districts of Charlottenburg, Collingwood, Flanders, Highclere, Lewiswyn, Llanwenarth, Miniature, Poplar View, Saline Creek, Serath, Taunton, Torondal and Wallenstein as well as the town of Raymore.

The society is inviting any former teachers, or their relatives, to contribute some of their memories for this book.

As well, the society is taking advance orders for the book. Persons wishing to reserve books are asked to send a down-payment of \$10 for each book ordered.

Submissions and orders should be sent to Jean Huckle, secretary-treasurer, Raymore and District Historical Society, Raymore SOA 3J0.

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We also remind our readers that the S.G.S. BULLETIN will publicize gratis notices of forthcoming books, meetings, family reunions, etc., that are of a nature which blend with our sphere of interest. Simply let the Editor know in plenty of time.

## RETRACING THE ROUTE WEST

by J. Ivan CLARK

It is interesting indeed to read of the lengths that others go to in the quest for their ancestors. The following is a note received from Ivan CLARK recounting his trip to Windsor, Ont. in search of his Clark ancestor born ca. 1790.

\* \* \* \* \*

Since 1971, I have searched for the parents of my great-grandfather, John CLARK born in Ont. about 1790. I have found all his descendants with the help of the Sask. & Ont. Genealogical Societies, the staff of the archives of Canada and Fort Malden National Historic Park, relatives and two genealogists. This summer a Clark family reunion and printed family tree will be attempted--100 yrs. from the time my grandfather took his homestead in Manitoba. I hope the missing ancestors are found by July.

Readers may be interested in a recent trip to where my great-grandfather was born. We went to Fort Malden where he enlisted in the 1812-14 War and to Point Pelee where as a Sergeant he helped to repel the Americans. On Jan. 4, 1818, he married a French-Canadian girl, Charlotte BOISSEY in St. John's Anglican Church now in Windsor. He was a shoemaker at that time.

I obtained a copy of his petition for land in 1826 and the title to it which he got in 1848. His old log house with poles instead of 2X4's to support the gable roof still stands. Boards are up to 2 ft. across in that roof.

We went through the house where my grandfather lived from about 1837. A young couple still lives in it. My father was born in it in Dec 1878 and in June '79 the CLARKS and others left in five covered wagons for the West. They had to go through Chicago and several states before coming into Canada near Emerson, Man. They waited at Wood Mountain for a bull train going to Fort Walsh. From there they went on to Fort McLeod before returning to the land originally selected on the Souris River not far from Wawanessa, Man.

I covered the same distance as their original trip by plane and car in about 7 hours travelling time. In other words I went from the old homes in Cottam, Ont. to Calgary, and back to Medicine Hat and Maple Creek. It took their horses from June to Sept. to cover the trip. Of course they had to wait for a bull train and met Sitting Bull's party and other interesting people on their cross country tour.

All of this did not yet bring me closer to finding my great-great-grandparents but seeing the original area and homes was an experience never to be forgotten. I still hope to find those elusive ancestors.

\*Box 637 Maple Creek SK. SON 1N0.

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The 1708 survey of Downpatrick, Ireland has been republished in The City of Downe, edited by R.E. PARKINSON and available from 18 Fairview Gardens, Bangor, Co. Down @ £5.25. This lists the houses by name, gives their size, tenants and the rent paid.



## NOTES AND NEWS

### CEMETERY PROJECT COMMITTEE.

Our provincial file system has been established with information on each burial in each cemetery placed on an individual file card, and these cards are filed in one alphabetical file for the province. The file now contains approximately 13,000 cards. An alphabetical index for each cemetery was compiled, and any persons wishing copies of those available may obtain them from Elsie HAYES at a cost of: under 5 pages, \$1.00; 5 - 10 pages, \$1.50; over 10 pages, \$2.00.

The Church of the Latter Day Saints has expressed interest in this project and we are hoping they will microfilm our records for use in their Genealogical Library in Salt Lake City. When this happens, the more cemeteries on file, the better.

In response to our request for help last year, we added over 20 new cemeteries to our files. This year lack of funds prevent us from doing any active advertising of the project, but we hope that all our members and contacts will continue to carry on the work they have started.

If anyone is interested in helping the project, we can supply locations of unrecorded cemeteries in YOUR area. WE NEED YOUR HELP!

\* \* \* \* \*

This communiqué has recently been issued by the Public Archives of Canada, Ottawa, Ontario K1A 0N3.

### PUBLIC AVAILABILITY OF 1881 CENSUS RECORDS

Ottawa, March 1, 1979--Jack Horner, Minister of Industry, Trade and Commerce, responsible for Statistics Canada, and Secretary of State, John Roberts, Minister responsible for the Public Archives announced today that, with effect from March 1, 1979, the individual records of Schedule 1 (Nominal Return of the Living) of the 1881 Census of Canada will be available for public reference purposes from the Public Archives of Canada, Ottawa. Copies of the microfilmed returns for each province will also be made available to the respective Provincial Archives under the Diffusion Programme of the Public Archives of Canada.

The 1881 records will supplement those already available from the 1871 Census of Canada, along with the 1851, 1861, and other pre-Confederation censuses. The 1881 Census of Canada is the first census which covers all regions of the country (excluding, however, Newfoundland). The records will be available under the same terms and conditions as the earlier material, subject only to the written consent of the Dominion Archivist in the event that publication of information derived from the records is contemplated.

The release of the 1881 records follows a decision to make historical census records routinely available for public access after a suitable lapse of time to ensure that no violation of the privacy rights of living persons is likely to result.

This initiative has been taken in recognition of the growing public interest in genealogical research and also as a step to assist scholars whose ability to chronicle the rich social and economic history of 19th century Canada is at present severely constrained by the limited amount of summary information available from the censuses of that period. Interested researchers are therefore urged to make use of this material which can make a valuable contribution to the knowledge of our past.

