

LOCAL DOUKHOBOUR LANDMARKS

ANTHROPOLOGY 100
TERM PAPER

submitted to Dr. Mealing
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April 13, 1978

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Introduction

In this paper we would like to discuss some of the local landmarks. Some of which have been preserved and some of which have gone or have been left in decay. We feel that these landmarks are our only touch with the past, us being the younger generation of the Doukhobour people. We have not experienced the life and times of the C.C.U.B (Christian Community of Universal Brotherhood) when it was at its highest and the times when our parents and grandparents lived communally as one spiritual family. These landmarks are all that we the younger generation have and we believe that we should hold on to it. If we let these landmarks disappear we will be the ones to lose the most.

Pictures

1. The barn which was built by Landis in 1906 in Ootischenia and after was given to Peter Lordly Verigin.
2. The bathhouse which was built in the early 1930's by the Kabatoff family soon after they moved into Peter Lordl's house in Ootischenia.
3. Doukhobour home which is the residence of Mr. and Mrs. Peter Kinakin. April 1978.
4. The two Doukhobour homes where the Stoopnikoff family lives. April 1978.
5. The Doukhobour home where the Postnikoff family lives. April 1978.
6. Picture of the two Doukhobour homes in Raspberry Village taken one year after construction.
7. The two Doukhobour homes in Raspberry Village as seen today. April 1978.
8. The White hall which was the first hall to be built in the area. This picture was taken at the Second Youth Festival on April 2-3 1949.
9. Another picture of the White Hall also taken at the Second Youth Festival on April 2-3 1949.
10. The old Ootischenia school which later became the Ootischenia Community Hall. 1940's.
11. Picture of the Ootischenia Community Hall -- taken April 1978.
12. The Thrums Community Hall which was built in the 1960's. Picture taken April 1978.
13. The Castlegar Community Hall which was built in 1920 by the Doukhobour people. April 1978.
14. The Shoreacres Community Hall which was built in 1964-65. April 1978.
15. The home of Anna Petrovna Markova which is located in Brilliant B.C. April 1978. The middle house.
16. The Brilliant Cultural Centre which only had its grand opening in May 1977. Picture taken in April 1978.
17. The remains of the Grand Forks Centre after fire destroyed the building in the fall of 1977. April 1978.
18. The "Seerotsky Dom" or Orphans Home, the original Verigin Home. Taken here with the local Doukhobour Children in the 1920's.

19. The home of the Honorary Chairman of the U.S.C.C. John J. Verigin. April 1978.
20. The cabins where the people who cared for the Orphans Home lived. April 1978.
21. The funeral of Peter Lordly Verigin. It was estimated that 7,000 people were present at the funeral.
22. The polished black marble monument which was erected for Lordly's grave. Date Unknown.
23. Peter P. Verigin visiting his fathers grave after it was bombed on April 24, 1931.
24. Overlooking the tomb from the hillside. Date of picture unknown.
25. The last bombing of the Verigin Tomb in the early 1950's.
26. A picture of the grounds around the tomb today. April 1978.
27. The poem that was written on the rock in honour of Peter Lordly Verigin. April 1978.
28. Picture of the remains of the Caretakers home which are found just below Verigins Tomb. April 1978.
29. The main Doukhobour home at the Doukhobour Museum which is located across from the Castlegar Airport. April 1978.
30. The private compartments which extend from the main home. April 1978.
31. The barn at the Doukhobour Museum. April 1978.
32. The bath-house at the Doukhobour Museum. April 1978.
33. "The Mountain View Doukhobour Museum" in Grand Forks B.C.
34. Some of the personal belongings of Peter Lordly Verigin. which are found in the Doukhobour Museum in Grand Forks.
35. Some of the typical Doukhobour furniture which is found in the Doukhobour Museum in Grand Forks.
36. A weaving loom that Doukhobour women used to make cloth with. This is also found in the "Mountain View Doukhobour Museum" in Grand Forks B.C.

Peter Lordly's First Home

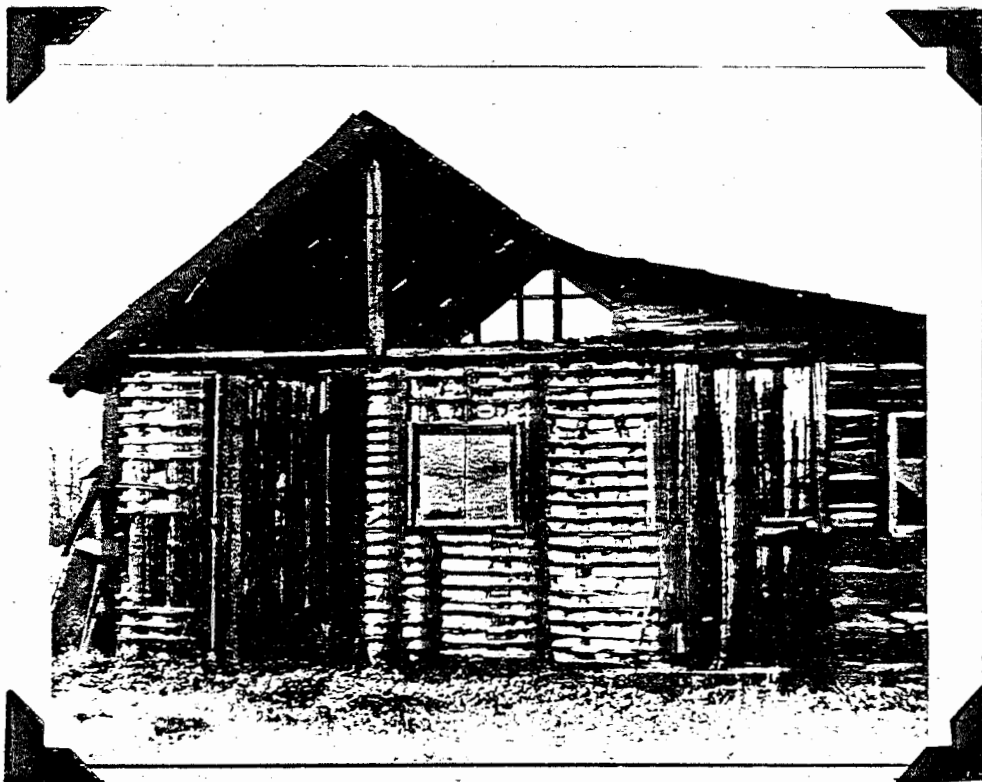
When the first group of Doukhobours came to the Kootenay area in 1908 they settled in "Waterloo" which at the time was a small mining town south of Ootischenia. When the people began buying land they found that most of the land in Ootischenia was already owned by a man named Landis. Landis sold the land to the Doukhobour people and because of his friendship with Peter Lordly he gave his house to Lordly.

The house was new and Landis himself had not lived in it too long. Landis had built the house in 1907 one year before the Doukhobour people came to Ootischenia. On that same parcel of land Landis had also built a barn and a log cabin. The cabin was built earlier but the barn was built in 1906.

When Brilliant was established as the center of the C.C.U.B Peter Lordly then moved to Brilliant and the house was given over to Mr. Samuel Kabatoff and his family (year 1927). In 1960 the Kabatoff family bought the land privately. Since then the house and log cabin have been destroyed but the barn still stands and is the property of Peter P. Kabatoff grandson of Samuel Kabatoff.



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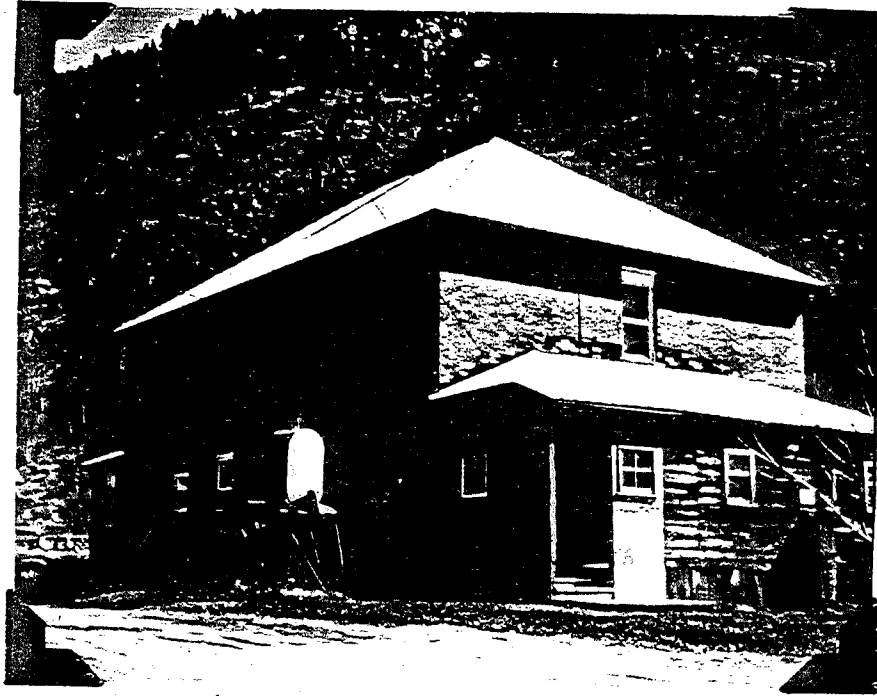
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Local Doukhobour Village Homes

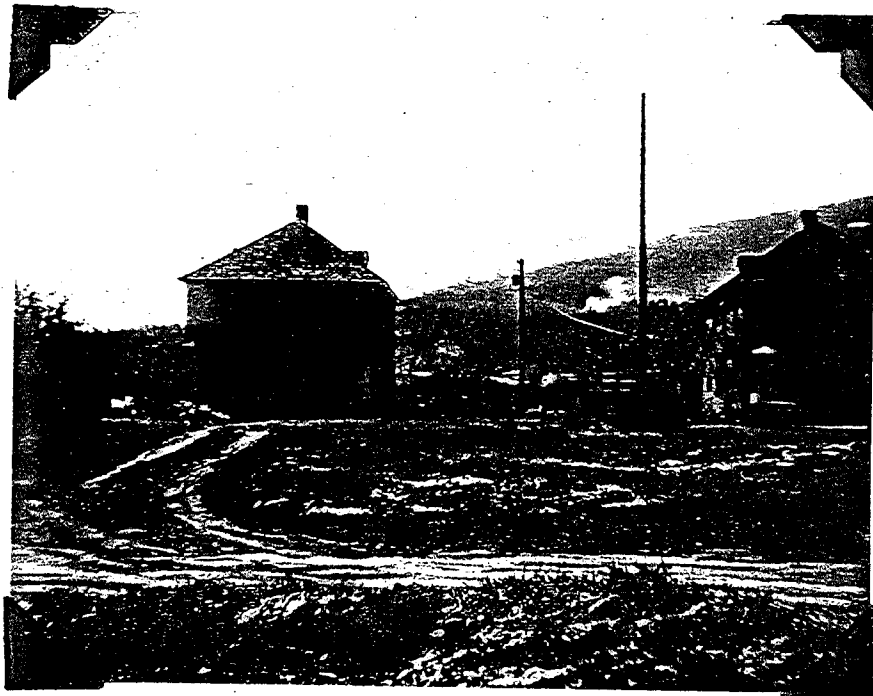
There are only a few of the Doukhobour Village homes which are still standing. Now the homes are usually privately owned and the occupants are sometimes the original occupants. Most of the Doukhobour people today have moved out of the old Doukhobour homes and live now in modern looking homes or trailers.

One of the homes which is still standing is the Kinakin "dom". The village which was called "Kleversky Selo" meaning Clover Village was occupied by a group of families. In the 1930's there were four families living in the village, the Kinakin family, Voikin family, Rezansoff family, and the Kabatoff family. In the early 1960's when the people had to buy individual property, the Kinakin family bought half the village and the Rezansoff family bought the other half. Today only the Kinakin home remains and Mr. and Mrs. Peter Kinakin live there with their son Peter.

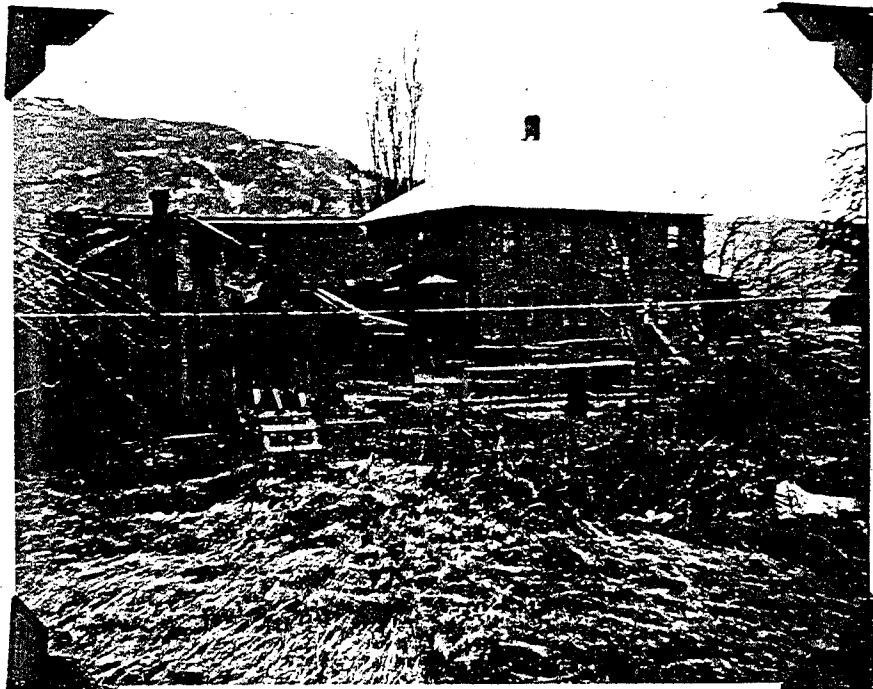
Other Doukhobour homes which are still standing are the Stoopnikoff and Postnikoff homes. This group of homes are found near the Selkirk College and are still quite well preserved. This area use to be called "Ostrov Selo" meaning Island Village. Today the Stoopnikoff family lives in the two "doma" and the Postnikoff family lives in the single "dom".



