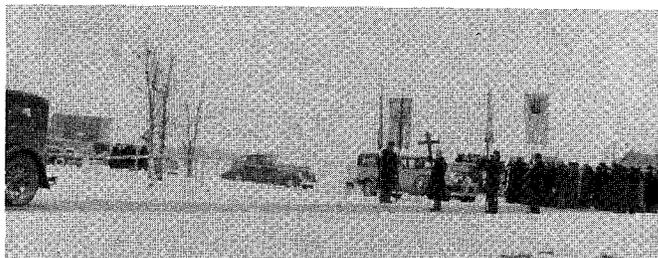


destroyed by fire caused by a lightning bolt on July 1st, 1946.



The lining up of an early funeral service and procession from the home to St. Nicholas Church in Narol.

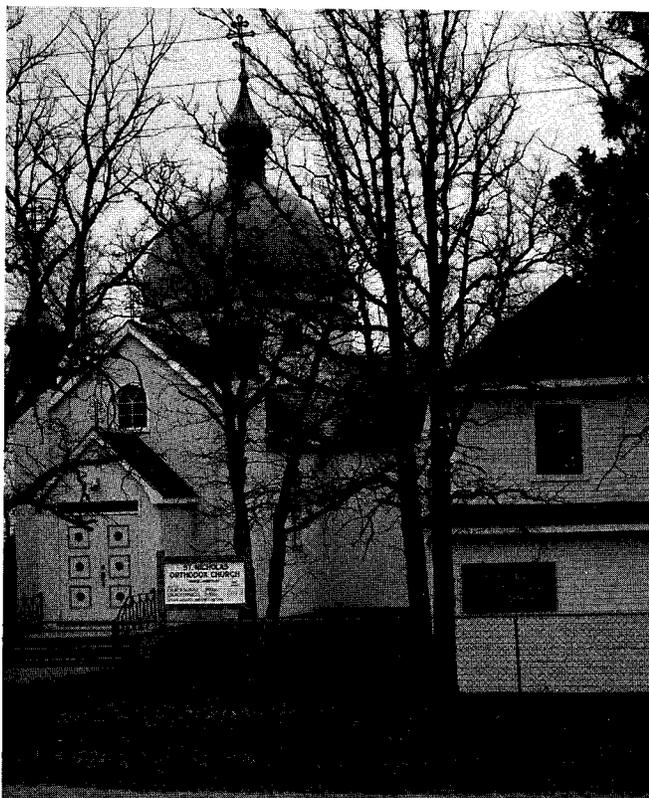


Funeral procession.

In 1948 the foundations for a new Church were laid and due to a handful of zealous and hard working parishioners the Church was completed and consecrated on the 10th day of August 1952 by the Rev. Father Efemy Moseychuk, who was the parish priest at the time and who gave much of his time to the building of the Church and helped in the raising of money.

While Father Efemy Moseychuk served as the Parish Priest Matins, the Divine Liturgy and Vespers (along with other services) were celebrated primarily in the Church Slavonic language. He retired in May of 1982 and was replaced by Father Evan Lowig who had been ordained on March 13th of that year.

St. Nicholas Church belongs to the Diocese of Canada, which is part of the Orthodox Church in America. This Church body was known as the Russian Orthodox Greek Catholic Church of America until 1970 when it received "autocephaly" (full self-government) from the



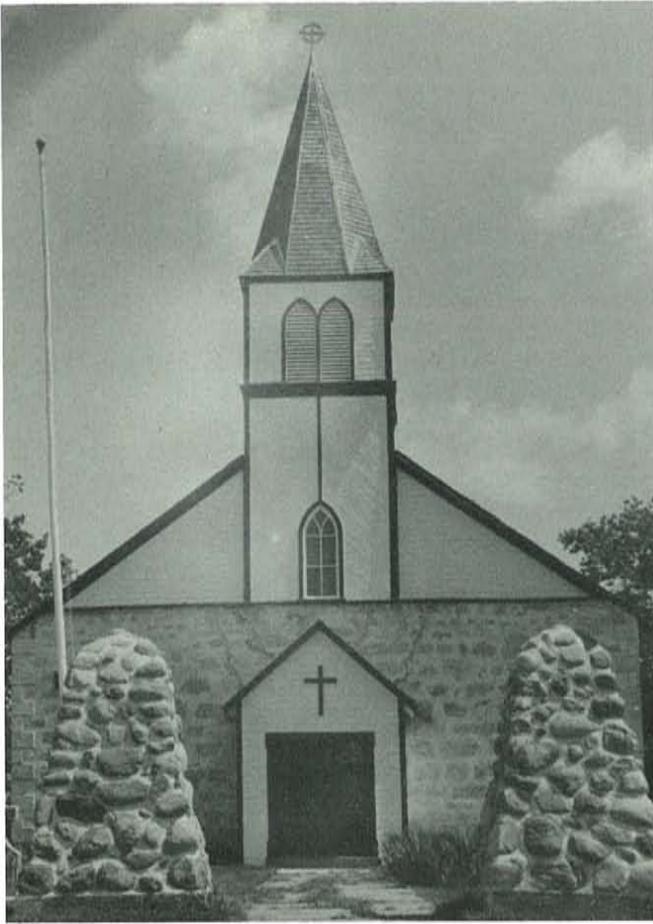
St. Nicholas Orthodox Church of Narol.