\* \* \* \* \*

A note from a Canadian living in England tells us that the indices of the civil registrations for births, deaths and marriages pertaining to returns from 1837 forward are lodged in London. By mail, the search fee is £6.50 (\$15.60), but the charge for a personal search is much lower. Mr. Barry LeBOUTILLIER proposes to charge £4.25 per certificate with his time at the rate of £0.60 per ¼ hour, plus postage. We suggest our members avail themselves of Barry's offer. His address is: 13 The Redlands, Court Downs Road, Beckenham, Kent BR3 2LQ, England. He will search St. Catherine's House for Births, deaths and marriages; Somerset House for wills and administrations; and, The Public Records office for Census Returns.

\* \* \* \* \*

At a recent Executive meeting, it was decided NOT to continue the practice of mailing to our members our atlases. As all would agree upon reflection, they are expensive, large, unweildly in the post, and, difficult to maintain in their pristine condition. The librarian will Xerox any pages requested and charge at cost. Since all the atlases in question are indexed, the task will not be difficult. We know that our members will share our concern for our valuable reference works.

\* \* \* \* \*

Ethel ARNOTT's article in the previous issue on her quest for her United Empire Loyalist ancestors was very precise, to the point, and nary an extra word therein she put. But, our typist thought there were eleven words surplus, and the article was therefore shortened. Ethel remains adamant, so, here they are, set out by brackets:

Page 3 - Lines 5 and 6 should read-

I secured a xerox copy of the patent from the Archives (for \$1.50, but it was necessary to write the Public Archives) of Canada in Ottawa for a copy of the Petition and for which there was no charge.

\* \* \* \* \*

The 1708 survey of Downpatrick, Ireland has been republished in The City of Downe, edited by R.E. PARKINSON and available from 18 Fairview Gardens, Bangor, Co. Down @£5.25. This lists the houses by name, gives their size, tenants and the rent paid.

\* \* \* \* \*

There is an escorted Genealogical Tour to Scotland and England from 22 Sept. to 5 October 1979 departing from Vancouver. Five days of individualized assistance in both Edinburgh and London. Contact: Travel Unlimited, 166 East Pender, Vancouver, B.C. V6A 1T4. \$989. Cdn.

\* \* \* \* \*

We recently received notice of what will be a very interesting seminar in Family History Research in the United States to be held 22-27 July 1979 at the University of Connecticut at Storrs. Meals, lodging and all fees are included in the \$252.00 registration fee. Contact Cindy Waskiewicz.

\* \* \* \* \*

ROBINSON Mrs. Judith ANSON ROBINSON of 5426 W Flower St. Phoenix AZ85031  
WOLF is looking for data on her great-grandparents Frank and Belle  
BENNER WOLF BENNER who settled near Eaton, SK. He had lived in  
ANSON Oceana Co., Michigan. Children: Reita m. Miles ANSON (lived  
HENRY in Michigan); John d. in Eaton in 1960's - his daughter Mrs.  
Donna BENNER HENRY is believed to still be living in SK.

\* \* \* \* \*

PETRAR Mrs. Gladys (John) PETRAR, Dysart, SK would like suggestions  
on how to search Bucovina, Roumania and in particular the  
village of Arbarie.

\* \* \* \* \*

YOUNG-LEARY Mrs. Priscilla YOUNG-LEARY, 2805-196 S.E. Bothel, Wa.  
YOUNG USA 98011 is looking for the descendants of John YOUNG  
McINTYRE and his wife Margaret McIntyre who both died in Nesbitt,  
Manitoba in 1895. Children: Donald, James, Jack, Archibald  
(grandfather of Mrs. Young-Leary), Joseph, Margaret and  
Lavina.

\* \* \* \* \*

MISHOLEZI Alex J. MISHOLEZI, Box 101, Prud'homme, Sask. would like  
ANDRE information on the background of John MISHOLEZI who was born  
ca. 1897 in Hungary (it is thought). Died October 1937. Also  
on his wife Vera ANDRE who died Sept 1956. They lived in the  
Howell district near Prud'homme.

\* \* \* \* \*

KVEMSHAGEN Alvin KVEMSHAGEN, Box 504 Melfort SK S0E 1A0 writes that  
KVERNHAGE Andrew, Knute, and Ole KVEMSHAGEN (or KVERNHAGE) came to  
HEGG North Dakota about 1880 from Borgund, Norway. Andrew married  
Barbro Paulsen HEGG, and homesteaded near Kempton. Moved to  
Minnesota in 1903. Any information on the above or their  
families would be welcomed.

\* \* \* \* \*

CEMETERIES RECORDED: Corman Park R.M. #344

ALPHABETICAL LIST OF DEATHS AND BURIALS IN CORMAN PARK R.M. #344

MIERAU CEMETERY #344.10. LOCATION: NW19 - 38 - 7 - W3. SUBMITTED BY LEITH SHEARER.

BOEHR, Henry A.	1874-1953	MIERAU, Jacob F.	1880-1907
BOEHR, Lena		MIERAU, John	
GOSSEN, Baby		MIERAU, Sarah	1873-1950
KRAHN		MIERAU, Willie E.	1902-1917
KRAHN, George			
KRAHN, Myrtle		PETERS, Daniel	
KRAUSE		REMPEL, Anna	1910-1910
MIERAU, Abraham B.	1889-1971	REMPEL, Dietrich	1909-1909
MIERAU, Abram J.	1865-1921	REMPEL, Jacob	1917-1919
MIERAU, Alvin	-1930	REMPEL, Jacob C.	1885-1952
MIERAU, Anna	1853-1942	REMPEL, Katherina Peters	1885-1918
MIERAU, Bennie	1920-1920	REMPEL, Thomas	1921-1926
MIERAU, David P.	1954-1975		
MIERAU, Eddie		WALL, John	1898-1919
MIERAU, Eileen V.	-1933	WALL, Susana	1872-1921

ALPHABETICAL LIST OF DEATHS AND BURIALS IN CORMAN PARK R.M. #344

EMMANUEL MENNONITE CEMETERY #344.4 IN THE COMMUNITY OF LANGHAM. LOCATION: SE 11 - 38 - 7 - W3.