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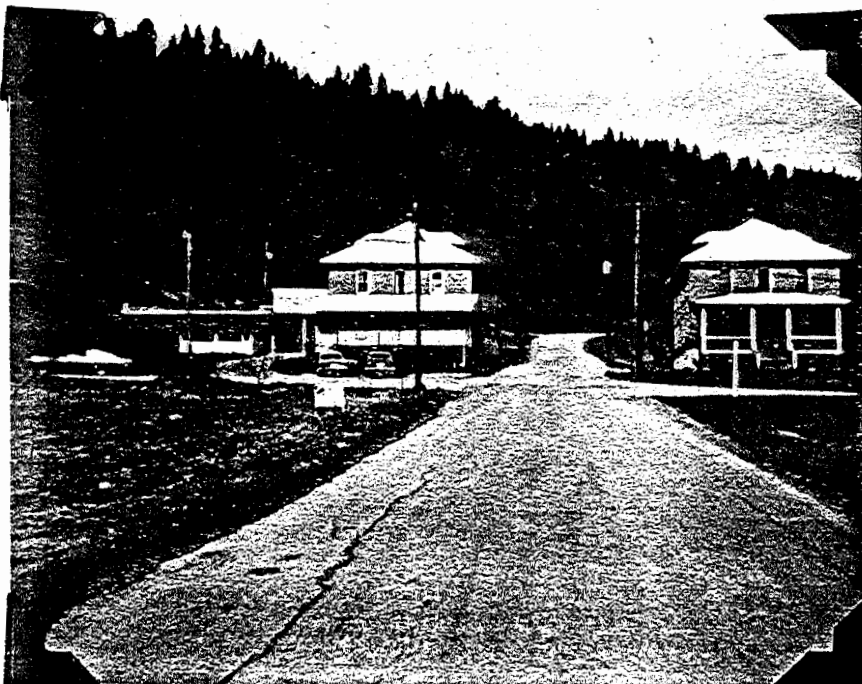


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Two other village homes which are still standing are found in Raspberry Village which was called "Malinivaya Selo". These two Doukhobour homes were built in 1929 and since then have been remodeled and converted to old age homes by the owner Mrs. Tanya Holuboff.



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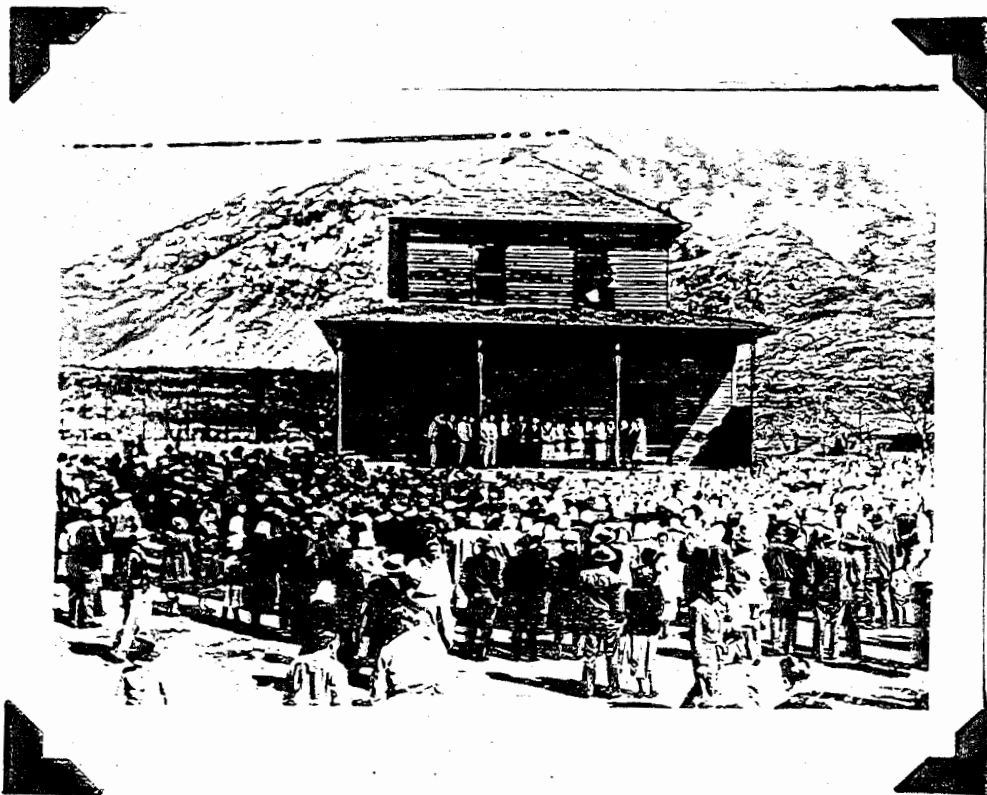
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Community Halls

The first community hall to be built by the Doukhobour people was the "Beliy Dom" meaning White Hall. This hall was built in 1915 in Ootischenia in the middle of what is now the Castlegar Airport Runway. The main purpose of the hall was as a meeting place. The people would gather for prayer services, memorials, festivals, and general meetings. The hall was the property of the C.C.U.B. but the people who lived in the hall were chosen by the community to care for the building and the grounds. In 1950 the property was sold ^{by} to the B.C Government for the construction of the Castlegar Airport. During this period of time the people of Ootischenia were left without a hall so for ten years the people gathered in one of the nearby village. In 1960 the U.S.C.C. (Union of Spiritual Communities of Christ) bought the old Ootischenia school and the school was moved to community land. Today the Ootischenia hall is still the old school and the caretaker is still chosen by the community, but he does not live at the hall.



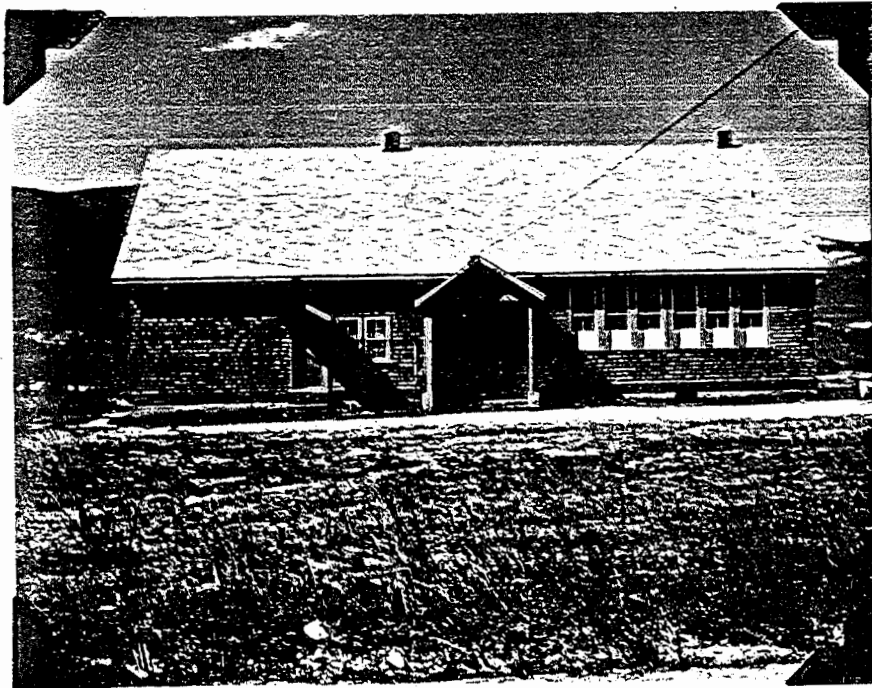
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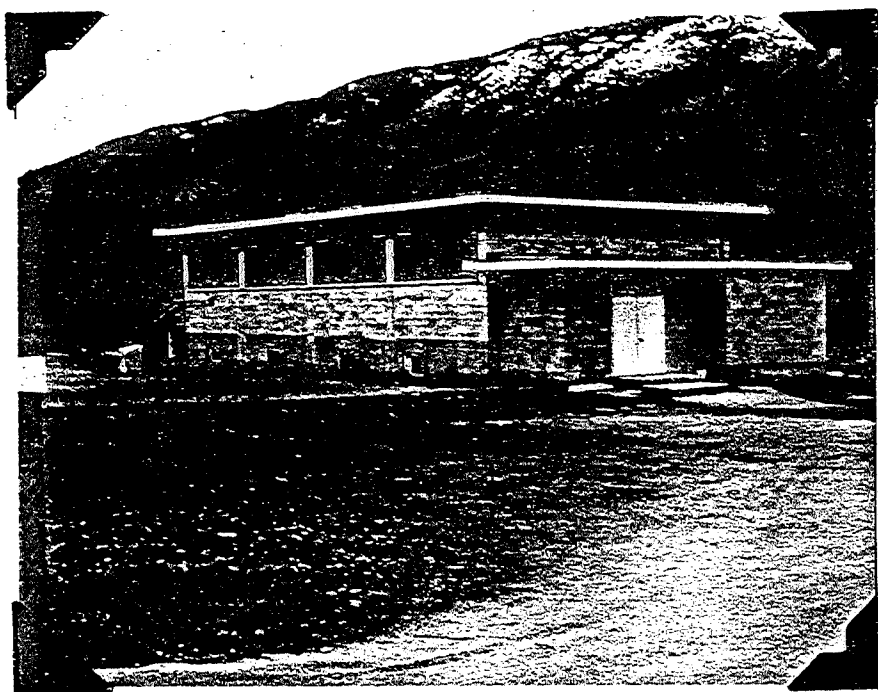


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The old Thrums Hall was built in the early 1930's and was burnt down by unknown persons only a few years after construction. For many years the Thrums Community did not rebuild. Finally in the 1960's the Thrums people built a new hall only a few feet from where the first original hall was built.



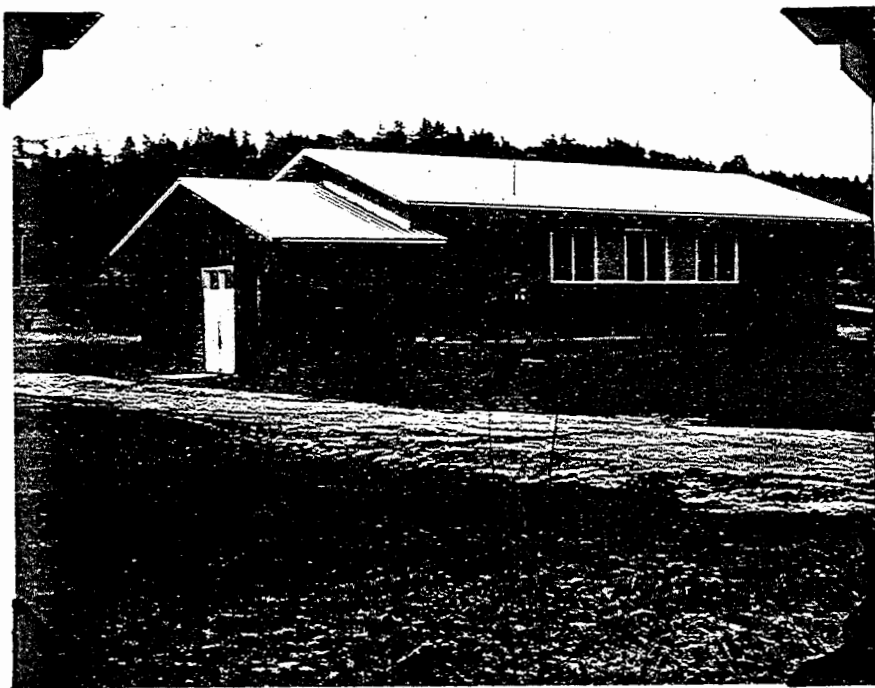
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The Castlegar Hall was built in the early 1930's by the Doukhobours of the C.C.U.B. Later in 1939 when foreclosure came to the C.C.U.B. a group of Doukhobours from the Castlegar area formed the Castlegar Doukhobour Hall Society and bought the land as independent owners. In the 1940's the group donated part of the land to the Village of Castlegar for the construction of the first public park.



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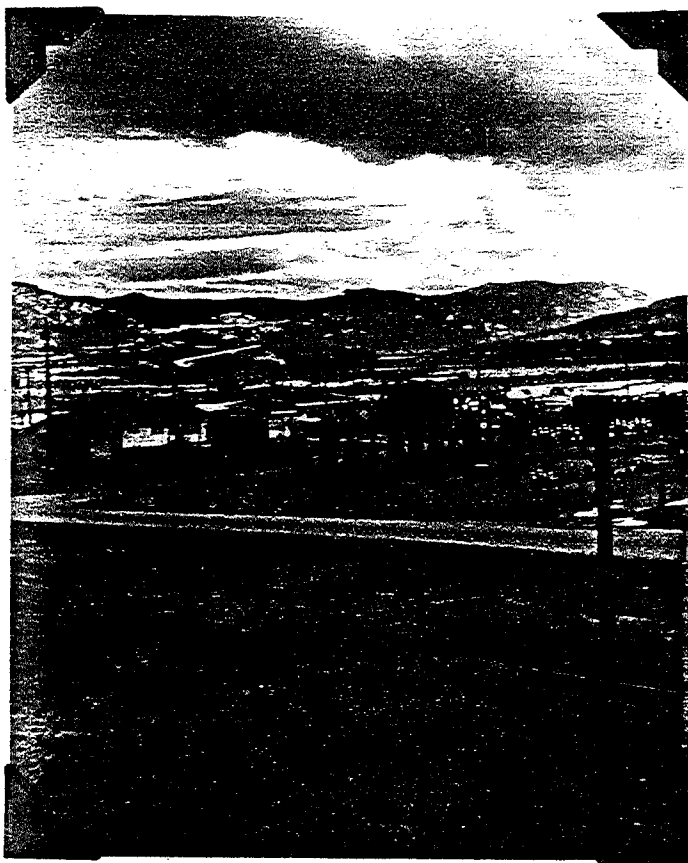
Before the construction of the present Shoreacres hall the people gathered in one of the nearby villfages. They gathered at the Kalmakoff Villiage for this was where Peter Lordly stayed when he was in the settlement. Finally in 1964-65 the people from Shoreacres built their own Community hall.



