



**1930 ~ 1980**

**50<sup>TH</sup> Anniversary**

**SOUVENIR HISTORY**

**OF**

**SAINT CASIMIR'S PARISH**

**ROUND LAKE CENTRE, ONTARIO, CANADA**

BX  
4603  
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C6  
1980

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**Golden Years  
of  
Saint Casimir's Parish**

**A PARISH AND ITS PEOPLE**

**by**

**Father Mervin Coulas J.C.L.  
Administrator**

BX  
4603  
- P.B.  
C.B.  
1980



RECEIVED  
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Statue of  
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Saint Casimir the Confessor

donated by

Mr. & Mrs. Philip (Casimir) Cybulski

in Memory of their Parents

Mr. & Mrs. Peter Cybulski

Mr. & Mrs. Frank Laginskie

Blessed and Dedicated

by

Most Reverend J.R. Windle, J.C.D., D.D.

Bishop of Pembroke

on

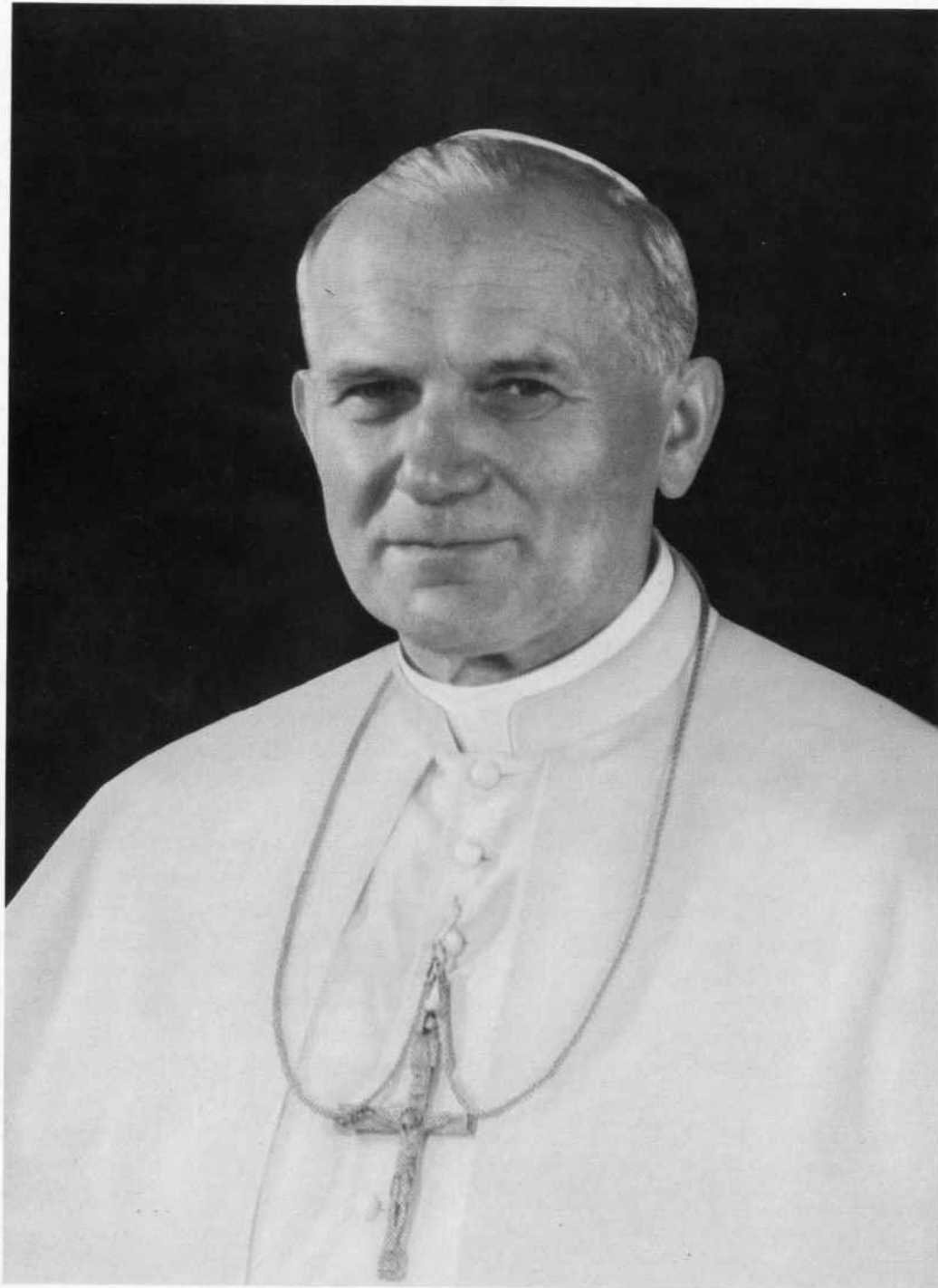
August 31, 1980

to

Commemorate the Anniversary

of the Building of the Church

1930 - 1980



*Joannes Paulus P.P. II*

**Pope John Paul II**  
**Karol Cardinal Wojtyla**  
**First Polish Pope - Elected October 16, 1978**

Dedication:

In this History of a small section of the Church whose people came "from a distant Country" we dedicate their Faith and Tradition shared in this work to our Holy Father Pope John Paul II, and to the Bishops and Priests who guided this section of the Church over Fifty Years and more.

"May Jesus Christ be praised."



## **Introduction**

Fifty Golden Years have passed since the new Church of Saint Casimirs, Round Lake Centre, Ontario, was erected to serve the Catholic Community of this area. The people of this community, and this Parish are celebrating with joy this momentous milestone in the history of their parish.

On this occasion, they wish to share their happiness with those whose forebearers laboured hard to build this beautiful structure to serve the people of this community, and to render honour and glory to God. Today's parishioners are the fortunate heirs of the faith and charity which led the first settlers to bring these treasures with them from their homes across the sea. The example of these daring people has been an inspiration to those of us who live that faith today.

Their deeds are evident today in this beautiful church that we possess, but more evident are the blessings that have reached out from here through people who are rendering honour to God by a faith lived, and who serve their country, and their fellowman with the dedication and example given them by their forebearers.

The story of a Parish is a story of its People, and in a special way the people who made up the parish in the beginning, and who continue to build in the present a community which will inspire future generations to carry on the faith with the same dedication of those who went before them.