DEKKER, Susan (Waldner)	1892-1973	MILLER, Mary (Wurtz)	1889-1945
DOBSKY, Rebecca	1895-1959	MILLER, Kate	1884-1967
DOERKSEN, Mary	1875-1965	MILLER, Peter A.	1865-1931
GROSS, Andrew	1908-1975	MILLER, Ralph Ruben	1936-1960
GROSS, Anne	1893-1937	MILLER, Theodore (Ted)	1911-1968
GROSS, Jacob G.	1869-1950	PETERS, Harry W.	1930-1950
GROSS, Marie	1873-1948	PETERS, Susie Lillian	1941-1976
HIEBERT, Baby	1920-1920	PRIEL, John Patrick	1923-1967
HIEBERT, Bernard	1894-1924	REMPEL, Barbra	1883-1932
HOFER, Albert R.	1902-1972	RUNG, Arnold	1944-1945
HOFER, Elvin P.	1909-1966	RUNG, JEFFREY M.	1973-1976
HOFER, Rebecca	1883-1963	SACCUCCI, Betty	1918-1976
HOFER, Susie	1907-1974	SEDGEWICK, Shannon E.	1968-1970
KINNIGER, John W.	1939-1940	SEEFELDT, Henry	1872-1952
KRAHN, Elizabeth	1895-1929	SEEFELDT, Marie	1877-1951
KRAHN, Gordon	1923-1929	STAHL, Baby	
KRAHN, Jacob C.	-1927	STAHL, Rev. Andrew A.	1882-1940
MILLER, Andrew A.	1888-1954	STAHL, Andrew B.	1907-1975
MILLER, Andrew P.	1894-1964	STAHL, Barbra (Tschettler)	1878-1954
MILLER, Mrs. Anna	1877-1951	STAHL, Bernice Sylvia	1930-1930
MILLER, Beverly	1953-	STAHL, Mary Mae (Waldner)	1910-1955
MILLER, Christian	1908-1930	STAHL, Rev. Paul	1892-1966
MILLER, Glenn Van	1941-1942	TIESSEN, Twins	1938-
MILLER, Joseph J.	1884-1964	TIESSEN, Abram	1903-1973

TSCHETTER, Adeline	1929-	WALDNER, Mike J.	1889-1956
TSCHETTER, Christina	1897-1965	WALDNER, Paul J.	1874-1934
		WALDNER, Paul K.	1909-1922
WALDNER, Andrew G.	1890-1961	WALDNER, Raymond P.	1946-1946
WALDNER, Annie	1905-1962	WALDNER, Russel James	1961-1967
WALDNER, Baby	-1941	WALDNER, Susie	1885-1964
WALDNER, Christ	1899-1965	WALDNER, Suzanna	1877-1960
WALDNER, David J.	1893-1970	WALDNER, Tina	1941-1973
WALDNER, Edith M.	1941-1942	WALDNER, Violet	1929-1930
WALDNER, Fred	1919-1958	WALLMAN, Joseph A.	1886-1918
WALDNER, George	1851-1934	WIPF, Annie	1872-1932
WALDNER, Geroge C.	1883-1939	WIPF, George	1909-1957
WALDNER, George J.	1881-1962	WIPF, Kathleen	1944-1945
WALDNER, Henry	1929-1941	WIPF, Sam	1859-1951
WALDNER, J. K.	1885-1936	WIPF, Susie (Waldner)	1904-1926
WALDNER, Mrs. J. K.	1885-1922	WOLLMAN, Jacob J.	1860-1927
WALDNER, Jacob J.	1870-1940	WOLLMAN, Paul	1902-1930
WALDNER, Jacob, Sr.	1861-1943	WOLLMAN, Rebecca	1868-1932
WALDNER, John M.	1906-1938	WURTZ, Albert	1912-1967
WALDNER, Jos	1877-1943	WURTZ, Allen Eral	1931-1931
WALDNER, Joseph W.	1891-1966	WURTZ, Annie	1889-1967
WALDNER, Katherine	1856-1939	WURTZ, Douglas	1946-1947
WALDNER, Katherine	1863-1936	WURTZ, Jacob J.	1881-1962
WALDNER, Margaret	1887-1972	WURTZ, Mary	1922-1923
WALDNER, Maria	1878-1967	WURTZ, Michael C.	1882-1964
WALDNER, Marguerite (Knels)	1873-1934	WURTZ, Samuel	1884-1972
WALDNER, Mary	-1923	WURTZ, Sarah	1886-1963
WALDNER, Mary	1882-1965	WURTZ, Valentini Lock	1949-1975
WALDNER, Michael G.	1874-1923	WIEBE, Martha	1940-

ALPHABETICAL LIST OF DEATHS AND BURIALS IN CORMAN PARK R.M. #344  
SUMMERDALE PROTESTANT CEMETERY #344.6 IN THE COMMUNITY OF SMITHVILLE.  
LOCATION: SE33 - 36 - 6 - W3.

ALVIS, Sarah	1839-1922	COPE, Henry Moss	-1938
ARRAND, Albert E.	1873-1937	COPE, William Edwin	-1952
ARRAND, Mary	1880-1958	COVEY, Elizabeth-Mae	1878-1953
BAKER, Agnes May (Knox)	-1916	COVEY, Solomon Daniel	1870-1951
BAKER, William B.	1886-1918	CRAWFORD, Irene	1909-1918
BIRD, Ella (McIntosh)	-1922	CRAWFORD, James Robert	1867-1960
BIRD, Elsie Viola	-1912	CRAWFORD, Mary R.	1877-1965
BIRD, Hazel	-1913	CRAWFORD, Rob	1903-1918
BIRD, Helen	-1922	CUTKERM Fredrick	-1912
BIRD, Mildred Gladys	-1918	DALGLEISH, Alix F.	-1917
BRAWLEY, Mary	-1908	DALGLEISH, John	-1923
BRAWLEY, William	-1908	DALGLEISH, Margaret (McTavish)	-1952
BRAWLEY, Benjamin	-1906	DICKER, Harold Ernest	-1905
		DODDS, Gerald Vincent	1907-1968
CARLEY, Milton Roy	1890-1955	DODDS, Harry	1882-1939
CASE, Ephraim	-1905	DODDS, Josephine	1883-1966
CHAPMAN, William John	-1905	ELLIOTT, Jessie Ann	-1955
CHERRY, Isaac	1862-1927	ELLIOTT, John Andrew E.	-1905
CHERRY, Isabell A. (Lamont)	-1917	ELLIOTT, Thomas Arthur	-1925
COPE, Bertha	-1949	FEELEY, Clayton	