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Anna Petrovna Markova

Anna Petrovna Markova is the daughter of Peter P. Verigin. She had lived the majority of her life in the U.S.S.R while her father and son were in Canada. After 32 years of separation Anna Petrovna Markova finally came to Canada in 1959. She arrived to find that her father had died of poor health and that her son had married and already had two sons. She first went to live in Grand Forks with her son and his family. After seven years she moved to the Kootenays and settled in Brilliant B.C. close to the Brilliant Hall. Today she still resides in her own home with many relics of the Doukhobour past.

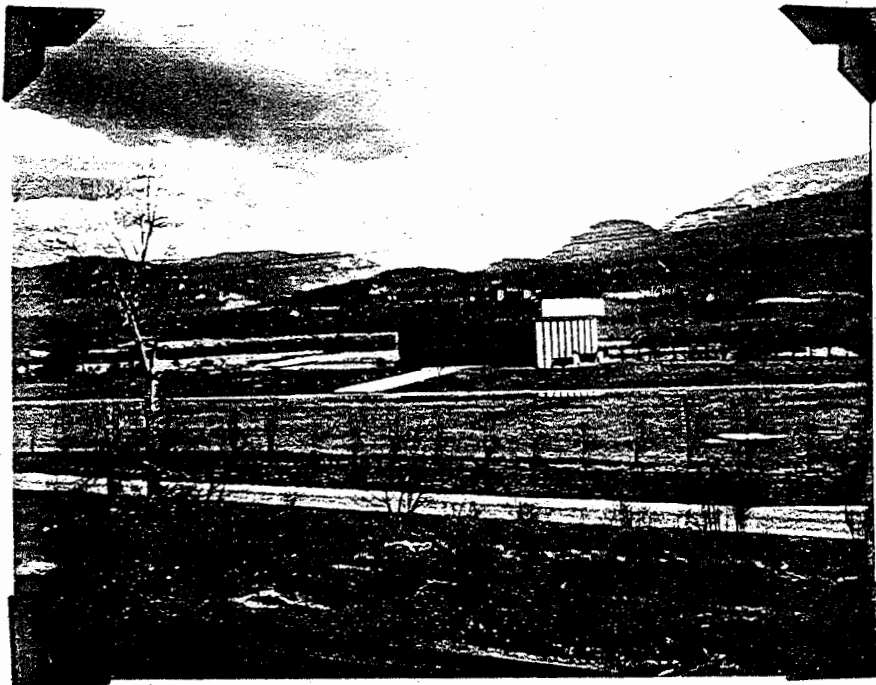


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Brilliant Cultural Centre

When Brilliant became the center of the C.C.U.B, a community hall was built near the Brilliant Jam Factory, but the hall was very small, consisting of two rooms, one upstairs and one downstairs. Soon it became impossible to hold meetings there. The crowds had grown so large that people were turned away or they would stand outside.

In 1975 the old hall was burnt down by unknown persons, thus the U.S.C.C had to begin construction on a new hall. John J. Verigin, Honorary Chairman of the U.S.C.C started construction and both the designer and engineer were members of the U.S.C.C. The new Cultural Centre which had its Grand Opening in the Spring of 1977 was the latest accomplishment of the U.S.C.C.

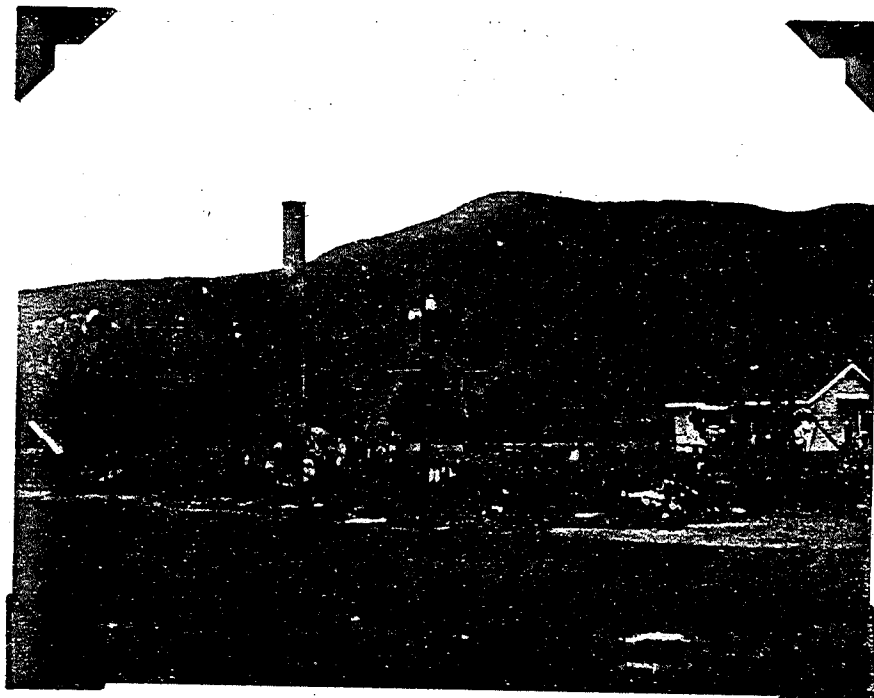


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Grand Forks Centre

The grand opening of the Grand Forks Centre was in 1957, one year after the beginning of construction. Before then the Grand Forks people gathered in the local community "Kooznia" or local Blacksmith Shop. The completed Grand Forks Centre was the largest community hall in both the Kootenays and the Grand Forks area. For many years the people from the Kootenays went to Grand Forks for special events such as the Annual Union of Youth Festivals in May. This was the grand finale of the year and people came from all over to participate and watch.

Then suddenly in the fall of 1977, only a few months after the opening of the Brilliant Cultural Centre, the Grand Forks Centre was burnt to the ground by unknown ^{PERSONS} sources. It was a great loss which was felt in everyones heart for with the opening of the Centre in Brilliant the people had finally reached their goal of having two Centres: one in the Kootenays and one in the Grand Forks area.

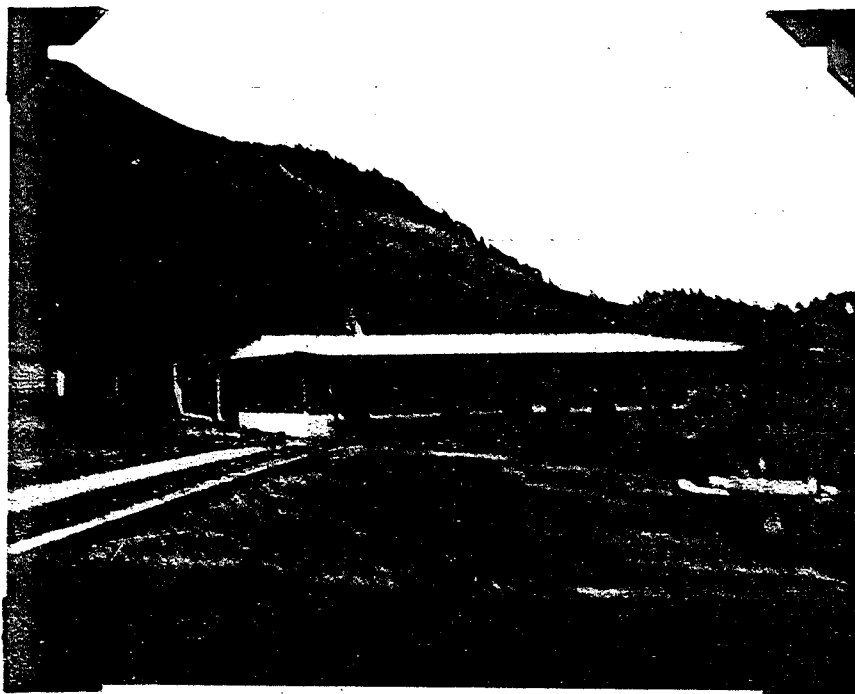


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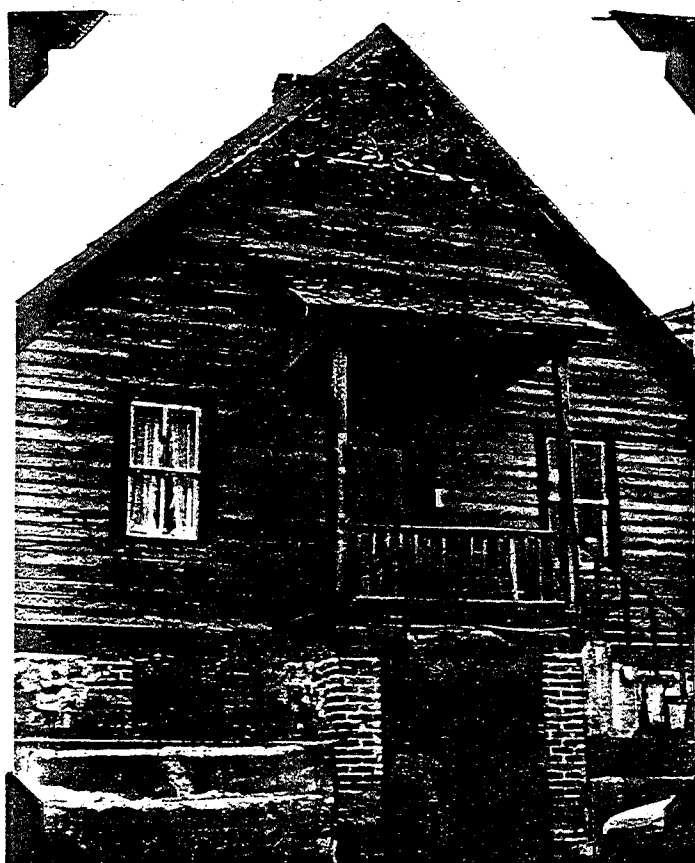
Verigin's Home

When the land was bought in the Grand Forks area the community designated a parcel of land as the "Seerotskaya Dom" meaning the Orphan's Home. This parcel of land was to be the residence of the Doukhobour leaders. A leader did not own personal property. The leader would have a place of residence in each community where they could spend a night. The Orphans Home in Grand Forks became the permanent home of the Verigin family when the C.C.U.B moved its offices to Grand Forks. Today the Verigin family still lives on that same parcel of land, in a double wide trailer which was set up by the U.S.C.C on the same place as the original OrphansHome, after their home was burnt down in 1972.





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Verigin Tomb

The Verigin Tomb was established in 1924 when Peter Vasilevitch (Lordly) Verigin died suddenly in a train explosion on October 24. Lordly had chosen the area because of the beautiful view that overlooked the valley and the settlements of Ootischenia and Brilliant. After Peter Lordly's death the people designated the site as the future resting place of all the Doukhobour leaders.

After Peter Lordly's death the Doukhobour people were basically left without a leader for Peter P. (Chistiakov) Verigin (Peter Lordly's son) was still in Russia, three years the people awaited the arrival of their new leader. Peter P. Verigin arrived in Brilliant on October 11, 1927.

In Peter P. Verigin's absence the people erected a monument for Lordly's tomb. The monument which was designed by an English man by the name of James May was built of polished black marble and the entrance to the tomb was on the west side of the monument.

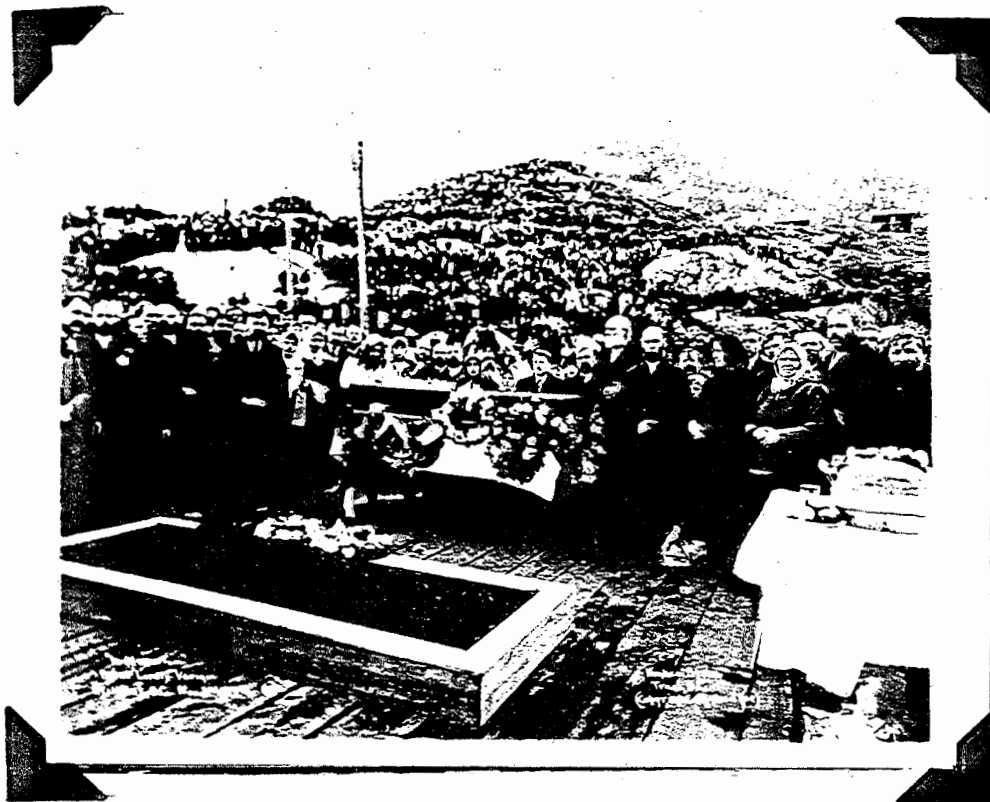
On February 11, 1939 only twelve years after his arrival Peter P. Verigin died of poor health. The leadership was then passed on to John J. Verigin, Lordly's grandson. Peter P. Verigin was laid to rest alongside his father in the tomb. A year later in 1940 Peter P. Verigin's wife Anna Fedorovna died on November 22 and the following year Peter

Lordly's wife Evdokeya Grigorevna died on November 19, 1941. All four members of the Verigin family were laid to rest in the same tomb.

