

From the June-July 1968 Issue of The Orthodox Church: this excerpted from the Book Galician-Rusins on the Iron Range {US S-1 007-Gcm} by John D. Goman which can be found at the MN Genealogical Society 1385 Mendota Heights Road, Suite 100 Mendota Heights, MN 55120-1367 (651) 330-9312 Website mngs.org/

The Incredible Story of The Forgotten Church by The Reverend Paul L. Berg.

Preface by the editor:

Deep in the forests of northern Minnesota, one the farthestmost fringe of what was once known as the Iron Range, where it is not uncommon by day or night to hear the wolves howl, a tiny Orthodox church was “discovered” in the village of Bramble by an inquisitive young Episcopalian minister. The Rev. Paul Berg, the “discoverer,” relates that “the telling of the story of the Bramble church has been a blessing to everyone who has been involved. We have such a strong sense of God’s presence in all of this we can’t help but be grateful.”

The Reverend Paul Berg begins his feature article:

‘There is a nice old church on the hill. True it is not used anymore and the trees have grown up rank in the enclosure around it, but it stands splendid in the dense greenery and goes on serving the cause of everlasting good on earth.’

These words of Stalin’s daughter, Svetlana Alliluyeva, describing a little Russian church in her home town, could well describe the Russian Orthodox Church of Sts. Peter and Paul, Bramble, Minnesota.

I first saw this church three years ago on a canoe trip in the Ely area. It stands on highway 65, seventeen miles north of Togo, deep in the north woods. After passing log cabins and tar paper shacks that mark the fringe of civilization it is a most astonishing sight to behold.”

The church was boarded up, the grass stood tall in the churchyard, and the pine trees, poplars and birches had grown up about it. I made the resolution that someday I would return to meet the people and find out the story of the church. I had even dreamed of acquiring the property as a possible site for a retreat center if it turned out to be as it appeared, like one of those rural school houses to be available for a small sum of money.

I had been interested in Orthodoxy for many years. The Cherubim song from the Eastern Liturgy had been a song that my mother sang to me as a lullaby. I encountered this song again when as a young man I attended services at St. Mary’s Greek Orthodox Church in Minneapolis, and out of all the exotic strangeness of the oriental mass came this song that I had heard as a little child. The first novel that I ever read {was} *Crime and Punishment* by Dostoyevsky which introduced me to the excitement and depths of

Russian spirituality. I have since spent a great deal of time studying not only the secular literature and music but also the writings of the saints and theologians of Russia.

A number of years ago a friend, Dr. Eugene Skibe, of the Augsburg College religion department, enrolled me in the Fellowship of St. Alban and St. Sergius, a society headquartered in England for fostering friendly ecumenical relations between the Anglican Communion and the Eastern Orthodox. Through the Fellowship's Journal, "Sobornost," I have kept up my interest in the Orthodox Church.

I had wanted many times to just drop everything and drive up to Bramble to find out about the church. {But it} would be easy to get lost on the little side roads in the woods and I had lost track of the exact location. One of my parishioners, a state forester, Sid Rommel, brought back the report that there were Russians living around the church and mentioned that the church was located on Highway 65.

On a Sunday afternoon and this past summer, after attending the festival divine literature Serbian days at the Serbian Orthodox Church in Chisholm, on my way back to Grand Rapids I got a sudden urge to go out to Bramble and find out about the church.

I found the church as I had described it. There was no sign of anyone having been there. Corn and potatoes have been planted and we're growing in the church yard, so I decided to go to the next-door neighbor and inquire. Mr. John {Soroka} met me in the yard. He said, "I don't know very much about the church, it's been closed since 1932, the {D}epression, you know. But it's strange that you should ask today because earlier this afternoon the bell rang there. If you want to find out more about it, why don't you go down the road to Diachoks.

I found the Diachoks' place, a collection of the picturesque, somewhat dilapidated farm buildings, but in the backyard was parked a shiny new car. I knocked on the door and they called me to come in. I said, "You don't know me but I've come to ask about the Russian Orthodox Church". They said, "You have come to the right place come right in". I entered the dining room to find a group of well-dressed city people sitting around the table, with "Onufrey and Mary Diachok and Eva Kutchen. Mrs. Diachok brought bread and salt and then proceeded to introduce me to the people. They were representative of the Koochiching County Historical Society who had come that afternoon to negotiate the transfer of the church to their ownership so that they could make it into a museum. They would supply paint and members of the congregation would paint it. In return for the paint, the congregation would sign over the deed to the Historical Society and the members of the congregation given membership in the Society.