Patriarchate of Moscow, and adopted a new name to reflect this new status. As part of the North American Church the parish in Narol now simply calls itself St. Nicholas Orthodox Church. Its goals are to remain faithful to the Tradition of the Orthodox Church of Christ. To serve the needs of the younger generation and to widen mission possibilities. Worship is now held in English as well as Slavonic.

ST. PETER'S CHURCH, DYNEVOR

St. Peter's Church, Dynevor, one of the oldest stone churches on the prairies, stands three miles north of East Selkirk at the mouth of Cook's Creek. The site of the oldest Indian mission in Western Canada, the church was the only Indian church among the seventeen parishes of the Red River Settlement. The Reverend William Cockran, who contributed more to Anglican missionary work in Red River than any other individual, was the driving force behind St. Peter's Church and the surrounding Indian agricultural settlement which was the first of its kind in Western Canada.

William Cockran came to Red River with his wife on 14 October 1825 to serve as an assistant to the Reverend David Jones at the Middle and Upper Churches (St. Paul's and St. John's). When Jones left in 1829 for a year's furlough in England, Cockran moved down to the Lower Church at Grand Rapids, now called St. Andrew's. While there, his attention was caught by the bands of Swampy Cree and Saulteaux Indians who



St. Peter's Stone Church.

customarily gathered at Netley Creek eleven miles down river. For some years prior to this the Indians had visited Red River, begging for food to replace the game whose habitat had been destroyed to make way for agriculture. It was clear they needed assistance but it was not until Cockran arrived that any organized program was undertaken. Hoping to evangelize them as well as improve their material condition, the Reverend Cockran began encouraging the Indians to pursue an agricultural existence. It was felt that Indians who were supporting themselves by cultivating the land were easier to convert and that religious instruction had relatively little effect until they were so settled.

At first the Indians resisted the idea, for they could see no advantage to the business of farming. Floods, droughts and grasshoppers were commonplace, and offered little incentive to people who were unused to this way of life. As well, the Hudson's Bay Company, whose interest lay in the fur trade, was not in favour of any endeavour which turned the Indians away from trapping and hunting. Nevertheless, in October 1831 Cockran received Governor Simpson's reluctant consent to start an experimental farm at Netley Creek.

By 1832 Chief Peguis, leader of the Saulteaux, and a few Indian families had been persuaded to attempt the experiment. Peguis, sixty years old at the time and having just endured a severe winter in which many of his band

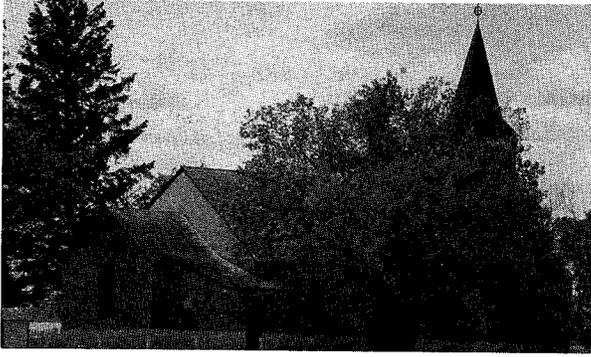
had come close to starvation, was attracted by Cockran's promises that farming would provide comfort and prosperity. Also, the Indians had witnessed the gains that were possible through farming, by their close association with the Selkirk settlers. Thus in 1832 the first attempt at an Indian agricultural settlement was made at Sugar Point above the town of Selkirk. The site had been chosen because of the Indians' attachment to the area but the land proved too low and swampy. After the first year, which saw limited returns, the project moved three to four miles down river to a spot near Cook's Creek.

In this new location the seven original farmers were joined by another seven and in subsequent years the settlement grew steadily. In 1834 a log schoolhouse was constructed; the 20 foot by 40 foot building also functioned as a teacher's residence and had a loft which doubled as a granary. Joseph Cook, son of Chief Factor William Cook of York Factory, became the settlement's first teacher and when the school was opened on 11 July thirty-two children were in attendance. Log houses were built on small river lots and a number of cattle were acquired. In 1835 a windmill was built -- an important source of motivation as it allowed the Indians to see the results of their labour being turned into flour. Encouraged by these advances, Cockran decided that it was time for a church to be constructed. In 1836 work was begun on a 54 foot by 24 foot building capable of holding 300 people, and it was officially opened on 4 January 1837. This first church on the site of St. Peter's was described by Bishop Mountain on his visit in 1844 as "a wooden building, painted white ... with a cupola over the entrance and square-topped windows."