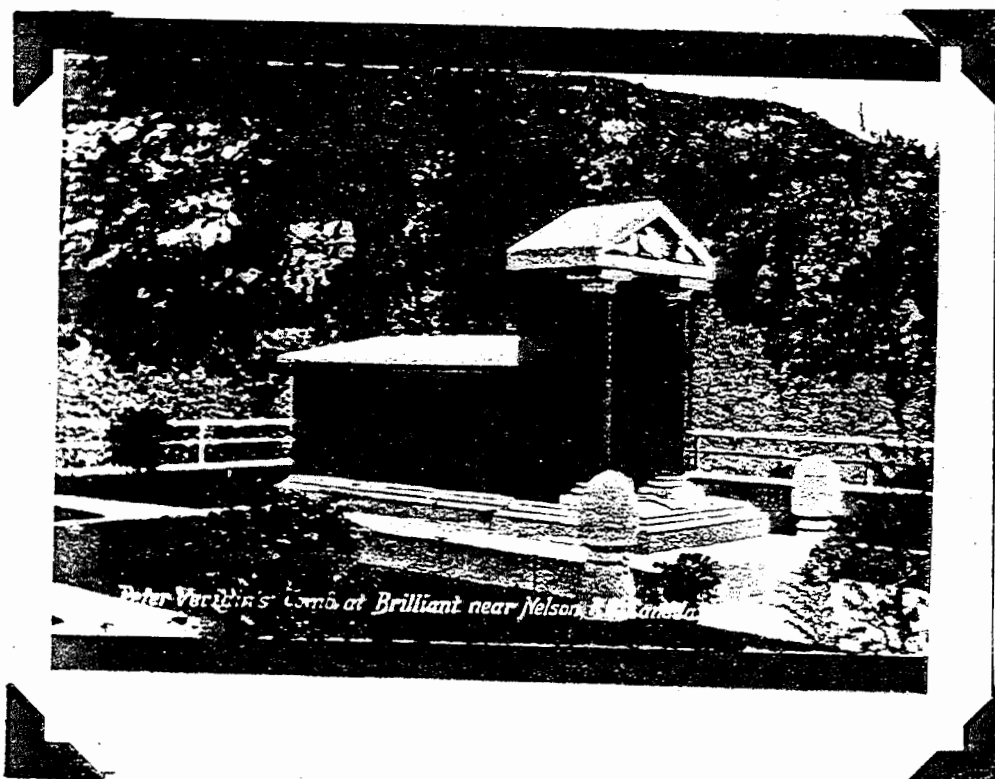
The people took great care of the grounds around the tomb. They had planted thousands of flowers and roses, but at the same time there were people who disagreed with all the attention the people were making about the tomb. Many times the tomb had been bombed. Finally in the middle of the 1940's the black marble monument was totally destroyed. After the people decided to make a solid white concrete covering over the tomb.

Today the tomb is still made of solid white concrete and the grounds are cared for by the ladies of the community. In the summer the tomb is cared for by two or three young Doukhobour girls from the community. The grounds are open to visitors and the girls show the visitors around and provide information for them.

The remains below the Verigin Tomb are the foundations of what use to be the caretakers home. When Peter P. Verigin came to Canada after his fathers death he insisted that a caretaker live up closer to the tomb. In the 1930's soon after the home was built it was burnt down by unknown persons.

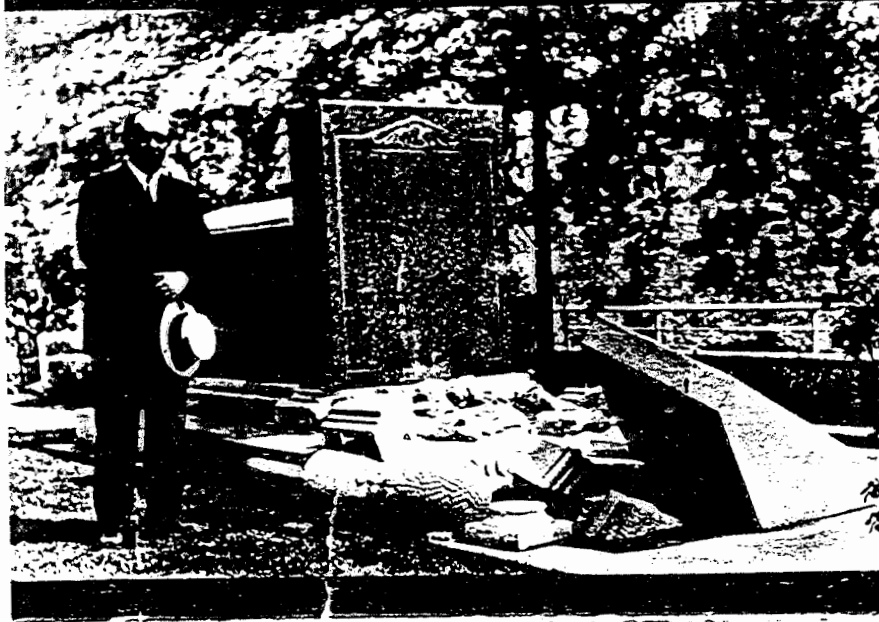


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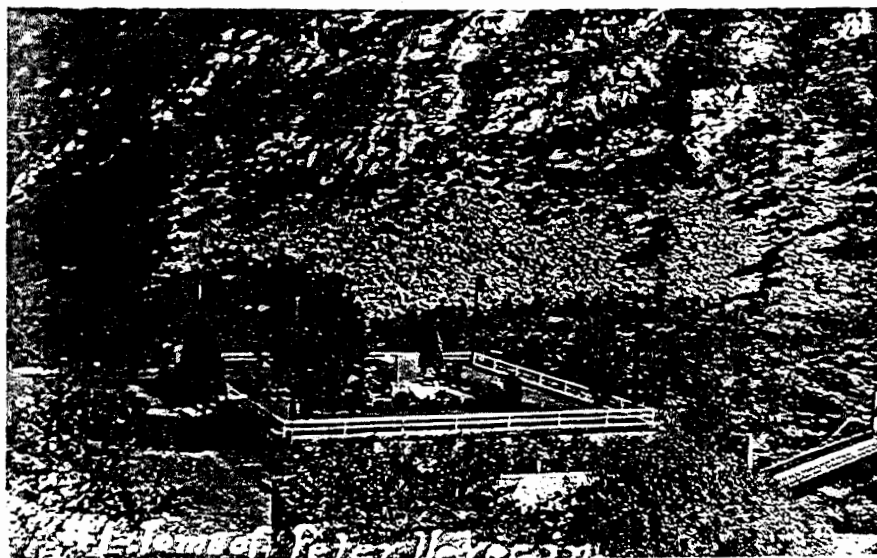


Peter Verelst's Tomb at Brilliant near Nelson, B.C.

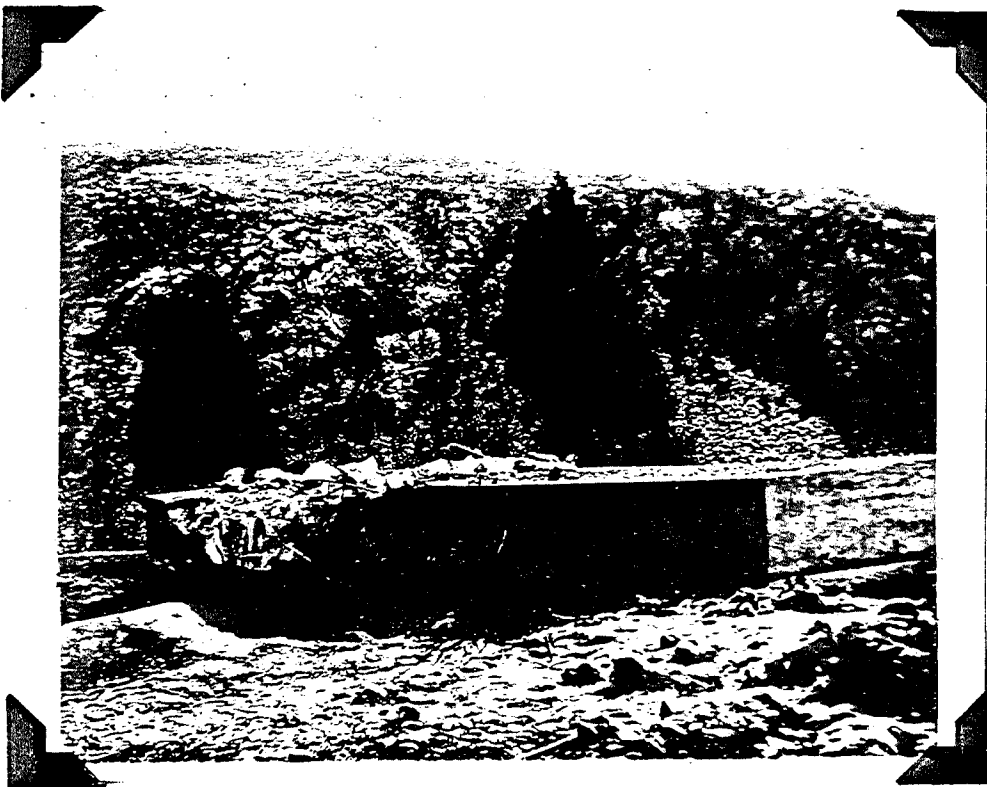
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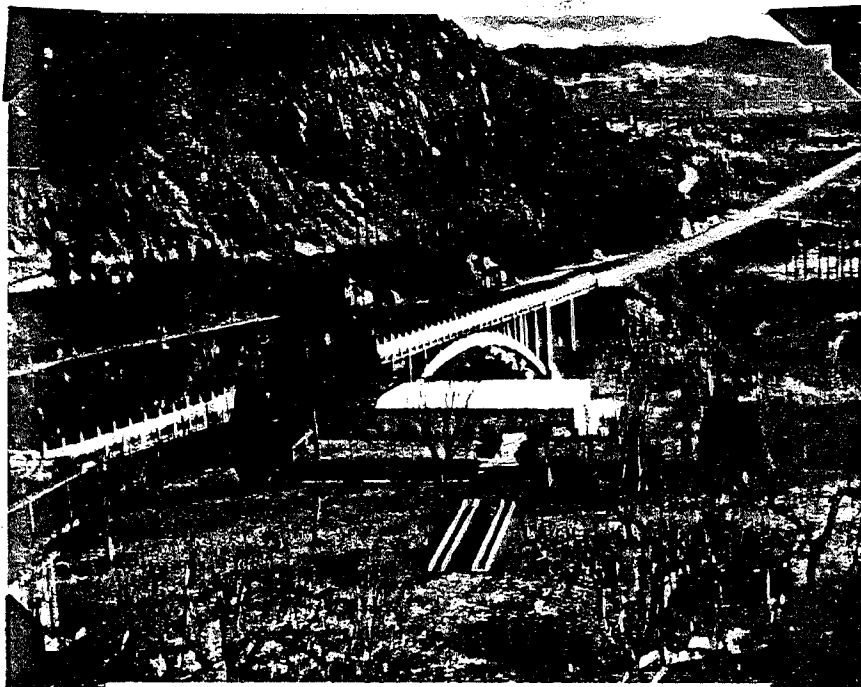
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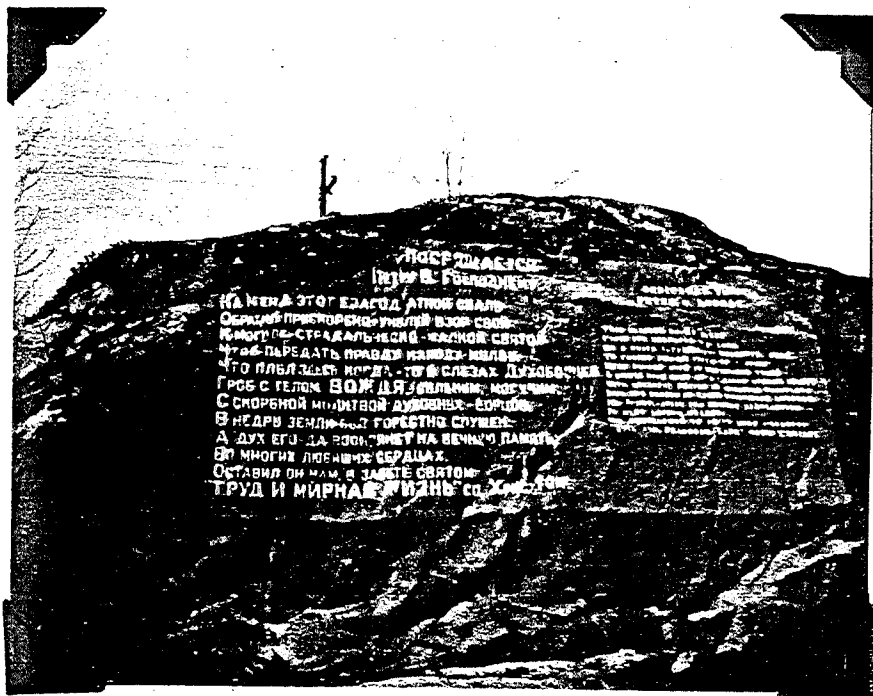
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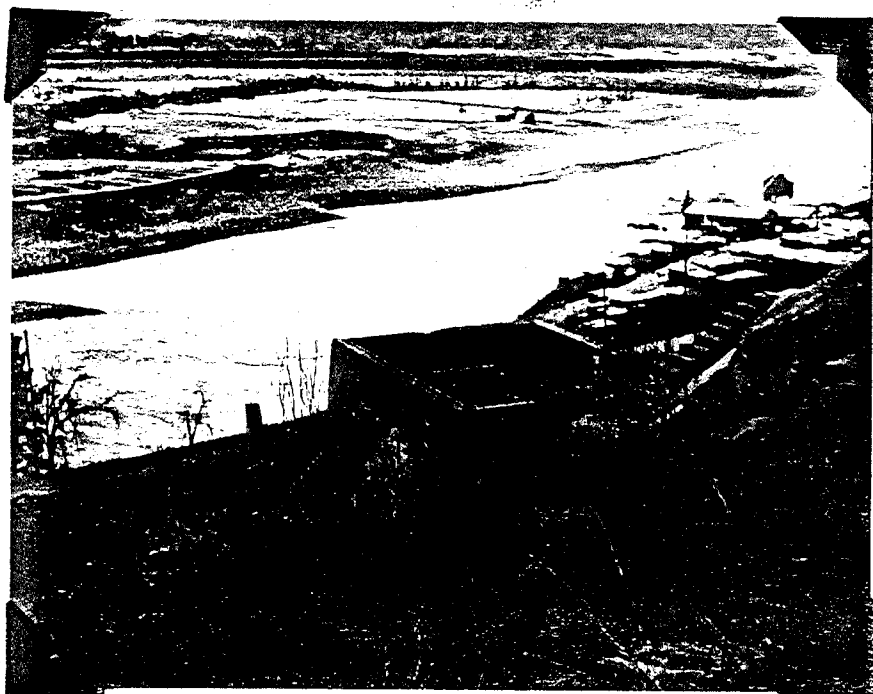
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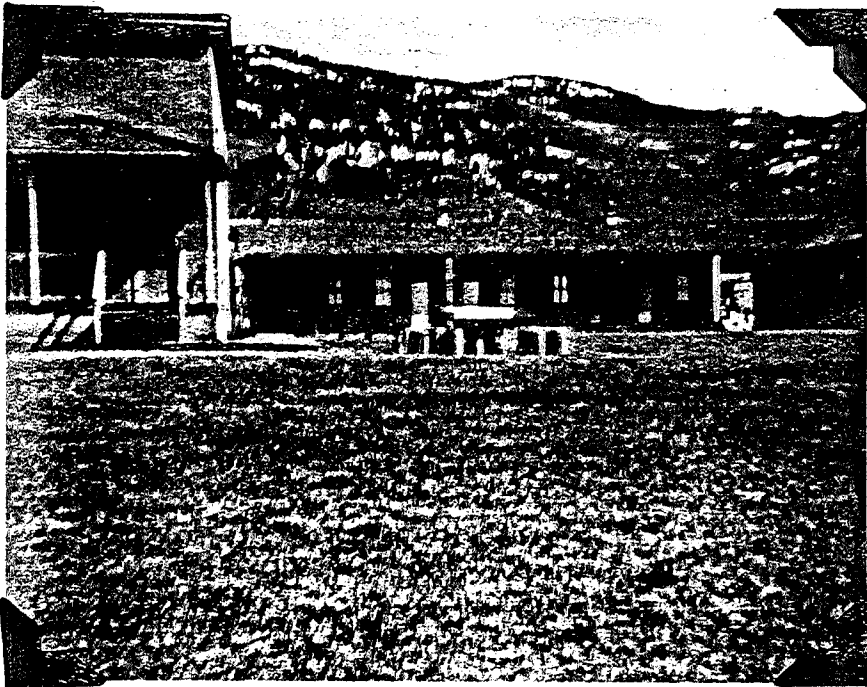
Doukhobour Museum