This preposition struck me immediately as being wrong. Orthodox church is made into museums in Russia. It would be sad if in this year of the 50th anniversary of the Russia{n} Revolution a lovely little Russia{n} Orthodox Church would be made into a museum in these United States. I think both parties must have sensed my discomfort at the idea and we're a little suspicious of me because, as it turned out later in the week, each party was sure the other party had sent for me. In any case, we made arrangements that I would have a week in which to come up with something that might be an alternative

I felt sure that the church would have to be the deconsecrated and secularized for the deed to be signed away, which would mean the effective loss of the church as a religious building for the congregation, so it seemed very important to me to make every effort to see that they kept their own church.

After the folks from international Falls had left, I got to know the Diachoks and Mrs. Kuchen better. Mr. Diachok had just celebrated his 75th birthday. He had never had a day of school in his life. He had learned to read by singing in the choir of his local Russian Orthodox Church in the town of Kamenets Podolski, not far from Kiev. He still knows the liturgy by heart and I was enchanted by that for me that afternoon. His grandfather had been a priest and ran into difficulty and was demoted and disinherited (hence the name Diachok which means deacon in Russian). Onufrey earned his money to come over to the United States by smuggling refugees over the border. He would charge \$1.00, keep \$.50 himself and pay \$.50 to the border guards to look the other way. You receive free passage for yourself on his ship in exchange for providing food and other passengers to them. He landed in Canada with \$50 and no English. He worked his way across Canada, giving haircuts to lumberjacks in one place he hired a man to teach English for \$20.

Onufrey ended up in the bramble area around 1919 working as a farm hand. He married Mary {Lukachik} and settled down on the farm where they are now. They raised and supported a family of six by farming and are now "retired."

The church was constructed by the men of the congregation, led by a {Soroka} and {Lukachik}. It took them three years to build it. They took me over to the church and ripped off the boards, so we could get in. I was astonished to find the iconostasis beautiful and in very good condition. They had printed reproductions of the traditional icons of our Lord as teacher, and the Theotokos and Child, and St. Nicholas, the Crucifixion, and the Martyrs St. Stephen and St. Dimitri. A banner, depicting the baptism of Christ in the River Jordan, and processional cross, both given in memory of Eva Soroka, were standing there as fresh and bright as the day they were painted. On the altar of preparation, an open box of the incense and charcoal was still waiting undisturbed. Candle stubs still stood in the candle holders before the icons. The frame of the icon of our Lord bore the marks of a stray deer rifle bullet which had come through the front doors.

The Diachoks apologized for the dustiness of the floor saying they were about to sweep it out in preparation for the Patronal Feast of the church which was to take place that very Wednesday – the Festival of Sts. Peter and Paul. This had been the extent of their religious observances in the church down through the years since the church was closed. They would sweep out the church before the feast and then on the feast day itself they would go in and say a few prayers. Before we left Onufrey rang the bell, as he had done earlier in the day for the Historical Society. It has a big, beautiful sound. It is 36 inches in diameter and very heavy. The congregation had bought it for \$700 and hauled it way up there in the woods. I left agreeing to call them before the end of the week.

As I drove away I had a strange sensation that the whole afternoon had been pre-arranged and without knowing what I would do, I felt confident that something good would come of it. The next day I went to a friend in Grand Rapids by the name of Sam Podany, who had been raised in the Russian church –parochial school and the works. I told him the story of what had happened and asked him if there was any point in trying to do something. He was very enthusiastic and said, “By all means we must see to it that they keep their church”, and he pledged his support.

I began telling the story to different friends around town who I knew you were interested in Russian and Orthodox things. Art Otis, the former owner of Otis Lodge on Sugar Lake, I knew to be a passionate devotee of Tolstoy and Pasternak and he offered to go up and paint. Sally Henderson, who operates the Bamboo Room on Pokegama Lake, while being Jewish, is a refugee from Russia with whom I have discussed the writing of {Sholom Aleichem}, Isaac Singer, and most recently, *The Fixer* by Bernard Malamud. She told her husband, Fred, about the church and he offered primer paint and thinner. Wayne Jacobson is the owner of Leisure Hills rest home, where for the last few years I have been preaching every Friday, and he gave money for one man to paint in his place and he offer to help with the paint. Sam Podany gave many gallons of Phillips “66” industrial exterior white paint, and so we were confident that we would be able to go ahead. Space in the meantime, the little Russian community at your got word what was going on and center delegation to see the church and to meet with us. They pledged their support in one of their members, John {Kosiak} gave the church as set of doors so we wouldn’t have to be ripping off the boarding to go in and out. Through them, the {congregation} got in touch with Father Nicholas Gabora, the Russian Orthodox Dean of the State of Minnesota, to renew relations with the Bishop. It turned out that the Russian hierarchy had lost track of the church and had no record of its existence. They arranged for the Serbian Orthodox Priest, the Very Reverend Dragoslav Kaseric in Chisholm, to come out to Bramble and have vesper services and prayers for the dead.