As we enter another page in the history of this community, and this parish, it is our hope to preserve in a tangible way some of the past, as we gather together history, pictures and events that deserve a corner in our memories, and which have crowned the success of past generations both spiritual and material. May their achievements serve as an inspiration, and an encouragement to those who make up the parish today.

To the good people who built this community, and this church, we render thanks. To the present generation we pray that we may go forward to meet the challenge of the future with the same faith and devotion that characterized the lives of our ancestors, whose life we remember in this work.

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## **Early Years and the Beginnings of a Mission**

Although Canada's position as a country is based on the history of two languages, French and English, it would not be the country it is without enjoying the distinction of having many other immigrant groups settling throughout the country, creating what is called a mosaic of cultures, each preserving and maintaining some aspect of their traditional customs and values.

We are told that since 1752 a number of talented professionals as well as thousands of farmers, miners, and lumberjacks of Polish origin have played an important part in shaping Canada's cultural and economic life.

The immigration of the Polish people to Canada unlike other groups had occurred in a series of waves, reflecting

the political and economic conditions in East-central Europe.

The history of the Polish people goes back many centuries, and is filled with drama, turmoil, tragedies, successes and failures. The decadence of the ruling class in Poland, and the growth of powerful and hostile neighbours led to problems within the country, and political nationhood terminated. As a result Poland became internally weakened, and became a great temptation, and prey for her military strong neighbours.

The first partition of Poland took place in 1772 when one third of all Poland, and over half of its population was taken over by Austria, Prussia and Russia. The second portion of Poland fell to the same neighbours in 1793, and Poland disappeared from the maps of Europe in 1795 and remained so until it re-emerged in 1918.

Because of Poland being partitioned, her social and economic structure played an important role in the evolution of the immigration movement. The peasant's great concern, which led them to seek other lands was the acute shortage of arable land, and other means of sustenance. Other important features were the unwillingness to serve in the armies of the Emperor who occupied their country. Millions then of the Polish people who were mostly poor farmers, or landless peasants made their way to America in search of economic improvement and political freedom.

By 1850 the area which is now Renfrew County had many acres of land under cultivation and grazing. In order to encourage and keep up the settlement, the government built settlement roads. The construction of the first of the roads started in 1854. It ran westward along the Bonnechere River and Madawaska to the Great Opeongo Lake.