One of the most important landmarks is the Doukhobour Museum which is located across from the Castlegar Airport. The most important aspect is that it depicts the Doukhobour way of life. This is an asset to both other cultures and mostly to the younger Doukhobour people. For we are the generation which has not witnessed the struggles and hardships of our parents and grandparents.

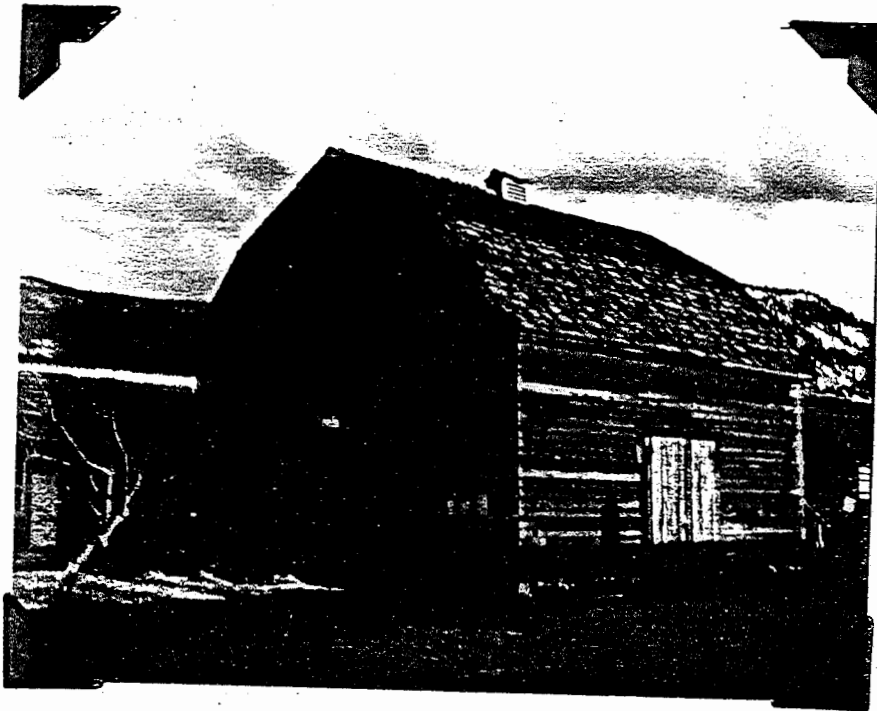
The Museum with the help of the City of Castlegar and Federal and Provincial Grants became a reality in 1971 and since then has grown more and more into what a Doukhobour village looked like in the 1920's. The Museum now consists of one main Doukhobour home and the private compartments which extend from it. You will find a barn, bathhouse, blacksmith shop, and presently under construction a storage shed for the equipment which was used in the fields.



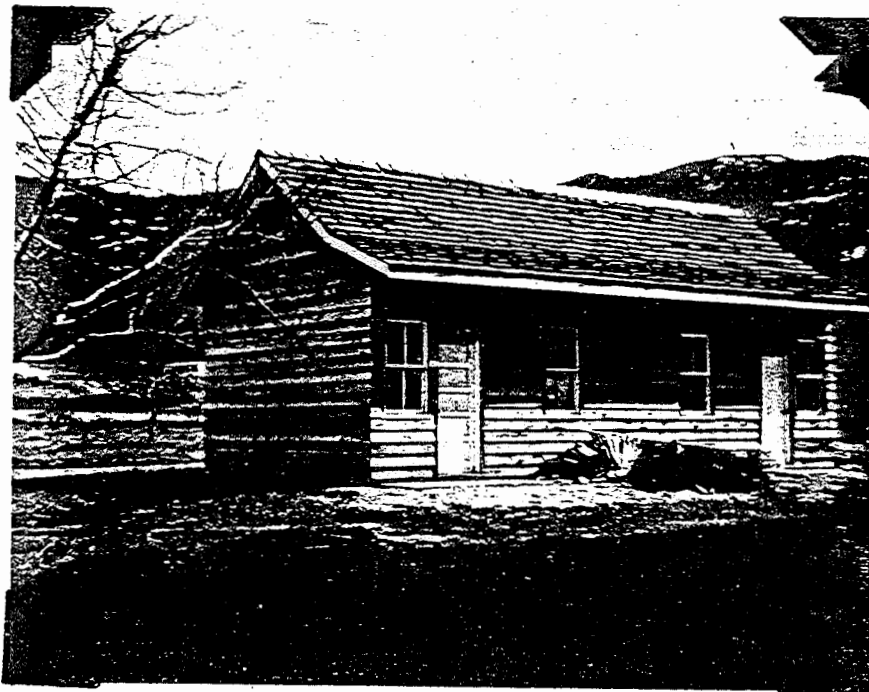
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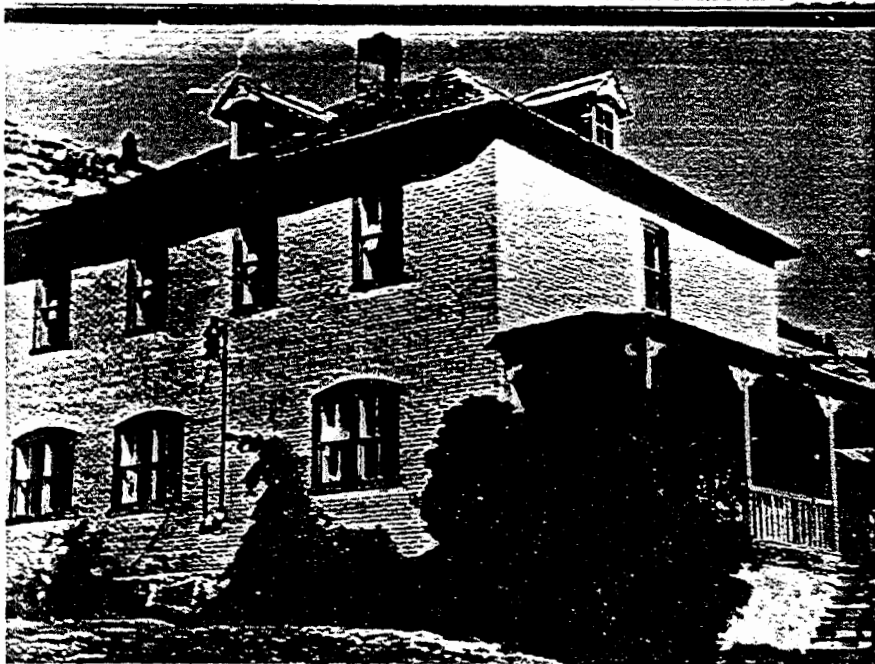
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Doukhobour Museum in Grand Forks

Another Doukhobour Museum is found in the Grand Forks area. The "Mountain View Doukhobour Museum" was a Doukhobour home which was restroyed by its owner Peter Gretchen into what is now a museum. The Doukhobour home was built in 1912 and was beautifully located on Hardy Mountain Road which was then called by the Doukhobour people "Hristovia". The Museum contains the typical Doukhobour furnishings of the time when the Doukhobour people lived communally. It also contains some personal belongings of Peter Lordly Verigin. The Museum which is privately owned by Peter Gretchen is open to the public during the hours that it is open.



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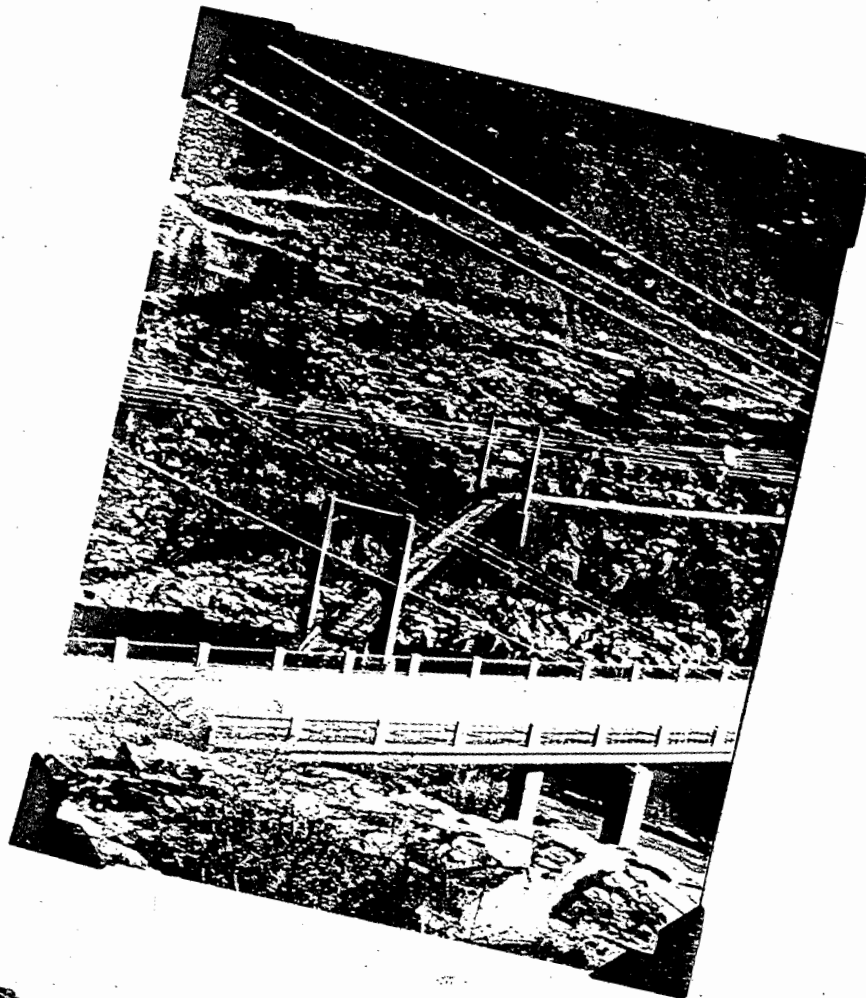
37. Overview of the old Brilliant Bridge built by the Doukhobors in 1916.
38. A closer view of the structure that was built to provide a link between Ooteschania and Brilliant.
39. A close-up view of the new bridge that took place of the old bridge.
40. A view of the entire new bridge.
41. The Jam Factory and the Kontora as it was in 1931. The Dom standing in the background was the home of Peter P. Verigin.
42. The foundations that remain of the Brilliant Doukhobor Community.
43. The foundations that remain of the Jam Factory today.
44. Foundation of the Jam Factory from another view.
45. The outdoor oven that was used when baking bread at the Flour Mill in Grand Forks.
46. A shed which was used for grain storage at the Flour mill in Grand Forks.
47. The flour mill in Grand Forks as it stands today.
48. The Verigin tomb shows up well in the photo but the main attraction is the village of Kaminaya where the pipe factory, sawmill, planer mill and Kooznya (the blacksmith shop and barn) were situated.
49. Kaminaya as it is today.
50. The remains of the Brick Factory in Grand Forks
51. The clay for the Brick Factory in Grand Forks was transported from an area right next to the factory. The picture shows the remaining evidence of the clay quarry.
52. The workers for the Brick Factory rested and ate in a building right next to the factory. Also the first Sunshine Valley Co-op was situated in the far left of the picture.
53. The steam engine which generated the necessary energy required for the Brick Factory in Grand Forks.
54. The KC Coop as it stands today.
55. The Sunshine Valley Co-op as it stands today.
56. The present USCC Kontora in Grand Forks.
57. The Grand Forks school as it stands today.
58. The General Store in Grand Forks. It was originally owned by the CCUB then bought by the Plotnikoff family. They still own it today. The General Store was the site of the Iskra and the Kontora in the 1930's.