In addition to the doors, and other necessary items in laying the groundwork for the whole project was an outhouse. I went to a friend, Doug Salisbury, who runs the Cohasset Lumber Company, and told him the story of our need for the privy and offered to buy one from him. He refused to sell– but he built and installed one himself – a gift to the congregation.

Finally, we got our paint together and went up to begin. I had two of my own parishioners with me, George Parameter, Jr. and Art Otis. We were to be met at Bramble by five of the local men. When we got to the church we found no one there, so we headed toward Diachoks and met Onufrey and a friend, Matt Jacobson, coming along in his pickup. “It’s Saturday and I’m afraid all the men will have their own work to do. Besides, it’s pretty cold so maybe we won’t start today. We decided to go back to the church and unload the paint and look around and see if there was something we could do to get ready for painting. When we got there, we found Big John Kuchen waiting for us. When John graduated from Grand Rapids High School in 1937, they wrote in the annual, ‘He may be very quiet, but he is all there.’ Very quiet here’s, and

we didn't even meet him until the afternoon. He and Onufrey stood by the side softly discussing the project by themselves. Art and I decided to mix up some paint and see how it would go on.

"Insert Bramble pioneers" photo dated 1928 (see if church has it)

First row left to right: {children} 1) Mary Lukachik 2) Eva Lukachik 3) Nick Lukachik 4) Frank Lukachik 5) John Rapawy 6) Mike Rapawy 7) John Billo 8) Irene Billo; {adult} ???.

Second row, left to right: {children} 1) Mike Woitel 2) Steve Fagen 3) Mary Rapawy 4) Mary Woitel 5) Unknown 6) Katherine Rapawy; {adult}?

Third row left to right: 1) Mrs. Fagen {holding child} 2) August Holmstrom 3) Louie Billo 4) Unknown 5) Mrs. Andrew Woitel 6) Mr. Fagen 7) Mrs. Annie {Louie} Billo 8) Unknown 9) Mrs. Kasarda 10) Mrs. Sophie Rapawy.

We painted an hour and a half until noon. John and Onufrey conversing together all the while. Shortly before we left for lunch another parishioner, Andy {Lukachik}, appeared with a steel brush in his hand ready for work. About then we went over to Diachoks for lunch. We took about an hour and a half, what with our discussing Russian customs and the story of this community. When we got back we found the south wall of the church almost finished. Andy had gone home and got his dump truck, had driven it up alongside the church and with planks over the box and the cab had made the platform on which he and John had proceeded with massive strokes to paint.

While all this was going on, Wayne Jacobson had gone on a short trip to Seward, Alaska to visit in old wartime buddy who is presently postmaster of Seward. After telling his friends about the project, the friends said, 'If you are interested in the Russian Orthodox Church, I've got a special treat in store for you.' The next morning he and Wayne traveled out to the Kenai Peninsula where they visited the first Russian orthodox church on the North American continent, founded in 1846, and presently maintained as a monument of Igumen Nicholas, founder of the American Russian Orthodox Church. After seeing the old log church, he took him over to the present Russian Orthodox Church and introduced him to the priest who serves the congregation there. Father took them on a guided tour of the church, putting on his robes and lighting the candles so that Wayne could get good pictures. When he heard the story of our church he asked them to wait a minute, he wanted to get something, and he ran over to the rectory, went up in the attic and got two copies of the *Russian Orthodox American Messenger*, one for 1902 and one for 1907. He gave these two Wayne to bring back to me as a gift, expressing his joy at what we were doing for the Bramble church. In the 1907 issue is found the message sent by Archbishop Platon to the Assembly of Episcopalian Bishops who were solemnly celebrating the Tercentenary of the Episcopal church {in America} in Richmond Virginia which read:

"And I, a humble Bishop of the Orthodox Church, am also full of spiritual joy; and greeting you, Bishop of the Episcopal Church, I cannot fail to say *When, at last, will we solemnize such events together? When at last will be fulfilled upon us the words of our*

Saviour that they may all be one {;} When at last will be accomplished the daily prayer of my church, 'for the welfare of God's holy churches and for the union of all'. Oh, what a triumph it will be when that comes! What a blessing!