FEELEY, Margaret	1875-1947	MCNIVAR, George Stewart	1878-1916
FEELEY, Robert	1872-1950	MITCHELL, Christina	-1915
FREETHY, Elmer Lorne	1895-1967	MITCHELL, Joseph	-1922
FREETHY, George	1865-1957	MURPHY, Norma N.	1899-1903
FREETHY, Mary (McMillan)	1870-1933		
FORBES, Charles A.	-1922	PARTRIDGE, Baby	1910-1910
FORBES, Margaret	-1951	PARTRIDGE, Neal Outred	1911-1913
FORBES, Roderick	-1917	PARTRIDGE, Sarah June	1870-1943
GALBRAITH, Ina Margurite	1909-1909	PARTRIDGE, William Frederick	1874-1944
GALBRAITH, Verna Ethel	1910-1911	PARTRIDGE, Charles G.	1909-1965
GILLIES, Katherine	1866-1950	PARTRIDGE, Edgar	-1905
GILLIES, Robert	1862-1933	PARTRIDGE, Chester A.	-1905
GOLDSMITH, Perry	1867-1949	POLLOCK, Sarah E.	-1914
GRAHAM, Clark M.	1888-1967	POLLOCK, Mrs. Wm.	-1913
GRAHAM, James	1863-1930		
GRAHAM, J. Donald	-1917	RIORDAN, John Leonard	1905-1906
GRAHAM, Margaret	1863-1955	ROWAR, Fredrick A.	-1904
GRAHAM, Rev. William J.	1899-1968	SALES, Mary	-1903
GREGOR, Manuel	1899-1918	SANDERSON, Elizebeth	1887-1965
		SANDERSON, John	1867-1929
HARDY, Jacob	1851-1906	SAWDON, John Robert	1854-1935
HARPER, George	1864-1906	SAWDON, Dora May	1872-
HARPER, Martha	1865-1926	SHAW, Vera Luella	-1913
HATTON, Henrietta Joyce	1873-1939	SHAW, William Verne	-1914
HATTON, Jackie	-1913	SMITH, Arthur H.	1902-1903
HATTON, John J.	-1925	SMITH, Clement Taylor	1882-1947
HOLMES, Gladys Irene	-1904	SMITH, Hannah (Stephenson)	-1901
HOLMES, Margaret Ann(Benson)	1873-1906	SMITH, Henry	-1919
HOY, Kathleen Elizabeth	1919-1919	SMITH, J. Albert	-1906
JACKSON, Edna	1889-1973	SMITH, J. W. Milton	-1905
JACKSON, James	1872-1946	SMITH, Nellie	-1904
JACKSON, Vera Blanche	-1915	SMITH, Stella May	1893-1946
JEFFREY, George E.	1879-1950	STAINTHORPE, John	-1926
KELLINGTON, John	1866-1942		
KING, Baby	1902-1903	UNDERWOOD, Lillian Jenneve	1904-1905
KIRKPATRICK, Francis L.	1907-1922	WEIR, John Edwin	1904-1905
KIRKPATRICK, Walter L.	1883-1953	WILSON, Mary	1863-1940
KNOX, Thomas	-1910	WOODCOCK, Rebecca (Detlor)	-1905
KYLE, Willie	-1903		
LANGSTAFF, Thomas J.	-1913		
LANGSTAFF, William P.	-1907		
LINDSAY, Margaret			
MACTAVISH, Alexander	-1906		
MACTAVISH, Alexander F.	1861-1930		
MACTAVISH, Christiana (Ferguson)	-1916		
MACTAVISH, David F.	1879-1939		
MAUD, Annie	1878-1934		
MCCORMICK, Alexander	1904-1953		
MCCORMICK, Baby	1905-		
MCCORMICK, Catherine	1888-1972		
MCCORMICK, Catherine F.	1873-1959		
MCCORMICK, William James	1867-1961		

\* \* \* \* \*

# PARISHONERS OF THREE CATHOLIC CHURCHES IN 1900

St. Joseph's Colony, Balgonie SK  
 St. Peter's Parish, Kronau SK  
 St. Paul's Parish, Vibank SK

We are indebted to Dr. Anton BECKER\* for bringing these three lists to our attention. The names were forwarded by Reverend J. E. ZERBACH of Balgonie to Archbishop L.P.A. LANGEVIN, O.M.I. at St. Boniface, Manitoba to which diocese St. Joseph's belonged at this time. Dr. Becker's account of the history of St. Joseph's Colony appeared in "Saskatchewan History" (Vol. 20 No. I 1967). Mrs. Becker transcribed the names from the original which was in very small German script. Considerable effort was expended to keep the spellings as accurate to the original as possible.

In 1900 the parishes of St. Peter's and St. Paul's were served by the priest at Balgonie until their own churches were erected in 1903. We refer you to the "Bulletin" (Vol. 5 No. 4 1974) for the historical sketch of the founding of Rastadt, Catherinenthal and Spire (written by Rev. H. METZGER and translated by Dr. Becker and Sister Bernadine). For the sketch of St. Paul's (written by Paul ABELE and translated by Dr. Becker and Sister Bernadine) please see the "Bulletin" (Vol. 6 Nos. 2 and 3).

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## CATHOLICS OF BALGONIE

### St. Joseph's Colony

1 August 1900.

All are Russo-Germans except those marked.