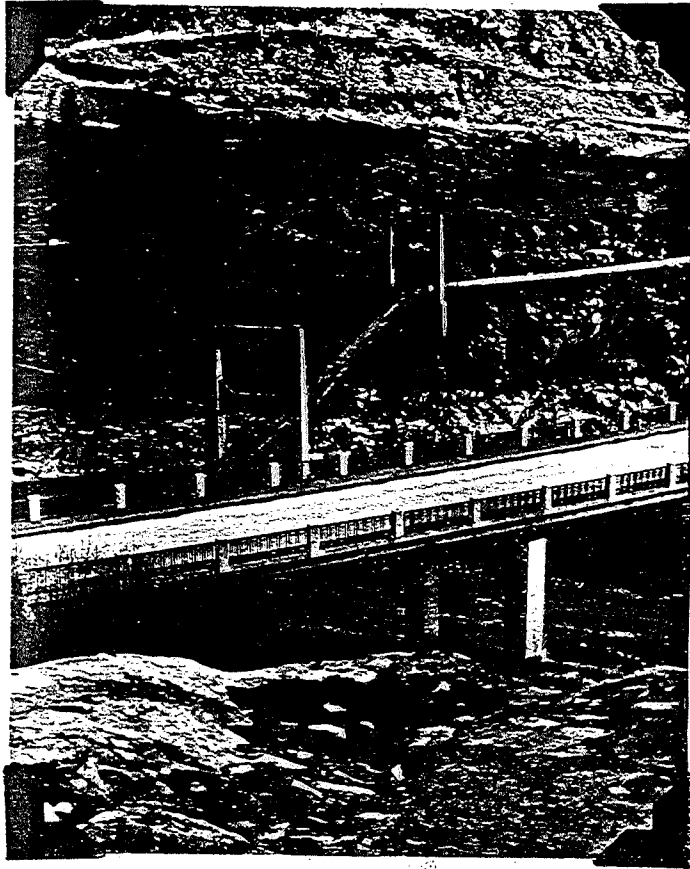
59. The marble sheaf of wheat commemorating the tragic death of Peter (Lordly) Verigin. Peter P Verigin's great grand-son John J. Verigin (The Honourary Chairmen of the USCC) and his wife Laura, daughter Nina, and two sons John and Brian are standing at the monument.

60. The Raspberry school as it stands today.

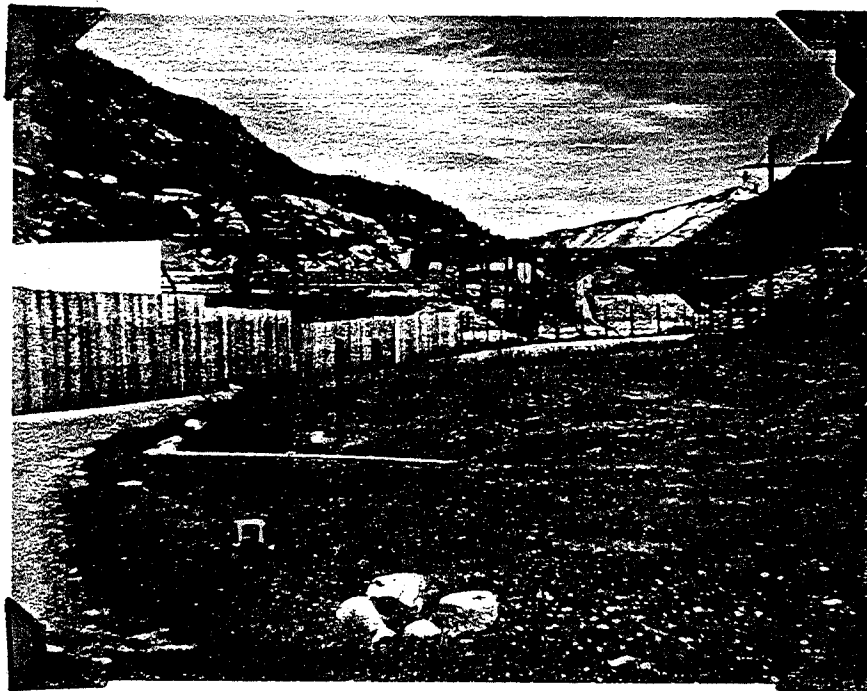
BRILLIANT BRIDGE

In 1913, the Doukhobor Community became large enough to be able to support themselves. The Community Enterprise was enlarging everyday but there was one problem. The Kootenay River was situated right between the two main settlements, Brilliant and Ootascheria. In order to solve the transportation problem the Doukhobor Community hired engineers to draw up plans for a new bridge. With the help of the Provincial Government the funds were raised costing the Doukhobors \$50,000 and the Government \$20,000. Under the leadership of Peter P. Verigin the bridge was completed in 1916 by the Doukhobor people. The suspension bridge built across the Kootenay River, as of 1916 provided the Community with free access to the surrounding Doukhobor Communities in the area, thus increasing the productivity. The bridge, under the ownership of the Doukhobors, reflected their ideologies for the inscription "Strictly Prohibited Smoking and Trespassing with fire arms over this Bridge" was placed on top of the bridge. The Ministry of Public Transport eventually took over the bridge from the Doukhobors and made it available to the general public. The bridge was finally shut down in the 1960's when a new bridge linking the two cities of Castlegar and Nelson was built. Both bridges exist today, the newer one in full use while the original bridge remains serving as a monumental landmark of the Doukhobor belief "Toil and Peaceful Life."





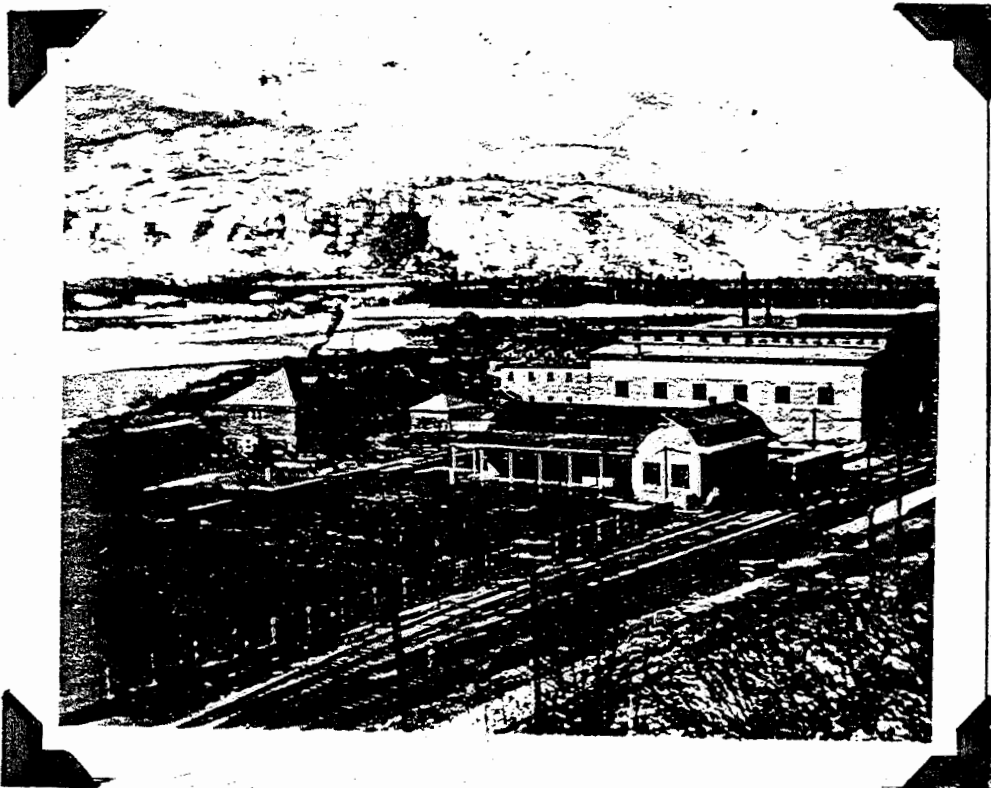
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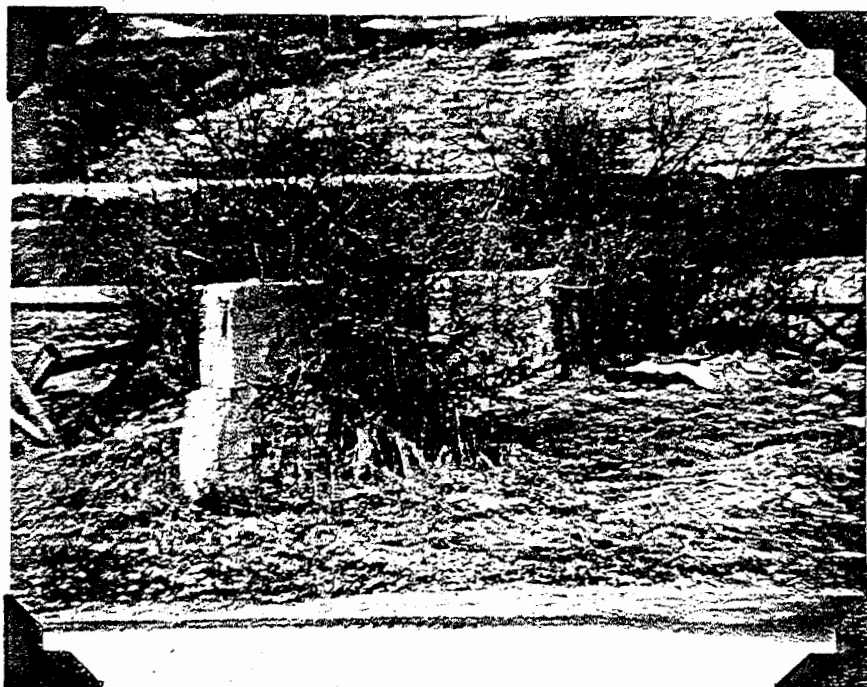
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JAM FACTORY

The Jam Factory was established in 1915 by the CCUB (Christian Community of Universal Brotherhood). Peter P. Verigin was the leader at the time. The Jam Factory was completely organized by the Doukhobor Community. The workers were all Doukhobors with the exception of one English gentleman who worked for a short period of time teaching the workers how to make the jam. The fruit itself was all grown in the Kootenays mostly in the Slocan Valley by a couple of farmers. The jams, once completed, would be sold to wholesale companies and from there distributed throughout the entire continent. The workers mostly came from Ootchesenia and Brilliant and the wages were enough to live on quite comfortably. Many workers lived with their families in a boarding house which supplied free room and board to the residents. The production of the jams continued at full speed until 1937 when the banks foreclosed on mortgages. The Government then took over the entire Brilliant Enterprise. The jam factory was burned to the ground shortly after the bankruptcy by the Freedomites for reasons not yet fully understood. Foundations remain to this day to remind society of the achievements communal living is capable of.