When this information reached Kashoubia in Poland, the Kashoubs took the opportunity and moved in great numbers. Shortly thereafter the agents from the steamship line began recruiting immigrants for overseas and in the period between 1850 and 1869 many Kashoubs made plans for a new life.

The grants of land at a low price in an area resembling their own land, the possibility of living together and speaking their own language, the privilege of worshipping God in their own way, and the being as far as possible from any authority, were all too great to resist.

And so a sizable number of Kashoubs set sail from Hamburg, and disembarked at the port of Quebec in 1864. They then made the journey West to Bonnechere Point near Renfrew. From there they followed a winding trail sixty miles to claim their land grants - one hundred acres for a single person, and two hundred for a family. The Crown Agent allotted them land in the Townships of Hagarty and Richards, Sherwood Jones and Burns, with the largest concentration being in the area to be later called Wilno.

Between 1892 and 1896 another influx of 250 families of Galacians from the Austrian occupied southern part of Poland, settled in the Siberia district of Barry's Bay, in Round Lake Centre, and the Township of Sherwood Jones and Burns.

The Kashoubs were a deeply religious people. Before 1875 they used to walk to Brudenell where they were served by an Irish priest Father James McCormack. The distance, and the incomprehensible service resulted in letters of complaint to the Bishops of Poland. In response to their pleas a few priests from Poland did arrive never staying very long.

In 1875 the first in a series of priests in the person of Father Francis Specht arrived to relieve Father McCormack of his care of the Polish people of Hagarty. It was through his efforts that the first chapel was built, and dedicated to St. Stanislaus Kostka. He remained only a few months, as did three other priests who remained the length of four months, four years, and twelve years.

It was only with the arrival of Father Bronislaus J. Jankowski in 1892 that the church was completed in Hagarty, and consecrated by Bishop N.Z. Lorrain Vicar Apostolic of Pontiac in 1895.



Bishop Narcisse Zéphirin Lorrain D.D.  
First Bishop of Pembroke

With the coming of Father Jankowski, we see that he gave new life to the Polish Community, and continued to expand his endeavours by opening missions in the areas of Barry's Bay in 1895, and the area which is Round Lake Centre in 1900.

With Father Jankowski begins the history of the church in this area of Round Lake Centre, as it was through his efforts that the church began to grow and develop.



Picture of Father Jankowski  
1892 - 1928 (This picture is 88 years old.)

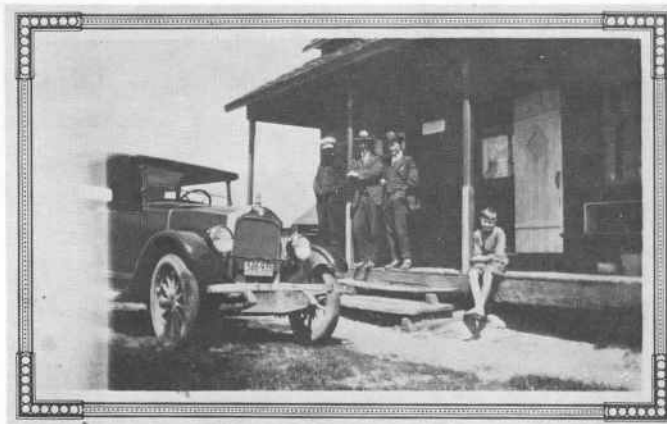
Before an actual mission church was built in this area, Father Jankowski cared for the Polish people of this area by coming to say Mass and administer the Sacraments. He used to come at intervals from the church at Wilno by horse, the only means of transportation at that time. He used to say Mass for the people of the Simpson Pit area in the number 4 school house where now stands the wayside cross. The present school is not the original as it had been burned, and also a later one as well. We are told it was a log building which housed not only education but the spiritual life of the people of this area.

Father Jankowski also said Mass in the Bonnechere area. Because of the distance he would travel to the home of Mr. and Mrs. Joseph Laginski. It was in their home, which was the second Post Office for that area that Mass was celebrated for the Polish people of



First School House - 65 Years ago  
Teacher - Margaret (Gallagher) Mask. No. 4 Hagarty

Bonnechere. It is interesting to note that the first Post Office was the Kunopaski home and later at the Laginski home. Both Mr. and Mrs. Laginski were unable to read or write, but with the assistance of their children, Anne, John, and Florence, a niece (Mrs. Xavier Recoskie), the needs of the people were looked after, and it was seen that they received their mail. The Post Office was later moved some twenty five years ago to the present home of Mr. and Mrs. John Laginski, and where mail was distributed by John and Bridget until the service was taken care of by a Rural Route system. Their house still bears the sign Bonnechere Ontario.