“As we have proceeded with the restoration for the church we have had many interesting experiences. Things went very smoothly for a number of weeks as we put on the primer coat and the final coat, cleared away the weeds and cleaned up the ground. Then we got to the point of painting the dome. After many consultations we decided to use ordinary exterior good spray and to cover it with a coat of “gold size Japan”. We got steel scaffolding from the Hill Annex Mine at Calumet to reach up to 40 feet to gain access to the dome. George Zorich and I spent the better part of a Saturday erecting the scaffolding. When we finally got to the top and were beginning to apply the gold paint, way off in the woods a pack of wolves started howling. It was an uncanny, ominous sound – Half human and half demonic. George interpreted the howling as meaning that they had phone gear and when they killed deer and another pack of wolves on the other side started responding antiphonally. I was, of course, reminded of the wolves in {*Dr. Zhivago*}, but didn’t give it any further significance.

“one of the most fascinating aspects of this project has been its ecumenical character and among those who have helped is a Roman Catholic Benedictine nun, Sister Mary Charles McGough OSB of St. Scholastica Priory, Duluth. A couple of days after the incident with the wolves, I called her to confirm with her about coming up to the church to consider painting some replacements for the Icons. In the course of our conversation I told her about the wolves. Her immediate response was to say, ‘The powers of evil or upset’, and sure enough we started to run into trouble.

“We had borrowed a ladder from a neighbor to reach from the top of the scaffold to the cross at the top of the dome. It was a new ladder that the neighbor’s wife had worked a month to purchase, and we had borrowed it just at the time he was about to put on his storm windows. We had just made a good beginning on the dome and we didn’t want to give the ladder back until we had finished it. Two days after the wolves he called up Onufrey and demanded his ladder back.

‘this neighbor had saved Diachok’s life some years ago when a tractor had fallen over on him pinning him against the moving blades of the hay mower. Onufrey vowed eternal gratitude to his friend, but when the call came to return the ladder, he lost his temper and said hard words to his neighbor and was very upset. We got the ladder back to him and I had a long conversation with him myself. He was not only reconciled but expressed his enthusiasm for what was being done to the church.

“So, we got over that hurdle, and the next Saturday we had a good crew working on the church again. Sister Mary Charles, Clare Schatzko, a student at St. Scholastica, and five from Grand Rapids, including Chuck Jelinek, Dr. and Mrs. Schriber, and two of their sixteen children, Dave and Julie, clambered all over the church and the scaffolding to bring the church very close to completion. As we were finishing our work, a fellow came along as a professional painter and who offered to finish the dome and the rest of the blue trim. As it turns out he wasn’t unable to make good on his promise and with the cold-weather setting in, the work ground to a halt. It seems there was a spell over the whole operation and we wondered how it broken. On my next visit up there, Mary Diachok told me of a how Onufrey had gone down to the church, unlocked it, went inside and said this prayer, ‘Dear God, send us good weather so that we can finish

making your house beautiful. Amen.' The next day it snowed! But since then, we have had beautiful days and John Kutchen and George Zorich have finished the job. It seems the spell has been broken.

"The very beautiful Iconostas which was built by the original group of farmers has never had actual Icons painted and blessed according to the Russian Tradition. We are now making arrangements for them to be painted. In addition to Chuck Jellinek and Sister Mary Charles, who are making plans to paint the large Icons in the first tier, Phillip Thompson, head of the art department at Augsburg College, is planning the small Icons. There will be over 30 of them to go in the upper tiers. We are hoping to find other painters who will assist in this part of the job. Chuck Jellinek, who in addition to being a fine artist, is also a sign painter by trade, is painting a sign for the church which will have the name in Russian and English, the dates of the church (organized 1915 and built 1918) flanked by Icons of St. Peter and St. Paul.

"One of the highlights of our visits at Bramble has been the magnificent Russian meals we have been served – borscht, pirohy, horseradish sandwiches, home-made bread, home-made butter and lots of fresh vegetables, meat and potatoes. Meals begin with Our Father prayed in Russian. If you go {without eating}, it is your own fault.