In 1838 the population of the Indian settlement



Stony Point Choir at St. Peter's old stone church during the Queen's visit in 1970.



numbered 239, although the number who had devoted themselves to farming was smaller and only 5 1/2 acres were under cultivation. Two years later this figure had increased to a promising 86 1/2 acres and by 1849 the population of 460 was cultivating 230 acres. Still, in the early years Cockran found the struggle for Christian converts and the transition to an agricultural lifestyle difficult, for many of the Indians were reluctant to relinquish their traditional beliefs and practices. As farmers, they often harvested their crops and gave them away to their less fortunate brothers in the traditional manner instead of putting by a store for winter. Cockran found the Indians relying on him when supplies were scarce. He also found it necessary to feed the children who attended school and was forced to give them food to take home to help convince their parents to allow them to attend.

When the Reverend Jones departed for England in 1838 Cockran's responsibilities increased and he began to find the long hours a strain. Chief Peguis, as leader of the native community, sent a moving appeal for another clergyman to the Church Missionary Society:

"When we heard the Word of God we did not altogether like it; for it told us to leave off getting drunk, to leave off adultery, and to keep only one wife and to cast away our rattles, drums and our gods, and all our bad heathen ways; ... Mr. Jones is now going to leave us. Mr. Cockran's talking of leaving us. Must we turn to our idols and gods again? Surely then our friends' 300 souls is worthy of one praying master."

In September 1839 the petition was answered by the Reverend John Smithurst, who arrived at Red River to take over Cockran's work in the Indian settlement. The latter was stationed at the Upper Church, in St. Cross house, without specific duties in order to recuperate.

An experienced agriculturalist, Smithurst practiced the role of the clergyman-farmer and the settlement thrived under his guidance. The evangelization of the Indians proceeded rapidly. In his report for 1842 Smithurst stated that the Sunday morning service drew a congregation of 250 when the prayers were in the Indian language, the Sunday School had 184 scholars and a large group attended evening lectures from Monday to Friday. When Bishop George Jehosaphet Mountain came west from Montreal in 1844 to inspect the work being done in Rupert's Land, Smithurst was able to present 204 candidates for confirmation.

In time, however, this strenuous labour also took its toll on Smithurst. While the settlement continued to grow many of its members preserved their loyalties to their traditional way of life and tended to drift away. His original enthusiasm dampened, Smithurst returned to England in the summer of 1851.

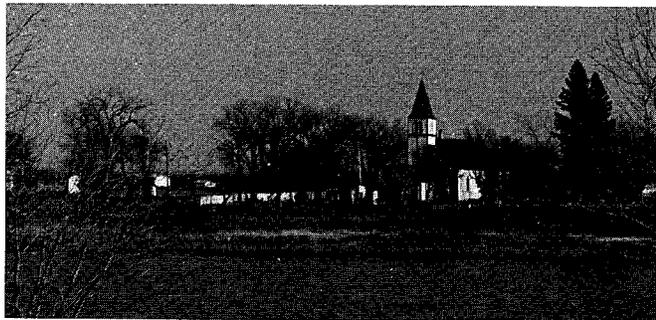
Cockran, his energy renewed, was now eager to resume his work at Red River. With Smithurst's departure he returned, this time to live in the settlement instead of commuting from St. Andrew's as he had done in his previous tenure. Finding the church of 1836 worn with age and too small for the settlement, whose population was now close to 500, Cockran immediately proposed to the Church Missionary Society that a new stone edifice be constructed.

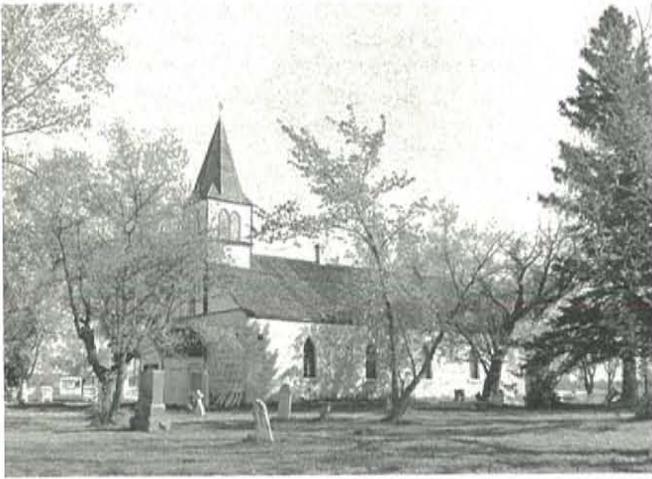
The C.M.S. held Cockran in high regard and was willing to grant his request. Local monies were raised through subscription and was donated by Bishop Anderson of the new Diocese of Rupert's Land. The Indians of the settlement were to provide much of the labour. In the fall of 1852 eighty cords of stone were being quarried. This kept the stonemasons (one of whom was the well-known Red River mason, Duncan McRae) busy all winter dressing stone for the corners, windows and doors. By May a foundation 4 feet deep and 3 1/2 feet thick was laid and on 23 May 1853 Bishop Anderson placed the cornerstone and assigned the church the name of St. Peter. This was just eight years after the cornerstone of St. Andrew's Church had been laid.