Second Post Office Bonnechere, Ontario at the Home of Mr. and Mrs. Joseph Laginski.  
People: Joseph Laginski, Bonnechere  
John Etmanskie and August Yeretch, Barry's Bay, and August Laginski. Taken in 1930

It is interesting to note that at this time there were also Irish settlers in the area of Bonnechere. Since they too had to be looked after spiritually, Mass was celebrated for them in the S.S. No. 16 School, Hagarty by priests from Eganville, Brudenell, and Killaloe.





Labeled when I was a big baby part of the Laginski Home. ??? . . . .



Students at S.S. No. 16 Hagarty School, Bonnechere, Ontario.

Another area where we see the development of Religion in this locality, and later to become part of the parish was Tramore. Before the present chapel was built at Tramore, Father Byrne and Father Dowdell of Eganville traveled up the Bonnechere River by canoe and said Mass for the thirty-five families at the foot of Round Lake in the home of the Boudreaus. This home was burnt in 1923 and was in the area of the present home of Joseph Prince.

A log chapel was constructed around the year 1894 by lumberjacks and river drivers for their use, and was designated under the patronage of Our Lady of Perpetual Help.

Another area in which Mass was celebrated was that of Basin Depot. Father Byrne of Eganville was the first missionary priest to come to this end's trail, and said Mass at the home of Patrick Garvey.

Father Jankowski ministered to the needs of the Polish

people in this area until 1920. At the request of this zealous pastor, bent over from hard work and age, Father Peter Biernacki pastor of Barry's Bay took over the task of ministering to the needs of the people of Round Lake area along with his assistant Father Anthony Slominski. After the death of Father Slominski in 1927 the area was once again placed under the care of the parish of Wilno.



Our Lady of Perpetual Help Chapel, Tramore-1894

#### A CHURCH TAKES FORM:

As the number of families in the area had now grown, and the desire for a church building to worship was evident, Father Jankowski began plans for the construction of a church, thus bringing together the three areas of the mission, Simpson Pit, the present area of Round Lake Centre, and the Bonnechere area.

Well aware of the problems he was to face this wise pastor set about his work of bringing together the people into one building. He knew that all areas would want to have the honour of the church building, but he also knew that a consensus had to be reached. He himself knew where he wanted the church, but was open to the views of the people.

The good pastor Father Jankowski called together the people of the area to discuss the site where the church should be built. After a number of meetings it was seen that they were not able to come to any agreement on the location. Both the Simpson Pit area and the Bonnechere area had good reasons to have it built in their area. At this time there was a good possibility that the church would be built just above the hill where the No. 4 School stands today or the area of Walter Borutski's farm, now the farm of Dennis Borutski, but as the meetings went on each side would not give in to the other. Finally the ropes were pulled. The area which is now Round Lake Centre broke the tie. A final meeting was called; Father Jankowski, and his secretary of Wilno arrived hoping that the problem would be solved, and it was.

Up to this point no one had officially offered their land for the purpose of building the church. The tie was broken when Stephen Laginski of the present area of Round Lake Centre offered land for the new church. He felt that someone should donate the land for the church and not look for money in return. According to the deed dated January 14, 1922 Stephen and Josephine Laginski gave to the Roman Catholic Episcopal Corporation of the Diocese of Pembroke for the sum of five dollars thirty acres of land for the purpose of building a church and carry on the good works of the church in the ways that it saw fit for the good of the people of this community of Round Lake Centre.

With the donation of land for the building of a church, Father Jankowski's problem was solved. A vote was then taken by the people of all areas of concern, and the offer of Stephen Laginski was accepted, and so the church would be built in the present area of Round Lake.



**Stephen and Josephine Laginski  
Donors of Church Property 1922**

To this generous couple Stephen and Josephine Laginski, the past and present generations can be grateful for such a generous gift which has honoured the Lord for so many years. We today pay tribute to their wisdom in presenting to the community of Round Lake a place for the House of God, a fitting memorial to them and to the people who built this church in such a picturesque location in the Township of Hagarty. May their reward be great in Heaven.