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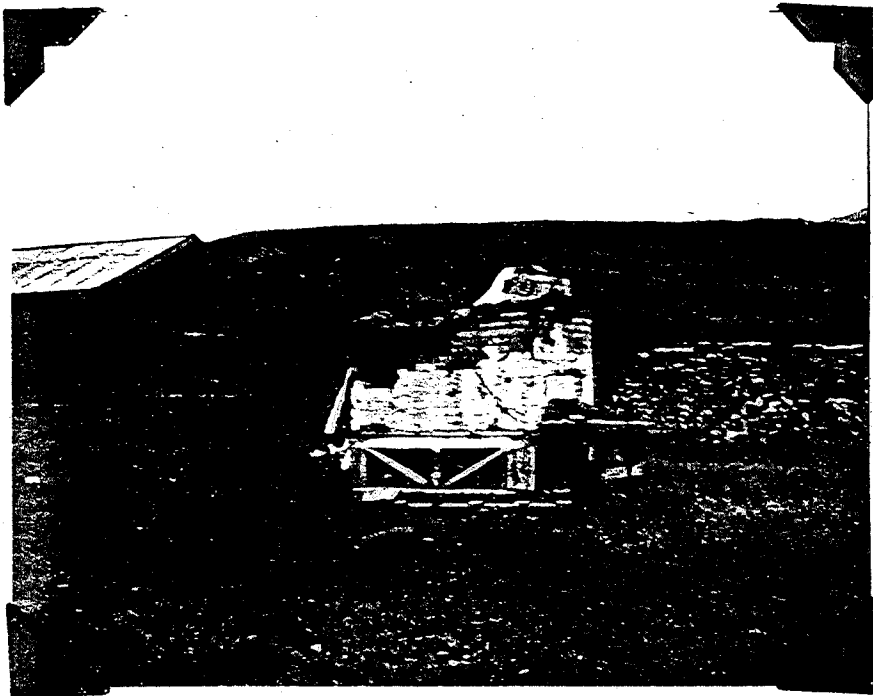
The Jam Factory was not the only Doukhobor industry in Brilliant and Ooteschenia. There also existed a pipe Factory (which provided a seven-mile irrigation system for the community), a Flour Mill, a Sawmill and a Planer Mill.

PIPE FACTORY

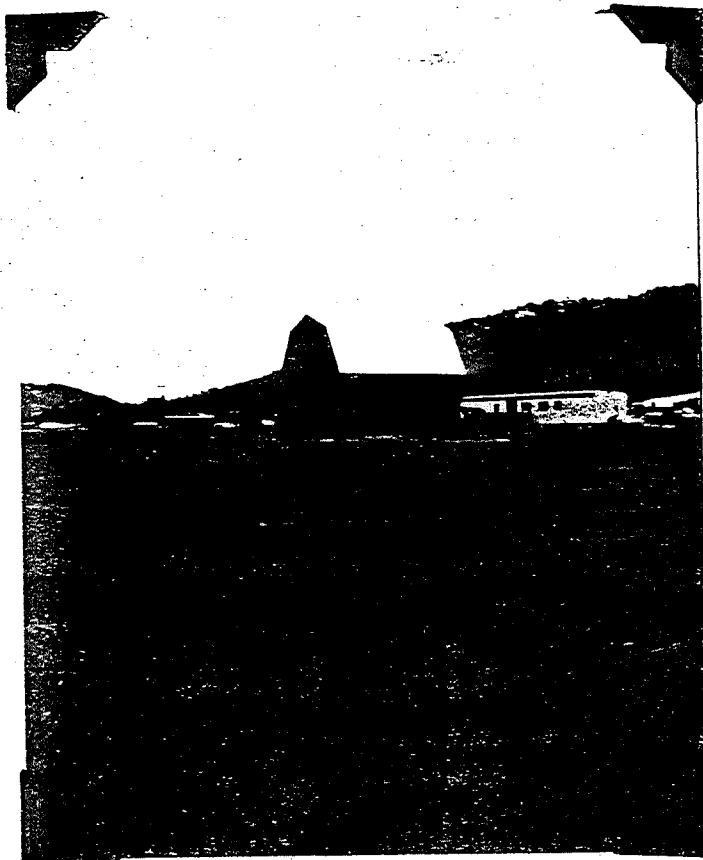
The Pipe Factory was built in an area which was called "Kaminava" (translated into English Kaminava means stony ground) in what is now part of present day Ooteschenia. It was built in 1915. It was the only factory that made wooden pipes in all of North America. The construction of the factory was aided by a French engineer who possessed the necessary knowledge to complete such a task. The main purpose for the factory was to establish self-sufficiency amongst the Doukhobors. It supplied the people with their own materials to establish their own irrigation system which would be used on the nearby crops. The pipes were made by a special technique which required steam. The pipe factory stopped all operation in 1940 when the CCUB fell.

FLOUR MILL Grand Forks

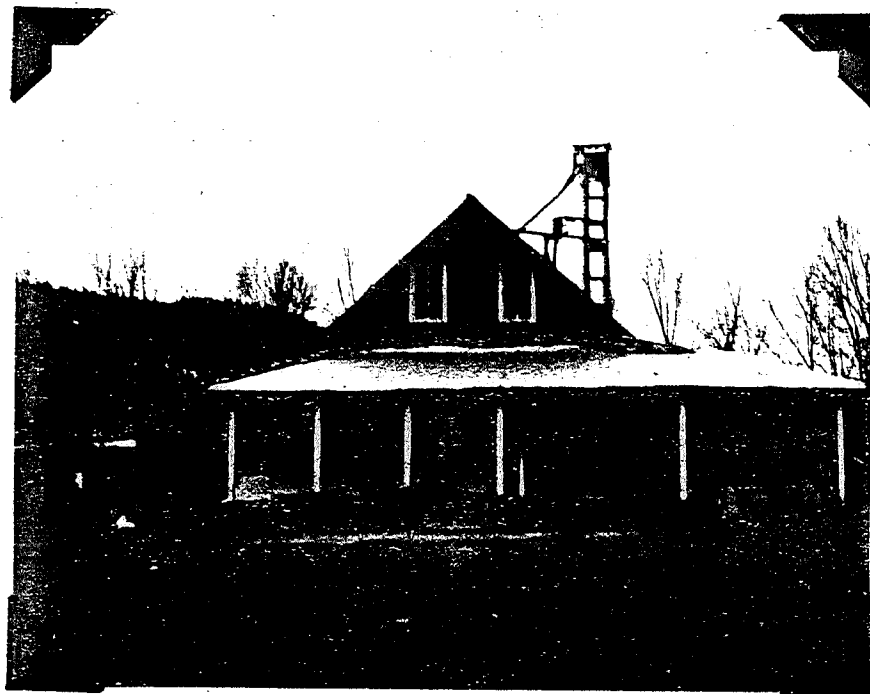
The Flour Mill was also an important asset to the Doukhobor Community. It was built by the Doukhobor people, under the leadership of Peter P. Verigin in 1914. The grain



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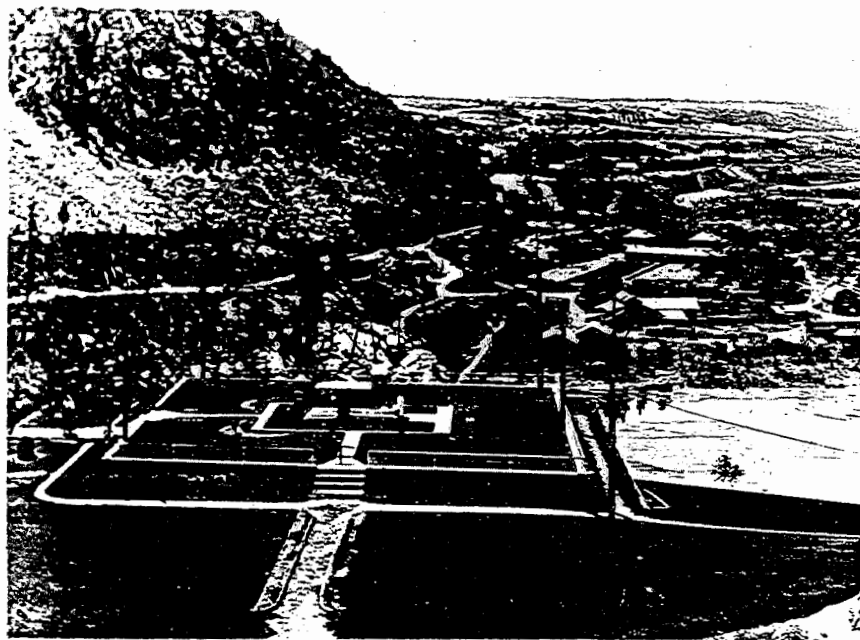
necessary for the production was all grown in the Community. The flourmill specialized in rye, wheat, and barley breads as well as linseed oil. The flourmill also had branch mills throughout the entire area which provided the grain necessary for each Community. The mill not only ground the necessary grain needed for the bread but it also baked its own bread which was distributed throughout the Communities. The majority of the workers in the mill were local Doukhobors although there were several English gentlemen which helped the Doukhobors get established.

SAWMILL

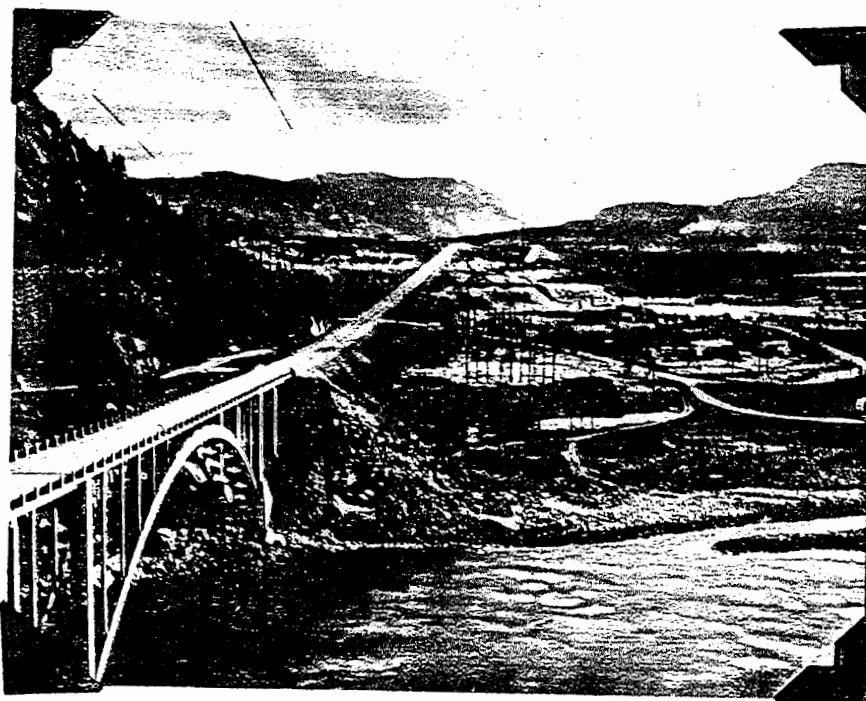
The sawmill was built in 1915-16 by the Doukhobor Community. The logs were either fished out of the Kootenay River or they were gathered from the nearby forests. One area of Ooteschenis called the Third Bench (what is now present day Castlegar Golf Course.) was used quite extensively for logging. Once the lumber was ready it was either sent to the planer mill or it was shipped to various companies throughout Canada and the United States. The sawmill also stopped operation when the CCUB fell.

PLANER MILL

When the Doukhobors had established a sawmill in the early 1900's it became necessary to build a Planer Mill to make a profit. When the lumber comes out of the sawmill it is in a rough form. In order to make the lumber into a uniform size and to make it smooth the lumber must go through the planer mill. The planer mill was built in the 1920's.



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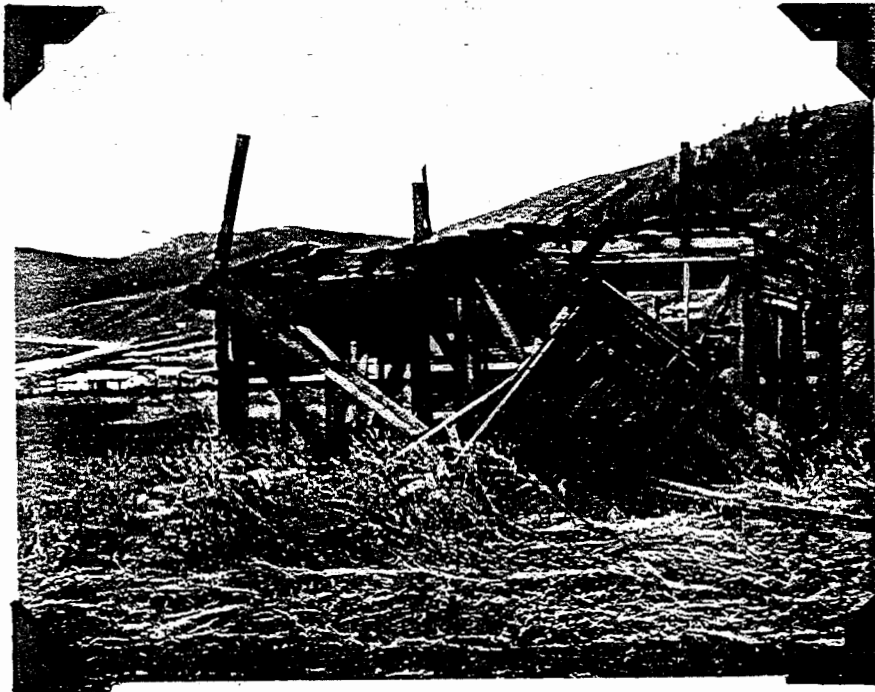


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BRICK FACTORY

- Grand Forks

The Brick Factory was established approximately the same year the other industries were being built. The Factory was run by the local Doukhobors in the Grand Forks area. The site of the Brick factory was quite convenient for it was located in an area which had the clay situated nearby. The clay would be transported from the local clay quarry in carts, to the mixers. The energy required to make the bricks was supplied with the use of steam engines. The clay would then proceed to go through a process which would mold the clay into bricks. When the bricks emerged they would be stacked into boxes which would be then transported to the stock-yards.