St. Peter's foundation was 70 feet long and 40 feet wide. The walls were erected using block and tackle and some stout boards, and mortar was made by burning lime in a kiln. Glass for the windows was shipped from Britain by placing it in barrels of hot, thick molasses which was allowed to harden before shipping. On arrival the molasses was heated and removed. To complete all of this before winter it was necessary to work very long hours. From 5 a.m. to 7 p.m. Cockran worked alongside the Native people who, unused to such long, steady labour, needed constant supervision and encouragement. At the end of July, shortly after 24 foot long rafters were floated down the river, work nearly came to a halt as funds, provisions, masons and enthusiasm all became scarce.

The church was roofed but not finished when winter came, but was ready for use the following year. Though dedicated at this time, St. Peter's was not consecrated until 18 June 1886, when the debts incurred in its construction were written off.

Cockran's second term as incumbent of St. Peter's saw





a renewal of the life of the church and its mission. In 1857, the groundwork having been laid, he left to start a new mission at Portage la Prairie. Cockran's successor, the Reverend Abraham Cowley, had come to the settlement some years earlier and had helped to build the church and continue the evangelization of the Indians. However, after 1857 this missionary work gradually diminished as the make-up of the settlement changed. Tensions between the Saulteaux and Cree and between Christian and Non-Christian Indians after Chief Peguis' death in 1865 caused divisions within the settlement. Also, the influx of Canadian settlers to Red River in the 1860s and 1870s forced a contraction of the parish's rich farmlands. Indian farmers were bought out by new settlers and as the white and Metis presence increased the native population dispersed. The area was increasingly referred to as the parish of St. Peter's instead of the "Indian Settlement."

The Indian treaty of 1871 designating St. Peter's as a reserve with the purpose of prolonging its existence proved ineffective in the face of the strong demand for the sale of reserve lands. By 1875 half of the parish's population had become non-treaty Indians and much of the missionaries' painstaking work was undone. Farming had become a subsidiary occupation for many of the Indians, who drifted back to their traditional occupations of hunting and fishing. In 1908 the Dominion Government closed St. Peter's as a reserve and a number of the Indians sold what lands they held to move north to the newly-opened Peguis Reserve. The old river lots were gathered into larger farms and the population of St. Peter's parish decreased.

Nevertheless, during this period the clergy of St. Peter's were active in the settlement in supporting the Indians' cause and ministering to the needs of the parish. Much energy was devoted to the Indian hospital which was opened in March 1896 during the ministry of the Reverend J.G. Anderson. This was located in the stone house which had been built for Archdeacon Cowley in 1865 and bequeathed by him to the church in 1887 for use as a hospital. Cowley had named the house Dynevor after the title given to his childhood friend and spiritual mentor, Canon Rice of Fairford, England. The term was

applied to the post office in 1876 and eventually to the entire parish. The Dynevor Indian Hospital became the cornerstone of the church's work in the district.

Additions were also made to the church itself. The stone wall at the south end of the graveyard was dismantled and used to construct a chancel and vestry 25 feet wide and 15 feet long. This made St. Peter's the only early Red River church with a proper chancel. The date of this renovation is not known, but it occurred a few years after the church's original stone tower, which had become unsafe, was dismantled about 1880. The bell tower was constructed in 1904 to commemorate St. Peter's jubilee and later topped with a spire. Two bells hung in this tower until 1962: the larger, weighing 141 1/2 pounds and cast in London's famous Whitechapel Foundry in 1850, was a gift of the Church Missionary Society; the other, weighing 112 pounds, was given to the Reverend Cowley by an English friend in 1857. This smaller bell, tuned to G sharp, was said to have the finest tone of all the bells along the Red River.

In 1941 the Dynevor Indian Hospital was sold to the federal government to be used as a tuberculosis hospital for treaty Indians and Eskimos, although it was later repossessed by the Anglican Church for use by the St. John's Cathedral Boys' School. At the same time a new, smaller St. Peter's Church was built on the west side of the river where the majority of the parish's population was living.