Every Sunday visitors have come to see the church as Word has got a roundabout. Among the visitors has been Dr. Charles Mayo, who pleased the people with his love of Orthodoxy and his knowledge of Russian sayings! Mrs. Benjamin Grey, world traveler and patron of the arts from St. Paul, enjoyed her visit and follows the progress with keen interest. Attorney Richard Hillgren of Benson, Minnesota, stopped by with a lumberjack client after presenting a successful case in court at Big Fork.

"Meanwhile as groups have heard the story of the church they have made contributions to it. Just last week the employees of Wayne Jacobson's Leisure Hills presented me with an envelope containing \$53, which they had raised among themselves. In addition to the Icon painting program, we are now preparing to paint the inside of the church and to begin furnishing yet we have the offer of alter hangings and holy entrance drapes from the {Russian} Orthodox Church in Chisholm. We are also beginning to look forward to the possibility of building a little log and-stone cabin in which to house a visiting priest who might come on occasion to offer liturgy. There is even the hope of one day finding a Russian monk who might settle there to care for the people as a combination hermit-priest who might settle there to receive and counsel pilgrims, in the tradition of the Russian "Startzi." We hope to prepare a series of pamphlets containing writings of the saints and excerpts from Russian hagiography and Russian novels for people to take with them as mementos.

"We I'm looking forward to the feast of SS. Peter and Paul next summer when on July 12, 1968, the congregation will celebrate the 50th anniversary of the consecration of their church. The Russian bishop, priest{s} and former members of the congregation will be invited. Hopefully many interested Christians of all Christian Faiths will make their way to be present for the festivities of the day.

“At dinner on Saturday sister Mary Charles offered this prayer, ‘Father in Heaven, we thank You for having brought us together in Your love. Help us in all that we are doing to glorify Your Name. Amen.’

These words express what we have all felt and desired in this work—and that it might be done in the spirit of John Kutchen, who as his high school annual said, is ‘very quiet but all there.’”

{The editor of The Orthodox Church in a note stated that the anniversary celebration would be held on July 21, 1968, and not on the date of the patronal feast which is July 12, Old Styles. This change of plan was to accommodate the schedule of the Archbishop.}

B. History

The third church that the Galician -Rusin Immigrants who settled on the Iron Range established was the Bramble Church of Sts. Peter and Paul. The plat register for 1916 registers the following Galician owners of homesteads in sections T.62 R.22 of Itasca County and T. 63 R.22 of Koochiching County:

H. Fegen {Fagen}	D{m}. H{ritzko}	L. Belly {Billo}	J. Zagrebalny,
A. Soroka	H. Perish	A. Rapawy	K. Baron
{J.} Woitel	A. Woitel	W. Perish.	

Later, other settlers joined this group:

W. Lukachik	J. Kuryla	W. Hritzko	O. Terebenetz
H. Kasarda	A. Koslak (Kossick)	J. Polenic (Polenik)	
A. Rapowy	Dm. Rapawy	A. Kutchen	M. Danyluk
O. Diachok	J Kuryatnik		

In total the homesteaders numbered some twenty families. A few combined seasonal work in the mines with permanent residence at Bramble. Others who had homesteaded, became discouraged and moved back to Chisholm.

Minnesota highway 65 was surveyed, cut, ditched and completed in 1916. Mary {Lukachik} Diachok recalls that prior to that time only paths from one homestead to the other served the community. The first automobile to come down the road was that of the county commissioner, William Harrigan. There was no post office and once weekly and neighbor Julius Johnson would walk for the mail. School was held at first in the home of Ole Johnson. In 1913, a one-room schoolhouse was built and Stella, the eldest daughter of Ole Johnson, taught there.

The two acres of land on which the Bramble Church was built were donated by Washy Lukachik. The parish was most probably organized during the visit of Father Melnek to the Iron Range in 1915. The community at Bramble and the parish of St. Nicholas in Chisholm were tightly bound by kinship and origin. The building of the church was done by the labor of the community alone and was completed in 1918. The Iconostasis was the handiwork of Oleksa

Terebenetz. When the need arose for the burial of his child, Andrew Soroka donated a portion of his homestead to the parish for a cemetery.