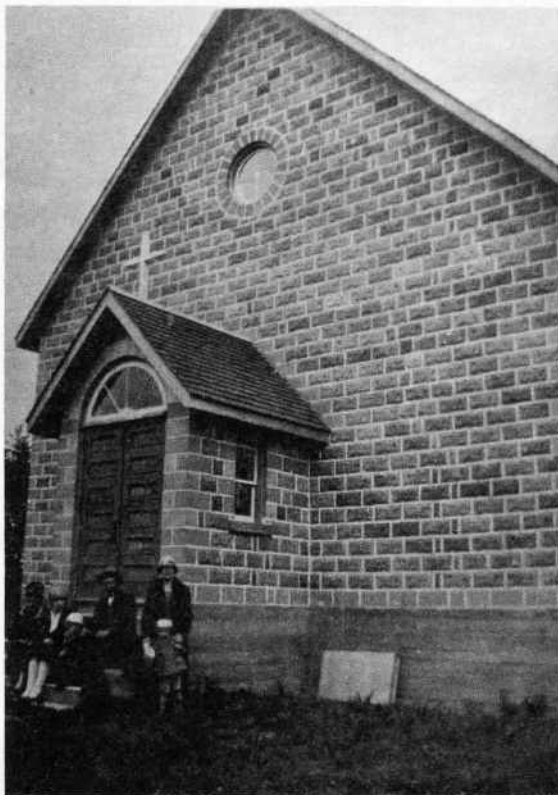
According to the records that are available, it is interesting to note the names of the people of the area who contributed to the cost of the survey of the property which amounted to \$51.25 : Sczepan Cybulskie, Yan Grech, Pavil Czapoieski, Yakup Yasinski, Adam Burchat, Joseph Burchat, Wicity Czapiieski, Pioth Yasinski, Michael Ukowic, Ignacy Ukowic, Felic Glisczenski, Josef Laska, Michael Czapiieski, Josef Dota, Stanislaus Olseski, Marcian Kunopacki, Yan Waldock, Josef Lazinski, Wabrson Kunopacki, Piotr Cedroski, Antoine Waldock, Francisek Lazinski, Francisek Recoski, Michael Yant a Yakupy Liturski, Pavil Lipinski, Yan Rekowski, Yakup Blank, Yakup Lipinski, Francisek Kulas, Josef Piechoski, Pavil Lipinski.

Father Jankowski, and later Monsignor aided by a generous and loyal people began plans to construct a small mission chapel on the south shore of Round Lake on the property donated by Mr. and Mrs. Stephen Laginski. Since money at this time was not plentiful the people joined together in putting up this chapel. Looking at the records it is evident that each family donated lumber for the church as well as giving of their own labour to construct this new chapel.

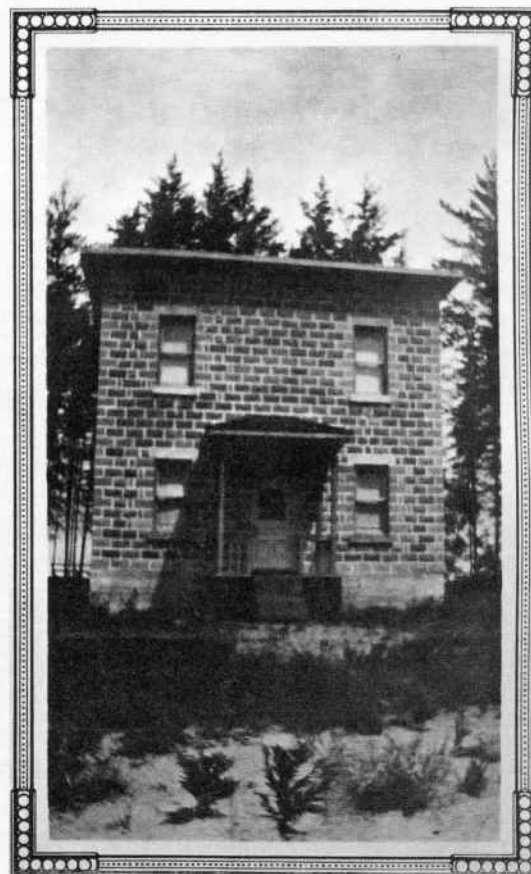
It is noted that over 45,000 feet of lumber of various types needed was donated by the people. Of that amount 5,635 feet was Ash. Every family that was able donated the required lumber according to what they had in their bush lot or mill. Most of the work was done by voluntary labour. Since there were no machines available most of the excavating was done by horse drawn bucket. The number of days donated by families was 115. Over 242 man days were donated in voluntary labour by the men of the parish to construct the chapel. In the records we find that each family also gave what they could in money to cover the cost of other items that would be needed such as nails, etc. This amounted to \$2,329.00.