St. Peter's Dynevor now stands isolated on the lonely east bank of the Red. In the cemetery surrounding its historic walls there are over 3,000 graves resulting from the epidemics which swept through the Indian population. However, grass fires have destroyed almost all the wooden crosses which once marked their location. Some restoration work has been done and the church is now used by the St. Peter's congregation during the summer. The original hand-hewn pews and the carved pulpit and altar rail preserve the atmosphere of the missionary settlement. The church is a reminder of the dedicated work of the Anglican clergy and the Church Missionary Society, and of the first attempts by the Cree and Saulteaux Indians to adapt to changing conditions in the Red River Settlement. St. Peter's Dynevor, now

commemorated as an historic site, stands as one of Manitoba's oldest churches and the focal point of the first Indian agricultural settlement in Western Canada.

CLERGY OF ST. PETER'S

Rev. William Cockran	1831-1839
Rev. John Smithurst	1839-1851
Rev. William Cockran	1851-1854
Rev. A. Cowley	1854-1855
Rev. William Cockran	1855-1857
Rev. A. Cowley	1857-1867
Rev. H. Cockran	1867-1874
Rev. J.A. MacKay	1874-1875
Rev. Gilbert Cook	1875-1881
Rev. B. McKenzie	1881-1890
Rev. J.G. Anderson	1890-1909
Rev. L. Laronde	1909-1914
Rev. M. Scott	1914-1918
Rev. Alfred Cook	1919-1922
Rev. William Tinney	1922-1927
Rev. W.M. Walker	1928-1937
Rev. T. Gillespie	1937-1941
Rev. T.E. Sage	1942-1946
Rev. G.C. Smith	1947-1950
Rev. T.C. Boon	1950-1954
Mr. Cawson and General Missionaries	1954-1960
Rev. G.C. Smith	1961-1963
Missionaries General	1964-1968
Rev. Paul Smith	1968-1970
Rev. A. Reed	1970-1974
Rev. R. Marsh	1974-1978
Rev. J. Murdoch	1978-

THE ROMAN CATHOLIC CHURCH OF ST. STANISLAUS IN EAST SELKIRK

submitted by Father Carl Tarnopolski

In the village and district of East Selkirk, the Roman Catholic Church of St. Stanislaus has been very visibly present and making an enriching contribution to the life of the municipality for almost seventy-five years. The history of this Church is the history of the congregation which has gathered under its roof to worship together, to be nourished and to be inspired as its members sought to make their contribution to the development of the life and history of the municipality of St. Clements.

Indeed, various members of the congregation have made their contributions in the fields of education, sports, music, agriculture as well as other areas. One of the most visible contributions has been in the development and maintenance of the cemetery in East Selkirk to receive and provide a final place of rest for those who have died and are now awaiting the Resurrection.

The St. Stanislaus Council of the Catholic Women's League, an organization of women which is national in its scope and organization, has been part of the history and work of the St. Stanislaus parish community since June 1, 1949 when it was formed with Father Latussek as director and Mrs. S. Rokosh as first president.



St. Stanislaus Roman Catholic Church of East Selkirk.

Previously, there had been a ladies' organization founded July 27, 1946, The Ladies of the Holy Altar Society. Its first president was Mrs. A. Verheul. These organizations have contributed much to the furnishing and upkeep of the Church. The Catholic Women's League has also provided community service through the years in the form of raising and donating funds towards the furnishing of St. Mary's Ward in the new Selkirk General Hospital in December of 1954 and in the form of further donations in 1958 and in 1961 towards the expense of painting the same ward. The Catholic Women's League of St. Stanislaus Council continues its work of support today under the able presidency of Mrs. Eileen Andrayko and the directorship of Father Frank Frazik, omi.

The early years of St. Stanislaus are also the early years of the Polish immigrants to East Selkirk as the bulk of the pioneers of the parish were of Polish origin. In the past twenty-five years, we see a marked evolution from the profoundly Polish character of the parish. Today, however, the membership of the congregation comprises people of diverse ethnic origins all sharing allegiance to the catholic mark of the Church.

Some of the first Polish immigrants to the East Selkirk district were cleared through the immigration hall in East Selkirk in 1897. For approximately ten years, the settlers attended worship at St. Michael's Church in Cook's Creek. In 1910, the Wolanczuk brothers, John Starodub, Kasper Ogonowski and John Rokosz began to make plans for a chapel in the East Selkirk area and set to work preparing logs for construction. In 1912, they erected a little chapel in East Selkirk. Until 1924, worship was held in the chapel a few times a year. By 1937, the parish had grown too large for the original chapel, and a new church

was built under the pastorship of Father D'Eschambault who had learned Polish in order to be of service to the Roman Catholic communities of Polish origins. In 1948, a residence was built and in 1953 the Church building was enlarged under the pastorship of Father Felix Kwiatkowski. Throughout the years since then, the physical plant of the parish has been consistently subjected to improvements.