FAMILIES	SOULS
1. Bachmann, Anton, Theresia: Victoria, Theresia, Johannes, Adam, Peter . . . . .	7
2. Becker, Flory, Barbara: Mechtilde . . . . .	3
3. Bengert, Anton, Anna Maria: Katharina, Joseph, Cosmas, Adam . .	6
4. Cameron, James Leslie, Elisabetha: Hugh Samuel, Marion, Isabella, James Leslie, John Donald, Albert Victor, (Scottish) . . . . .	8
5. Diewolf, Joseph, Katharina: Peter, Elisabetha, Dominucus . . . .	5
6. Eckert, Anton, Dorothea: Dorothea, Elisabetha, Georg, Anna Maria . . . . .	6
7. Fellner, John Peter, Anna Katharina: Joseph, August, (Bavarian) . . . . .	4
8. Fisher, Georg, Katharina: Jacob, Katharina, Peter, Johannes, Maria Anna, Regina . . . . .	8

\*619-7th Avenue N, Saskatoon, SK S7K 2V2.

## FAMILIES

## SOULS

9.	Geiger, Franz, Margaretha:	Joseph, Johann . . . . .	4
10.	Geiger, Peter, Magdalena:	Elisabetha, Peter, Theresia . . . . .	5
11.	Geiger, Gerossi, Adelaide:	Christian Eurowski, Johann Eurowski, Genovefa, Magdalena . . . . .	6
12.	Geiger, Ferdinand, Katharina:	Franz, Nikolaus . . . . .	4
13.	Grad, Christian, Barbara:	Peter, Elisabetha . . . . .	4
14.	Grad, Adam, Helena:	Lucia, Florentina . . . . .	4
15.	Grad, Xavier, Elisabetha:	Stephan . . . . .	3
16.	Junker, Peter (S), Lucia:	Hilarius, Georg, Anton, Lucia, Katharina . . . . .	7
17.	Junker, Peter (J), Agatha:	Theresia, Xavier, Maximillian, Maria Eva . . . . .	5
18.	Junker, Joseph, Magdalena	. . . . .	2
19.	Junker, Maximilian, Magdalena	. . . . .	2
20.	Klotz, Johann, Johanna:	Maria, Gerdea, Crescenzia, Heinrich, Melchoir, Barbara, Agatha . . . . .	9
21.	Kununz, Johann, Franziska:	Jacob, Johann, Ursula Martha, Justina, Georg, Elisabetha . . . . .	9
22.	Krauss, Valentin, Katharina	. . . . .	2
23.	Kollross, Johann, Maria:	Ludwig, Franz, Friedrich, Ferdinand . . . (Bukowina, Austria)	6
24.	Kollross, Jacob, Camilia	. . . . . (Bukowina, Austria)	2
25.	Laturnnus Stanislaus:	Anna, Barbara, Elisabetha, Joseph, Anna Maria . . . . .	7
26.	Leibel, Anton, Barbara:	Heinrich, Rosa Maria, Clemenz, Katharina . . . . .	6
27.	Leibel, Andreas, Magdalena:	Johann, Hyronimus, Anna Maria, Maria Eva, Philippina, Othelia . . . . .	8
28.	Marce, Martin:	Johann, Theresia, Johanna . . . . .	4
29.	Matterie, Joseph, Christina:	Caspar, Romuald, Katharina, Anna, Magdalena, Eugenius . . . . .	8
30.	Matt, Cosmas, Regina:	Carolina, Joseph, Theresia, Cosmas, Anna Maria, Philipp . . . . .	8
31.	Mirau, Johann, Barbara:	Anna, Fransciska, August, Cacelia . . . . (German Polish Origin)	6
32.	Mirau, Franz, Mathilda:	Franz, Angelina, John Aloysius . . . . . (German Polish Origin)	5
33.	Merchowski, John, Anna:	Anna, Peter, Rochus, Theo, Rosalia . . . . (German Polish Origin)	7
34.	Merchowski, Michael, Elisabeth, Agnes	. . . . . (German Polish Origin)	3
35.	Merchowski, Joseph, Emilia:	Franz, Helena, Johann . . . . . (German Polish Origin)	5
36.	Schaefer, Anton, Thecla:	Valentin, Joseph, Eugenia . . . . .	5
37.	Schaefer, Heinrich, Katharina:	Clemenz, Lucia, Barbara, Anton, Helena, Edward, Anna Maria, Thecla . .	10
38.	Schaefer, Joseph, Eva:	Franz, Christian, Eva, Wendelin . . . . .	6
39.	Schaefer, Anton, Elisabeth:	Josephina Heinz, Agatha, Peter, Joseph, Anna, Martin, Elisabeth . . . .	9
40.	Schaefer, Johann, Theresia:	Dorothea, Protasius, Josef, Franz . .	5

## FAMILIES

## SOULS

41.	Schaefer, Georg . . . . .	1
42.	Schlachter, Jacob, Theresia: Katharina, Caspar, Elisabetha, Christina, Franciska, Margaretha . .	8
43.	Schlachter, Vinncenz, Katharina: Barbara, Kaspar . . . . .	4
44.	Stephan, Lenhardt, Katharina, Magdalena, Anna Becker . . . . .	4
45.	Selzer, Johann, Franciska, (Bukowina, Austria) . . . . .	2
46.	Wagmann, Franz, Eva: Katharina Giese . . . . .	3
47.	Wagmann, Wendelin, Philippina: Jacob, Margaretha, Eva, Balthasar, Silastica, Joseph, Marcellina, Magdalena, Markus . . . . .	11
48.	Wagmann, Balthasar, Crescencia: Maria Eva, Agatha, Phillipina, Casimir, Genofeva, Franciska, Ambrosius . . . . .	9
49.	Wagner, Paul, Elisabetha: Ida, Maria, Albert, Theresia, Agnes, Elisabetha (Germany) . . . . .	10
50.	Weist, Sebastian, Theresia: Anton . . . . .	3
51.	Zacher, Georg, Katharina . . . . .	2
52.	Zacher, Pius, Adelhaide: Joachim, Katharina . . . . .	4
53.	Zurowski, Rudolf, Maria: Rudolf, Johann, Leon, Franz, Emil, Theresia, Wilhelmina, Ludwig (Bukowina, Austria) . . . . .	10
54.	Zurowski, . . . . . (Bukowina, Austria) . . . . .	1
55.	Ehmann, Jacob, Franciska . . . . .	2
56.	Fehrenbach, Victor (Canadian) . . . . .	1
57.	Zimmermann, Coloesta . . . . .	1
58.	Schmidt, Karl (Bukowina, Austria) . . . . .	6
59.	Agopsowitz, Gregor, Maria: Johann, Emil, Samanthea, Victoria, Rosalia, Peter, Edward, Maria Lucia, Wilhelmina (Bukowina, Austria) . . .	10
60.	Agopsowitz, Johann, Emilia: Rudolf, Anna, Johann, Albert, Adolf (Bukowina, Austria) . . . . .	7