No record exists of the consecration of the Church of Sts. Peter and Paul in Bramble nor of the organization of the parish. The only existing record book is in the safekeeping of Mary Diachok and contains only one entry, that of 15 May 1932. The seal bears the date 1931 above the name of the town of Bramble and the words, "Russian Orthodox S.S. Peter and Paul Church." In the record book the members of the church are noted in Russian: Onufrej Djachok, Konstantin Baran, Andor Kochan, Ivan Vojtel, Vasilij Lukachik, Petro Khominec, Vasilij Hricko and Ivan Bilo. The monthly dues were established at 25 cents. And the Brotherhood members were obligated to excavate a grave in the cemetery for and be in attendance at all members' funerals. {...GROB KOPAETSJA DAROM NA CVENTARI MESTO DLJA POMERSHOHO CHLENA TOZHE DAROM OBJAZATEL'NO CHTOB PRISUSTVOVALI NA POKHORON VSE CHLENY BR-VA...}. The president of the Brotherhood was Onufrey Diachok with Kostio Baron as secretary and Andrew Kutchen as treasurer.

Father Paul Berg in approaching the Russian Orthodox Church in America {the Metropolia} could find no record of the "forgotten church" for the reason that the Russian Orthodox Church of Sts. Peter and Paul was not under that jurisdiction at any time but rather was a neglected parish of the same Carpatho-Russian jurisdiction to which St. Nicholas in Chisholm belonged.

On 25 March 1934, the new president of the Bramble Church, John Billy, attended the "reconciliation" meeting of the disputing St. Nicholas Parish to obtain the permission of that parish to supply Bramble of its newly arrived priest, Rev. Yankovich should the need arise. When Rev. Olendy assumed his duties as the pastor of St. Nicholas in 1947, the territory of his jurisdiction was set by the Bishop of the Metropolis and this was to include the community of Bramble. The St. Nicholas parish resolved that their fee schedule would apply to Bramble. Moreover, a special accounting of the collection plate would be made when services were conducted in Bramble and that these funds might be requested whenever monies were needed for repairs to St.'s Peter and Paul. The Bramble parish turned over safekeeping of St. Nicholas parish what funds remained in their treasury.

In October of 1960, the ownership and deteriorating condition of Sts. Peter and Paul were discussed by the St. Nicholas parish. Before assuming any responsibility for the rustic chapel, the parish members of St. Nicholas resolved that the deed should be remanded to them first and that no removal of the property from within the church occur until that time as the remaining parish members of Sts. Peter and Paul had requested. No further action regarding the church was undertaken until Father Paul Berg "discovered" the "forgotten church" and organized the celebration of the fiftieth anniversary of Sts. Peter and Paul on July 21, 1968, which Archbishop John of Chicago attended.

Subsequent years saw the renewal of Archbishop John's visits to this isolated community of the Tikhvin Icon of the Theotokos. The last such pilgrimage occurred in 1978. The Church of Sts. Peter and Paul together with the cemetery is currently cared for by Mary Diachok, her brother Andrew Lukachik and his wife Florence.

Don Milgrom of the University {of Minnesota} Film Society has the first Tikhvin Festival on film. Gene Lysacker of the Grand Rapids Herald Review rendered the line drawing of

Sts. Peter and Paul in Bramble which was used on the Golden Anniversary Jubilee program. In the possession of John D. Goman of Minneapolis is a watercolor of the church which was executed by Minnesota's Native American artist Carl Gawboy.

C. Cemetery

Located a short distance from the church of Sts. Peter and Paul off Minnesota 65 on the right side of the road going north is the parish cemetery. Schematically it contains the below listed graves:

ROAD

Joseph Kuryla
1862-1925
Peter Kossick
1911-1919
John Danyluk
1913-1916
Anna Woitel & Baby
1877-1915
Frank Kuryla
1899-1923
Louis Billy
1876-1932
Mike Billy
1911-1911

Mike Rapawy
1906-1930
Aleck Kossick
1873-1925
Anton Rapowy
1866?-1925
Sophie Rapawy
1867-1946
Mike Danyluk
1885-1935
Father Berg
1931-1987

GATES

Eva Kutchen
1892-1976
Andrew Kutchen
1887-1959

Anna Poster
1904-1930

Onufrey Diachok
1893-1971

Dorothy Ann Nelson
1922-1978

Leland Nelson
1922-1989

Ida Kasarda
1855-1947

Harry Kasarda
1872-1948

Daniel Dominuk
1877-1949

Tekla Woitel
1879-1949

John Woitel
1881-1947

Mary Gula
1894-1969

Matt Gula
1907-1969

Ellen Fagen
1925-1926
Anna Fagen
1880-1926
Harry Fagen
1867-1933

Matt Lukachick
1910-1908
John Lukachick
1908-1908

Andrew Soroka
1875-1949
Eva Soroka
1880-1928
John Sorokie
1904-1987

Baby George Holmstrom
1921-1921
{other Babies}