In May of 1973, those of the pioneers who were still alive experienced the joy of seeing the crowning of their efforts at founding and maintaining a Catholic Christian community. A vocation to the religious life or priestly ministry represents a sign of the maturity of a Catholic community. On May 19, 1973, the pioneers and more recent members of the parish witnessed and celebrated the ordination to the priesthood of Father Carl J. Tarnopolski whose family had been part of the St. Stanislaus community since 1948.

Under the pastorship of the present pastor, Father Frank Frazik, OMI, the community of St. Stanislaus faces the challenges of the future as, true to the traditions of their forebears, they continue to work to maintain and develop as one Christian community among the several that make their home in the municipality of St. Clements.

Together, these Christian communities have the responsibility of meeting the spiritual needs of their members and of continuing the mission entrusted to them by God of being a Christian presence contributing to the life and welfare of the municipality as well as reaching out to answer needs beyond the municipality's boundaries, thus assisting the municipality in being a life-giving and life-enriching presence in the province and the country.

ST. THERESA CHURCH IN WALKLEYBURG

submitted by Helen Yokimas

In these changing times "Churches" are going by way of "The Little Red School". St. Theresa Church is another one.

In the early 1900's up to 1930's, Walkleyburg had many families, the majority of them were Catholics. In the



St. Theresa Roman Catholic Church of Walkleyburg. This photo shows Zeta Kaluzniak's confirmation.



Inside St. Theresa's. Archbishop Baudoux visited Sept. 1960 and confirmed a few parishioners.

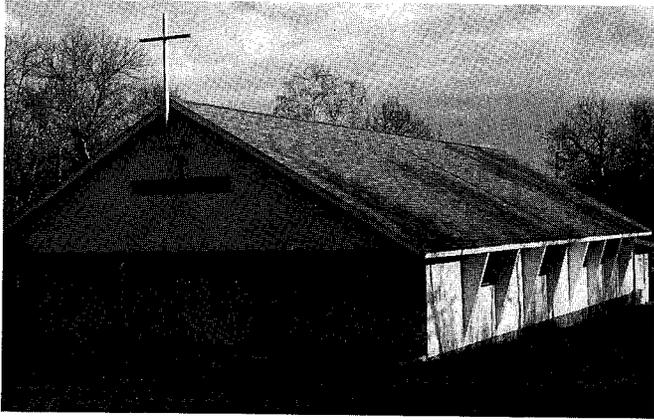
1930's, Father D'Eschambault from St. Stanislaus Parish in East Selkirk, came to serve the people, and held church services in the Bright Star school. In the summer "Father" brought "Sisters" and they taught Catechism in the school.

In the meantime "parents" through hard work and raising money by having picnics decided to build a Church. "Pascieka" donated an acre of land next to the Bright Star School, which is also on 14-14-6E. Messrs. S. Burkowski, J. Gloss, and B. Ogonoski were on the committee at that time.



St. Theresa Roman Catholic Church.

The building was started in 1940 and was blessed in 1942, Father S. Prokop OMI was the Parish Priest then. This Church served parishioners to the north, to the Utulak family, to the West, the Neckar family, to the South, the Chorney, Wilgosh and Mikolash families and to the East, the Stankewich's family, and in between it served about 39 families.



We had priests' that saw many changes. Throughout the war years, many young fellows took part and on return from the war made their homes in other areas. As the people grew older, many passed away and some moved to towns.

We had Father S. Prokop OMI with us until 1953, Father M. Wecki OMI to 1954, Father C. Holick OMI until 1961 and then Father C. Buchwald OMI took over, and is still serving the parishes of Garson and Tyndall.

By 1980, there were about 5 families left. They went to parishes in Garson, Tyndall, Selkirk and East Selkirk.

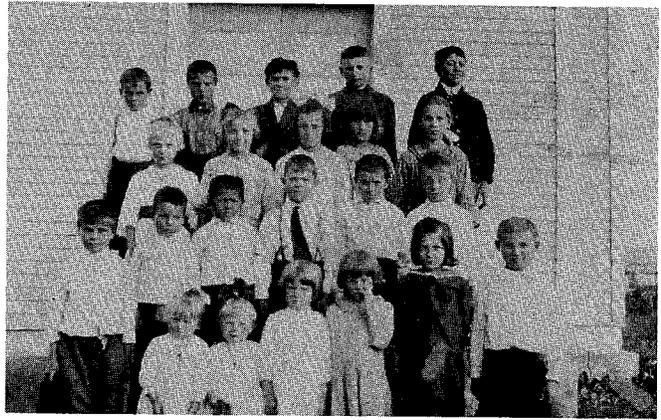
This St. Theresa Church doesn't have any services now and may be sold and renovated into a home.