ST. PETER

1.	Ackermann, Thomas, Sofia Eva: Franz, Andreas, Max, Margaretha, Joseph, Anton . . . . .	8
2.	Bast, Johann, Anna Maria: Rochus, Pedro, Agatha, Katharina, Elisabetha, Franciskus, Maria Anna .	9
3.	Bast, Franz, Barbara: Johann, Max, Juliana . . . . .	5
4.	Bast, Georg, Katharina: Margaretha, Magdalena, Johann, Joseph, Franz . . . . .	7
5.	Bast, Franz (J), Elisabetha . . . . .	2
6.	Bengert, Andreas, Clara: Joseph, Jacob, Rosa, Katharina, Sebastian, Elisabetha, Michael, Helena . . . . .	10
7.	Bengert, Karl, Elisabetha: Franz, Maria Eva, Clara . . . . .	5
8.	Bengert, Heinrich, Maria Eva: Katharina, Anna, Angelina, Johann, Karl, Franz . . . . .	8
9.	Dielshneider, Peter, Katharina: Eugenia, Rosa Maria, Jacob, Frederika, Andreas, Christof, Franz .	9
10.	Dielshneider, Raymond, Anna: Phillipp, Johannes, Maria Eva, Simeon . . . . .	6

## FAMILIES

## SOULS

11.	Eberle, Johann, Elisabetha: Michael, Thomas, Jacob, Nicodemus, Peter, Anna Maria . . . . .	8
12.	Eberle, Uemdict, Roaslia: Johannes, Michael, Elisabetha, Heinrich . . . . .	6
13.	Eberle, Joseph, Helena: Katharina . . . . .	3
14.	Eberle, Franz, Katharina . . . . .	2
15.	Ebernal, Hyronimus, Anna Maria: Joseph, Johannes, Jacob, Franz . .	6
16.	Ell, Johann, Maria Eva: Karl, Katharina, Heinrich, Vincenz, Barbara . . . . .	7
17.	Ell, Adam, Maria Anna: Ignaz, Johannes, Rosa Maria . . . . .	5
18.	Ell, Ignaz, Agatha: Sebastian, Maria Anna, Emilia . . . . .	5
19.	Ell, En, Maria . . (names missing) . . . . .	2
20.	Fahlmann, John . . (names missing) . . . . .	6
21.	Fahlmann, Andreas, (Wife's name omitted): Mathilda, Maria, Michael, Andreas, Peter . . . . .	7
22.	Fahlmann, Joseph, Anastasia: Robert, Joseph, Johann, Andreas, Peter, Anna Maria, Anna, Katharina . .	10
23.	Fahlmann, Christof, Katharina: Joseph, Andreas . . . . .	4
24.	Ferner, Benedict, Elisabetha: Elisabeth, Barbara, Anna Maria, Lenhardt . . . . .	6
25.	Ferner, Lenhardt, Maria: Georg, Margaretha, Anna Maria, Godfried, Joseph, Georg Michael . . . . .	8
26.	Fry, Vincenz, Katharina: Peter, Emilia . . . . .	4
27.	Fuchs, Mathias, Franciska: Agencia, Adam, Rosa, Wilhelm, Elisabetha, Nicholas, Joseph, Rafael .	10
28.	Fuchs, Franz, : , , . . . . . (Names missing)	4
29.	Geiss, Jacob, Elisabetha: Maria Eva, Magdalena, Anna . . . . .	5
30.	Herauf, Peter, Katharina: Joseph, Michael, Anton, Florentina, Simeon . . . . .	7
31.	Koch, Georg Michael, Katharina: Leocadia, Rosa, Johann, Margaretha, Celisia, Maria Eva . . . .	8
32.	Koch, Andreas, Katharina: Margaretha . . . . .	3
33.	Kohler, Joseph, Johanna: Zacharias, Rosalia, Anna, Georg . . . . .	6
34.	Matherie, Philipp, Margaretha: Maria Anna Koch, Joseph Koch, Gustav Koch, Philipp, Katharina . . . .	7
35.	Obriegievitz, Johann: Jacob, Salomea, Christina, Franz, Othelia .	7
36.	Obriegievitz, Joseph, Elisabetha: Joseph Salinger . . . . .	3
37.	Reilander, William, Maria: Bertha, Valentin, Leo, Susanna, Eugenia, Gustav, Angelica, Katharina . . . . .	10
38.	Reinhold, Johann, Katharina: Katharina, Magdalena, Maria, Clara, Helena, Cacilia, Barbara . . . . .	9
39.	Reinhardt, Jacob, Margaretha: Johannes, Joseph, Florentina . . . .	5
40.	Roesh, Gregor, Katharina: Isabella, Franz, Karl . . . . .	4
41.	Scherches, Michael, Anna Maria: Bernhardt, Joseph, Katharina, Johannes, Georg Michael . . . . .	7
42.	Schmidt, Anton, Felicia: Anna, Rosalia, Maria Eva, Philippina, Simeon, Gustav, Anastasia . . . . .	9
43.	Schmidt, Simeon, Anastasia: Margaretha, Paul, Felix, Katharina, Lucia Hyronimus . . . . .	8
44.	Selinger, Johann, Maria Anna: Rosa Maria, Gregor, Jacob, Leo, Rosalia . . . . .	8