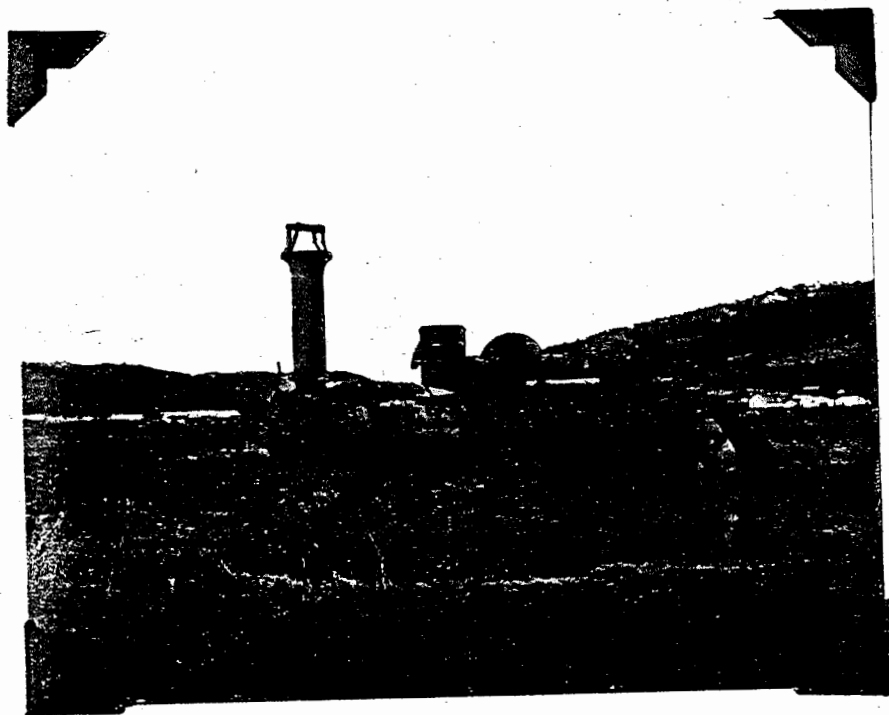




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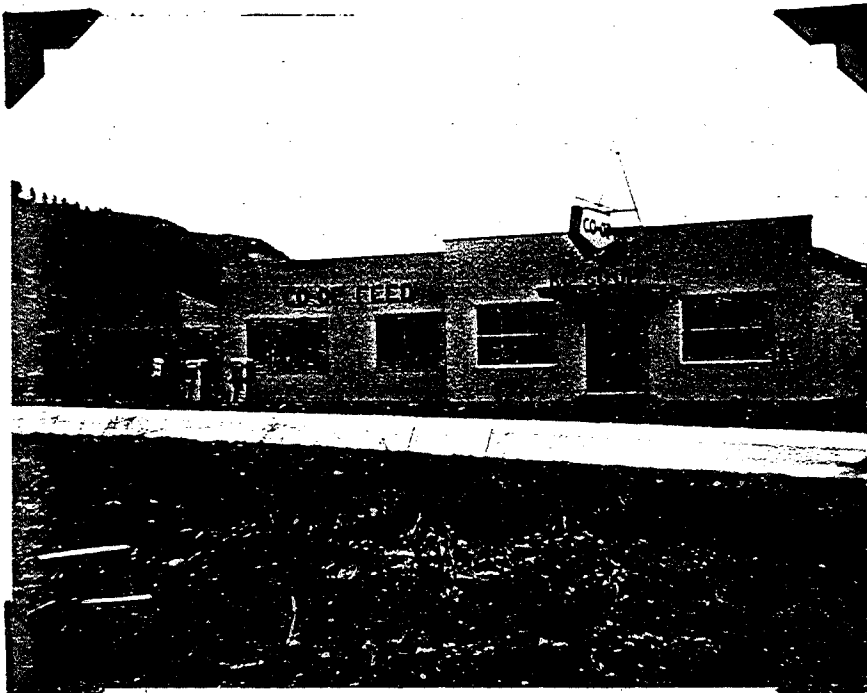
CLAYBRICK

As early as 1910 many Doukhobors had already moved to the Sløcan Valley. During the years of 1911-12 the local Doukhobor people established themselves and planned the construction of a brick factory. The brick factory was in operation for six years from the years 1912 to 1918. In 1918 the factory was finally shut down because the bricks that came out were not of a good quality. The clay, which was taken from a quarry nearby, was not good enough for when the bricks were baked (the same process that was used in Grand Forks was used in Winlaw) the little pebbles that were in the clay caused the finished brick to crack. Because the clay that was of good enough quality to be used for bricks could not be found anywhere feasibly close the brick factory was shut down.

CO-OP

- a) Sunshine Valley Co-operative
- b) Kootenay-Columbia Co-operative
- c) Slocan Valley Co-operative.

During the 1940's and the early 1950's three Co-operatives were established by the Doukhobor people. The first to be built was the Sunshine Valley Co-op in Grand Forks. The Sunshine Valley Co-op was followed by the Kootenay-Columbia Co-op in Brilliant and finally by the Slocan Valley Co-operative in Slocan Park. The buildings were all built by the local community and the financing was established through the sale of fifteen dollar shares. The work was all done by the Doukhobors. During the first years the membership was restricted to any person that was not a Doukhobor but in the last years the membership was open to the general public. All three Co-ops exist. The building in Brilliant is not the original one for it was destroyed by fire and had to be rebuilt in a new location. The building in Brilliant is still the original one but a new site is being planned for the Co-op. The Slocan Valley Co-op is still in its original site with no evidence of any move or change in sight.



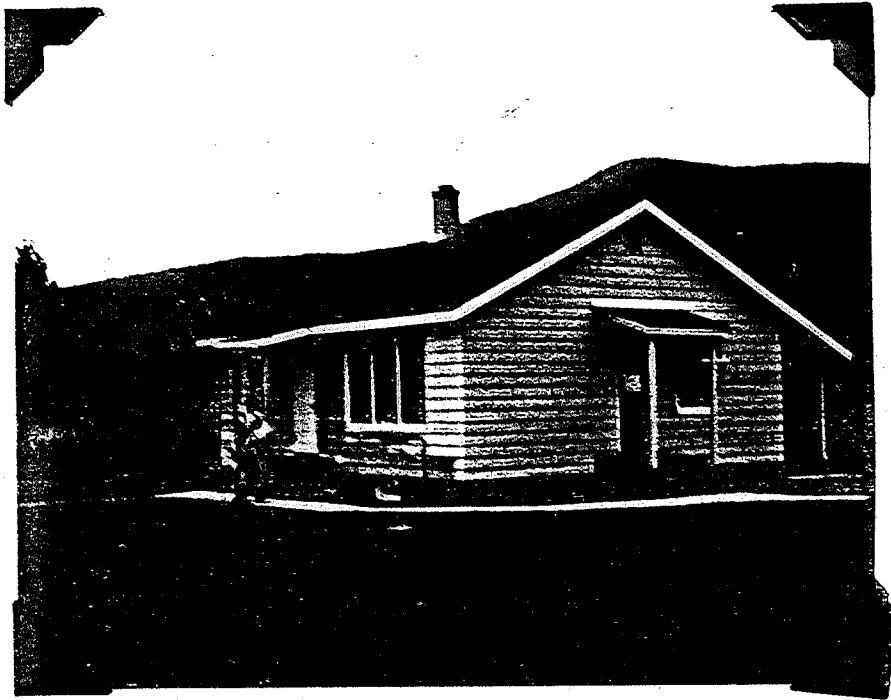
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MAIN OFFICE

The main office of the CCUB was called the "Kantora". It was situated in Brilliant, the center of Doukhobor activity. The office was a long building with a counter in the center. At the west end of the office was the treasury department. George Hadikin was the Senior Treasurer for the majority of the time. On the East side was the main office or the Central Executive Office of the CCUB. Approximately eight men (clerks), Pete Verigin (President of the CCUB.), J.P. Shukin, J. Sherbinin, W. Sockouroff, Pete Horkoff, G. Cheveldave, G. Fofiroff, and W. Sherstobetoff, worked in the head office. The Kantora was built in the 1920's and the exterior was a brick and wooden structure. The lumber was brought from the local Sawmill in Kaminaya and the bricks were brought from the brick factory in Claybrick. The Kantora was served by a little post office across the railroad tracks. Up until 1931 the mail was delivered by P. Katsenoff and then it was taken over by Fred Kanigan. The main office was in full operation until 1939 when the banks foreclosed on all mortgages and the CCUB fell. When the office was closed down the post office moved into it because the original post office was too small. The Brilliant post office was in operation until recently when the post office combined with Castlesar. The same year the CCUB closed the USCC (Union of Spiritual Communities of Christ) was organized but this time the main office was established in Grand Forks where it still exists today.



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FARRON

On October 29, 1924, Peter (Lordly) Verigin departed on one of his routine late evening train rides from Castlegar to Grand Forks, B.C. The train ride was to be his last for it lead him right to his awful death. As the train passed through a small railway depot named Farron (situated on the peaks of the Cascades between Grand Forks and Castlegar) the coach that Peter (Lordly) Verigin was travelling in, blew up suddenly, killing him and seven other innocent victims. The morning following the terrible event, Peter (Lordly) Verigin's body was found strewn in pieces some forty feet from the railway track. After a thorough investigation it was apparent that Peter (Lordly) Verigin and the seven others were victims of some organized and crazed individuals, for a bomb had been discovered under Peter Lordly's seat. To this day, the case remains without legitimate answers. After Peter Lordly's death a small marble sheaf of wheat from the original tomb was placed on the site his body was found, thus commemorating the tragic death of one of the great Doukhobor leaders.



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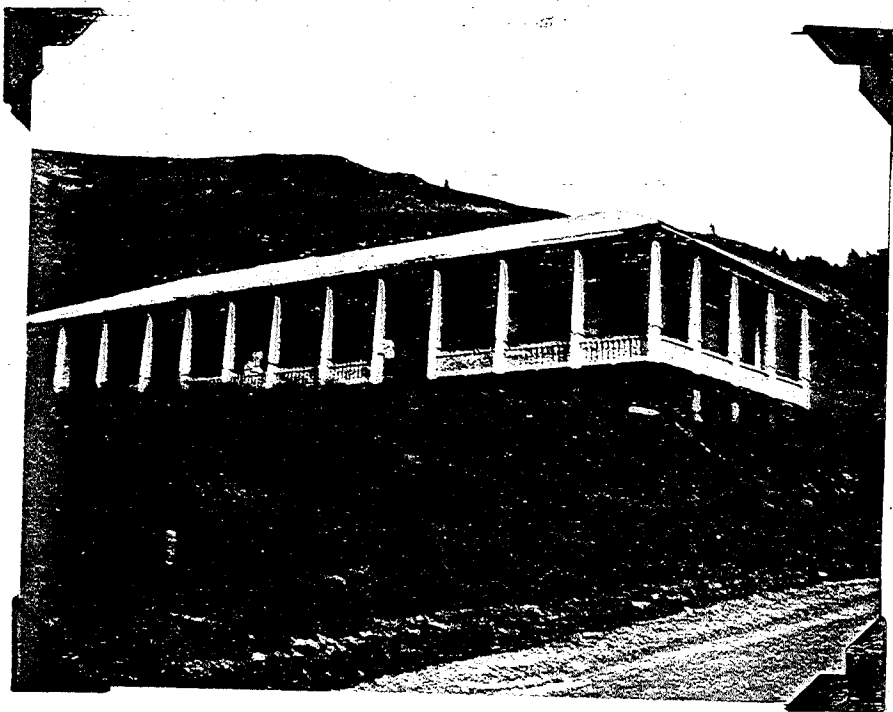
RASPBERRY SCHOOL

In the 1920's and 1930's the need for a good English school for the Community was evident, so finally in the early 1930's under the leadership of Peter P. Verigin a new school was built. It was located in Raspberry, on top of a hill. The construction was all done by CCUB members and other local people. The bricks that were used for the school were all made by the Doukhobors. The school was shut down about ten years ago but last year the school was once again reopened and is now being used by Kindergarten pupils.



GRAND FORKS SCHOOL

At approximately the same time the Raspberry school was built a school in Grand Froks was also constructed. The Grand Forks school was an almost identical replica of the Raspberry School. The School was made of "home stock" in other words most of the materials such as the bricks and the lumber were made by the Local Doukhobors.



PASSMORE HALL

The Passmore Hall was built in 1920 by the local community. The Doukhobors did not play a major role in the building of the hall, Although a few may have been involved with the construction ~~but~~ they were blended into the community and did not stand out in any way. The Passmore Hall in the beginning was also used as a school for the local children. In 1940 the Doukhobors made up the majority of the population thus the hall became a Doukhobor Community Hall. Although English people did play a small role in the use of the hall, (and still do) the hall was and is mostly used by the Doukhobors for their weddings, funerals, local and choir meetings and other Doukhobor functions. The Passmore Hall was remodeled several years ago and it is now a modern gathering place for the Slocan Valley Community.

CONCLUSION

by Elaine Kanigan

I personally enjoyed doing the research paper because because it not only cleared up the facts concerning the landmarks, but the research also made me aware that the knowledge of the landmarks is limited to a small handful of people. Not only do the youth of today not know anything; ^{nor do} ~~but the~~ older generation as well. If the facts concerning the landmarks are not made known to the general public the great Doukhobor heritage will slowly begin to disintegrate for it will not have a foundation on which to build. In my opinion the thoughts and expressions of the handful of people that have the necessary knowledge should be recorded and preserved for future Doukhobor generation, who will then be able to look back and see clearly the lifestyle of their forefathers.

Conclusion
by
Verna Kabatoff

After personally going out, taking pictures, and talking to the older people I knew there was much I did not know about my own origin, about certain events which had happened in the past. I was disappointed that many of the buildings and industries **had** been destroyed or forgotten. Some of the older people had forgotten much of the past and this was sad because when they are gone, who will tell my children about their origin if I myself do not know? Who will tell them about how their great grandparents lived and about all of the struggles and hardships they had gone through? How will my children be able to be proud of their religion and historic origin if we do not know of it? We should preserve these landmarks for future generations.

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