UKRAINIAN CATHOLIC CHURCH IN EAST SELKIRK

Although the Ukrainian settlement in East Selkirk had its beginning in 1898, it did not get any spiritual guidance until several years later. It was not until 1904 when they had their religious gathering in the home of Mike Adams. This was their first Holy Mass, which was celebrated by Reverend Kryzanowski, a priest of the Basilian order in Winnipeg. The congregation consisted of about twenty members. Thereafter the Basilian fathers came periodically to hold their services in this home, two of



Blessed Virgin Mary "The Protectress of East Selkirk" with early worshippers. The Church was built about 1914.



Catechism Class about 1924 at the Blessed Virgin Mary The Protectress of East Selkirk.



First Communion at the Ukrainian Catholic Church in East Selkirk. Middle Row, Left to Right: Mary Sul, Mary Waluk, Father Pelih, Rose Pitlowny and Marion Pitlowny. Top row extreme right is Steve Gerylo ... about 1925/26.

whom were Reverend Filipiw and Reverend Didych. Finally in 1909 under the guidance of Bishop N. Butka, the first Ukrainian Catholic Church was built. The location chosen for it was east of the intersection of Colville and St. Peter's roads. The priest's mode of transportation from Winnipeg was by "streetcar" to the town of Selkirk and there a parish member who owned a



The second St. Mary's Church - East Selkirk.



The second St. Mary's Church. This is the Blessed Virgin Mary the Protectress of East Selkirk built in 1914. There was one before this built in 1908, but it burned down.

team of horses was obligated to meet him. Usually this was on a Saturday night. On Sunday morning there was a Holy Mass and in the evening a service called "Vechirnia." Then there was the Sunday when a meeting was held in the afternoon when the priest offered the members guidance in the members' duties towards the church.

This church was not a place of worship too long because on Easter Sunday, 1914 it was destroyed by fire. The Easter service was to be said by Reverend Bala. Another church as well as a belfry were being erected shortly after and was completed in the same year. The builder of this church was John Skrypetz of Libau. The interior was painted by Mr. Sych and the walls were adorned by several pictures of saints painted by him as well. In 1939 the parish purchased another bell, which was imported from Italy, so that now they had two bells to announce the Sunday services.

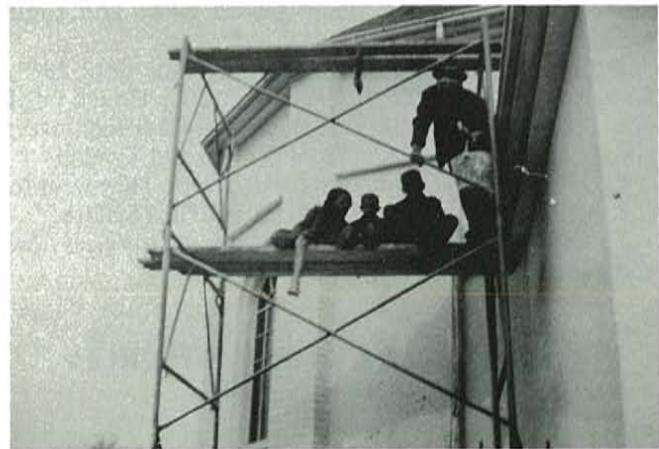


Sod Turning at the present church.

As the village population grew in number, so did the congregation, so that a new church had to be built. In



Laying the foundation of the new church.



Stucco for the new church.



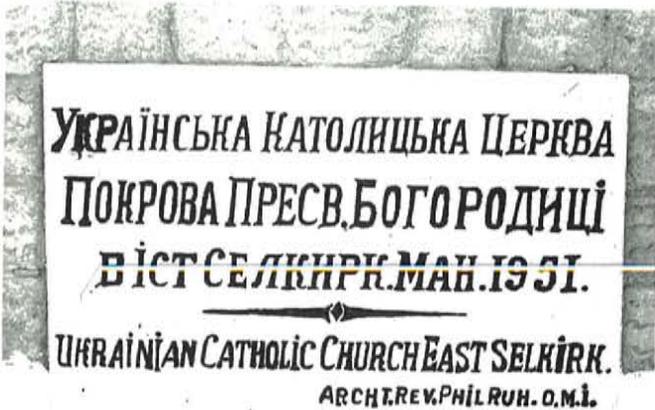
Erecting the chimney.