## FAMILIES

## SOULS

45.	Selinger, Michael, Franciska: Maria, Anton, Paulina, Maria Eva, Jacob, Margaretha . . . . .	8
46.	Selinger, Hyronimus, Maria Eva: Johann, Umdect, Philipp, Edward, Elisabetha . . . . .	7
47.	Seiferling, Michael, Clara: Paul, Katharina, Freidrick, Andreas, Carolina . . . . .	7
48.	Seiferling, Sebastian, Magdalena: . . . . .	2
49.	Schneider, Freidrich, Anna Maria: Johann . . . . .	3
50.	Thomas, William, Wife . . . . .	4
51.	Thomas, Johann, , , , , . . . . . (Names not given)	5
52.	Uhrmacher, Pius, Anna: Anton, Wilhelmina, Katharina . . . . .	5
53.	Wollbaum, Andreas, Anna: Jacob, Georg, Rosa . . . . .	5
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We regret to announce the death of John Cardno PITTENDRIGH, father of Bob. John farmed at Victoria Plains during the period 1940-1975 at which time he retired to Regina. It is interesting to note that while serving in WWI, he was wounded on his birthday in 1918!

## TAPERECORDER TALES

We reprint here three interviews from the R.E.A.D. magazine. These are condensed from the articles which appeared in the issues of June and October 1978. We can only but marvel at the hardships that these immigrants endured in our fair land. Would we have?

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ALVAR CHRISTOPHERSON: I was born in Sweden. My grandfather came to this country first, then Grandma and Uncle Nels and Uncle Oscar and Mom. You had to have \$25 when you came to this country -- in your pocket. So they had the \$25 and that went back and forth from Canada to Sweden to bring each one here. One would arrive and he's send the money back for the next one to come across. They came one at a time -- well, Auntie Emma must have come with Grandpa because they were in Saskatoon and that's where the rest ended up at. Then Dad took a homestead at Sturgis.

I was seven years old and I'd just started school and I had an appendix attack. Dad worked for Martin MATTISON and Mom had to walk down there and get him, and he got Martin to come up home, and we went in the old Model T Ford down to Canora. Dad held me in his arms all the way down. There was about seven thousand bumps and I could feel them all!

At that time we lived on the homestead north of Sturgis; Tom DREBIT got Dad's homestead later. Dad bought a quarter afterwards so I had four and a half miles around the square to school -- Cavell School. But Mother made a road right across -- made a trail -- blazed the trees -- and I went across. I had two sets of clothes, one laying out close to the road. When I walked through the grass in the morning they were wet so I laid them there and put on dry clothes. Then on the weekend I's carry them home. I had water right up to my waist; had to walk through sloughs, around the edge of course, but it was still deep. Ivy McMANN was one of the teachers, Vera PETERS was another, and Ruth HOLLINGSWORTH I think was my first teacher.

NELLIE CHRISTOPHERSON: My Dad's father's name was Paulson. Alvar's grandmother and mine were sisters, but what their family name was I don't know. I remember very little of my grandparents because I was just tiny when they died -- I think in '17. One died in the spring and the other in the fall. The Swedes, you see, instead of taking their father's surname, they take the first name. My grandfather's first name was Ole and so my father's name got changed from Paulson to Olson. It would have been better to have been Paulson. In the Paulson family there was Nels and John and Ole and my Dad Oscar and Pete and then there was Mrs. HEDLEY and Selma ROBERTSON. Her husband is the only one living -- and Pete OLSON's wife is my aunt; she lives in Sturgis here. Uncle Robertson is out in Victoria. But the Paulsons are all gone.

On my mother's side they came across in the spring of 1892. She was born in the immigrant sheds in Saltcoats. Then they moved to Stoney Beach and he had a herd of cattle -- little black Galloways. They figured on raising these cattle there where there were lots of hay flats. They'd been there two or three years and then a colony of Doukhobors came over and settled all in there south of Kamsack. The hay that Grandpa had been cutting other years, they took all that land over. So he had to move his herd.

That's how they came through Yorkton and settled up here where Lady Lake is now. He named it Astwood Ranch after the place they came from in England. They came there in 1907. My mother was five. Grandpa said that the only other white man in the country was Marshall REYNOLDS, as far as he knew. Their Galloways used to range all over. He didn't have them penned because there was no reason to. He still had the Galloways when he died, in '27 I think it was. His first wife (my real grandmother) died in 1905 and I don't know what year he remarried -- I suppose in 1911, somewhere there. Mum's half-brother was born at Lady Lake. My grandfather's name on his stone is William Frederick WRIGHT, but he was always called Fred. All of them are gone. Uncle Victor WRIGHT just died now. Mom died on New Years Day of '62 and her sister died, I think it was in '65. So they're all gone, and it's down to our generation.

Grandpa was interested in making different things with wood. He carved wooden dolls. For the picnics he used to take along his wooden dolls that sat up and you knocked them off with a ball, you know. Toss a ball at them, and if you knocked so many off, why you got a prize.

He used to have a lot of sheep, and one time I remember he had a big ram. It had curly horns that stuck out sideways. To get him through the little doors into the shed, you had to take hold of his horns and twist his head and run his head through. Some of the sheep were kind of vicious things. They used to bunt. They stayed inside the fence and you didn't go out with them. The ram would give you a merry lift, I'll tell you!

Grandpa was good at sheep shearing. I suppose they must have shipped the cattle, though I really don't know. The railway came right past their yard. They were blasting holes for the pillars for a bridge just down below the buildings during the time when Grandpa Wright died. They were just even with the buildings and blasting down there in January, and the men put off blasting then until after the funeral. It was bitterly cold -- right in the dead of winter. Grandpa's son Fred (he was just a year older than I was) and I used to go down and watch them set the dynamite. They'd make a hole and put the dynamite in it and then they'd tell us to run. Grandpa watched the building of that railway very interestedly, and he liked the idea. The railway never did Grandpa any good it seemed, because he was gone before there was even a station there.