Blessed Virgin Mary Ukrainian Catholic Church of East Selkirk.

worship. The architect of this church was Reverend P. Ruh of Cook's Creek, Man. Incidentally, the site of the new church was changed to the corner of Henderson Highway and Colville Road. The parish flourished, services were held every Sunday, serving the faithful to the present day. At the present time it is being served by Reverend W. Luhovy, assisted by Deacon D. Hafichuk.

The church has been faithfully maintained and preserved over the years with recent alterations being the reshingling and new siding. Priests who have served at the Holy Trinity Church are: 1916 to 1920 - Rev. Ivan Kucy, 1921 to 1922 - Rev. Samatz, 1923 to 1925 - Rev. Sawchuk and Rev. Novasad, 1926 to 1927 - Rev. Kucher and Rev. Leschyshyn, 1928 to 1933 - Rev. Zaparenuk, 1934 to 1936 - Rev. Dachena, 1937 to 1938 - Rev. Dmytriw, 1939 to 1942 - Rev. Glisky, 1943 to 1946 - Rev. Ullan, 1947 to 1948 - Rev. Yrkiwski. All services from 1948 are conducted by Priests from the Winnipeg Consistory.

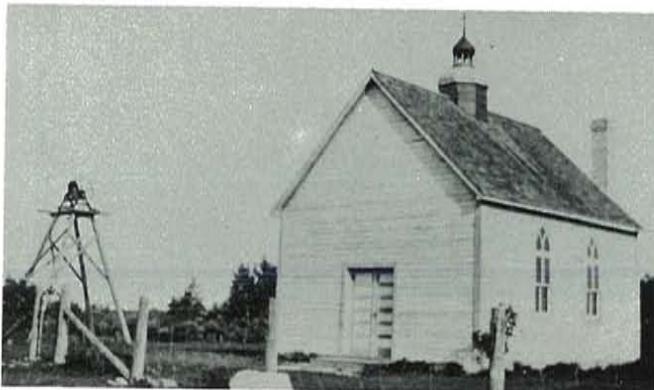


1951, under the guidance of Reverend R. Dobriansky the parish members undertook the building of the new church, offering their labor wholeheartedly and in the fall of the year were using the basement for Sunday

Holy Trinity Ukrainian Greek Orthodox Church of Poplar Park. Land for this church and cemetery (2 acres) was purchased from Mr. Klym Weremy for \$35.00 in 1905. The church was built of logs in 1907 and in 1911 the Building Committee finished the interior and exterior. The first church bell was bought in 1913. In 1927 the church was remodelled and extended from the east and turned half way around with the entrance door facing west.



Ukrainian Greek Catholic Parish Hall of Poplar Park.





Window in the St. James Church dedicated to George Boulton Sr.



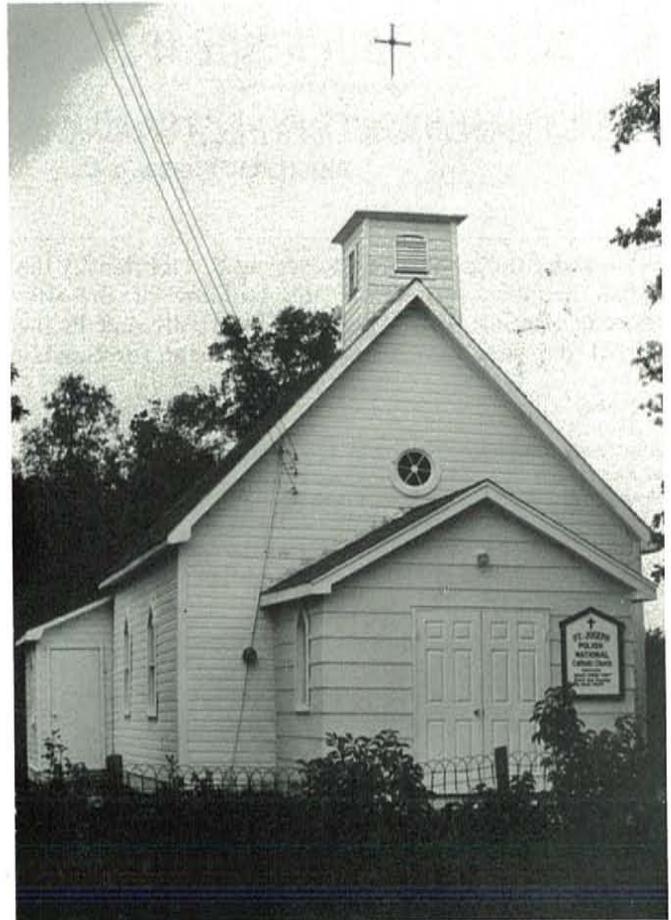
St. Joseph's Polish National Catholic Church of Libau Easter Service being held.



Congregation of St. John's Church.



Younger Generation of St. John's Church.



St. Joseph Polish National Catholic Church of Libau.