I was born right on my Dad's homestead, four miles north of Sturgis. My brother Stanley lives on the home place now. We were all born there down to Emily; Earl was born at Hollingsworths, Myrtle and Pearl probably were at Hollingsworths, and Lily at Grandma Hamilton's in town (Johnny and Bob's grandmother). I know Mama stayed at these places in town. I suppose there

was more children at home and so it was better that she would be away from the family so there wouldn't be all the noise. She probably needed a rest! How many in our family? Well, there was an older brother and then me and another little boy, but when I was small I lost my two brothers. One died from spinal meningitis and the other from the after-effects of the flu. Then there's four more sisters and Stanley. There's Emily and Myrtle and Pearl and Lily and Stanley (he's our baby). So we had a houseful. I think probably the only one our mother ever had a doctor for was Stanley, and the doctor came out to the farm.

I remember wild fruit -- saskatoons and chokecherries and cranberries. We used to drive away up north every fall and gather swamp cranberries. Right where all that housing development is south of Hudson Bay, that used to be cranberry country. We'd go in there and pick the cranberries off the moss. They're similar to the ones you buy in the store but smaller and a great deal stronger flavour. The big ones in the store are a poor imitation of wild cranberries.

Nellie: My folks always had a big garden. Every year there was a coloured man -- just a small man -- that used to come around every spring or summer and do your garden for you. He always called himself W.G. W. G. PRATHER was his name. His parents had been slaves and he'd been a slave, too. He ran away from down South and got up here somehow. He was only about four feet tall; just came to about my shoulder. He used to sit in the rocking chair and sing to me when I was a baby. He looked after me lots of times. He had a little shack up north somewhere and it burned down one time while he was away. He seemed to go from place to place like a handyman. He'd do gardens for the women, and different things. He was the only black man around, but I never knew he was any different from anybody else; we were never told he was any different. W.G. came and we were very happy; he was always good to us. He always had time to tell us a yarn. Very soft voice. He is buried in that cemetery near Lady Lake, near that little white church you can see as you drive along. It's on a height of land; you can see it for miles. W.G. is buried there. I don't think he had anyone in this country, not at all. He just seemed to fit into the community. He didn't stay anywhere very long. He moved around the community and he didn't tell tales on anyone. He just came and went.

I was painfully shy. It still bothers me as far as that goes, being shy. Country children were shy then; they didn't see people. Well, on our farm people used to come right straight through between the house and the barn. That was the main road. People used to go from north to south right straight on through to Sturgis. If there was a gate and they opened it, they always closed it again. They'd come through with big heavy wagons and the odd time they'd stop and talk. That was the way you got news those days. You didn't have a telephone or TV or radio or anything. That's the way word got around about different things that went on.

WILLIAM KORNEYCHUK: I came to Canada in 1928. I first stepped on Canadian ground in Quebec where I had to make a \$25 deposit, and I made a report on paper that I am a farmer but I don't have land over in the Old Country. From Quebec I went on an immigrant train to Winnipeg with maybe seven hundred other immigrants from different places. I paid one-third of the ticket.



From Winnipeg they gave me a ticket to Edmonton, and I stayed in that same car overnight. In the morning a big fellow came that wanted to hire a man and he took me to a restaurant and gave me breakfast and then to the Immigrant Office. There was a Ukrainian man there with a truck and he took six men and drove us about six or seven miles out from Edmonton and then stopped and wanted to collect \$2.50 for the trip. The boys began to protest: "Why do you need money? And why didn't you ask for it at the start?" We jumped out of the truck and walked back to Edmonton. O, it was hard to find that Immigration Office because Edmonton is a big centre you know, and we can't read. We had to take that same truck and pay \$2.50 to get to Vegreville and there we stayed in a hotel for three days. The boys were crying like babies: No money. Couldn't speak the language. Didn't understand.

Then a man from the railroad station called me and the other boys to unload a car full of bricks. That was hard work. It took us all day and we didn't ask what the pay would be. When we finished, he gave us \$3 each. I was so happy! I had money. In the Old Country I couldn't make three dollars in three months. I thought that was pretty good for my first job.

When harvest came I got work with a very good farmer. Every morning he put on the gramophone, and his wife cooked porridge and pancakes -- very good. I worked there, stooking. He paid three dollars a day, and he gave me \$33 -- three extra dollars for a present. I never forgot him. That was a very good place for harvest. He was Ukrainian. There were a lot of German people living ten or fifteen miles north of Edmonton who came from the United States mostly. They had a lot of nice buildings. In 1903 Ukrainian people moved north of Vegreville. I had the address of a man from my village who had the same name as me and who came to Canada in 1927. He used to send money to his wife and I got his address from her. I took the address to the station and showed it to the ticket agent. I couldn't talk to him, but he showed me where to go and gave me a ticket for \$2.50. I asked some Ukrainian people how much a ticket to The Pas should cost and they said, "It's at least \$25." I put down \$25 for my ticket, but he gave me back so much change; charged only \$2.50. I was very happy about that.

I'm sorry that I had very little schooling. I can't understand every word. I was born in 1903 and in 1914 the war started, you know. I took school just one winter. In my village they didn't have a school but one fellow had a big house and we had one teacher there. If I could read and sign my name, I was considered an educated man! Very few people in Russia had any education at that time. Now I have one boy in Sturgis who is a teacher, and I have a second boy in Saskatoon working for the Royal Trust Company.

\*\*\*\*\*

Eugene I. ANDERSON, 1737 Empire Ave., Saskatoon, SK S7K 3E9 is compiling family histories on his and his wife's ancestors. His mother-in-law's family (BARAGAR) came from Holland - Minnesota - Ontario to Warman, SK. His father-in-law's people lived at Thessollian Bay or Gore Bay, Ont. to Brandon, Man. The Andersons are from Ireland - Ontario - Wpg. to Myrtle and Roland, SK. He would appreciate help in sources available.

# SASKATCHEWAN GENEALOGICAL SOCIETY

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We welcome the formation of our fifth branch in Saskatchewan: Yorkton. It began operations in March 1979 with six members and immediately elected Howard ATKINSON as Branch Chairman. S.G.S. members in the Yorkton locality will want to attend this new branch's meetings, we are sure. See the back cover for more information.



SASKATCHEWAN GENEALOGICAL SOCIETY

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