From pictures we see that it was a hewn log structure, finished with cement blocks that were made in the area. At the same time a block structure for a rectory was built for the priest when he visited the area to say Mass. The actual rectory still stands, and is the first section of the present rectory. The new chapel when completed did not have a bell tower or steeple. The bell was housed in a separate building to the side of the church. The building that housed the bell is now used for storage at the home of Lawrence Whelan.

SAINT BRONISLAWA'S MISSION CHAPEL  
ROUND LAKE CENTRE 1925

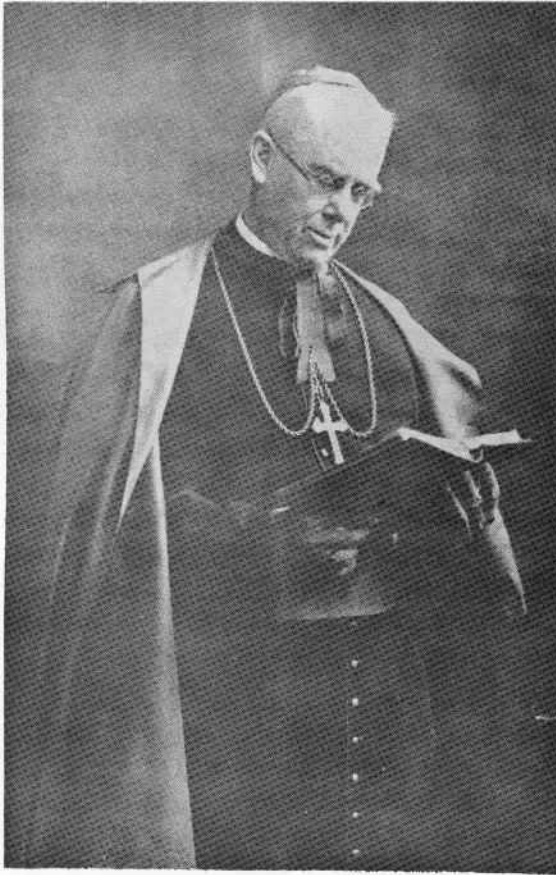


Bell & Tower  
of Mission Chapel



Parish House 1925





**Bishop P.T. Ryan D.D.**  
**Bishop of Pembroke 1916-1937**

Once completed the chapel constructed for the community of Round Lake was dedicated by Bishop P.T. Ryan, Bishop of Pembroke, on Sunday, August 7th, 1925, and the bell was also dedicated and blessed. The English sermon was preached by Father R.M. Clarke J.C.D. The Chapel was placed under the patronage of Saint Bronislawa.

With the blessing of the new Chapel Father Jankowski saw to completion another phase in providing for the spiritual well being of his people. To him the people of this community can be grateful in accepting the choice of such a beautiful setting for the House of God. In the plan of God this was to be the central place in the community where all can come to pray and offer sacrifice in a temple worthy for their God.

Three years after the building of the mission church of Saint Bronislawa at Round Lake and at the age of sixty-one on January 19, 1928 and bowed down with thirty-six years of service to the people of this community and area, death called a dedicated labourer in the harvest of the Lord, Monsignor Jankowski back to Himself. With his death another page in the history of the Polish people came to an end, and another was opened to carry on the good works he had begun.

With the death of Monsignor Jankowski the parish of Wilno, and its missions were placed under the care of Father Edward Wilowski. It is interesting to note that Father Wilowski was born in Budsanow, Poland, now Galacia where many of the people came from who settled in the area of Round Lake.

#### **A PARISH IS FORMED**

Although the people of this community of St. Bronislawa were served well as a mission by the priests of Wilno, and Barry's Bay, there came a time as numbers of parishioners increased, the desire and need for a permanent pastor becomes evident.

The year 1928 was an important year for the Mission of Saint Bronislawa. With the mother parish of Wilno it mourned the passing of its beloved pastor, Monsignor Jankowski. With joy it looked forward to the honour of becoming a parish.



**Father Paul Jolkowski**

On October 1, 1928 Bishop P.T. Ryan appointed Father Paul Jolkowski, son of Mr. and Mrs. Albert Jolkowski of Hagarty Township to be the first resident pastor. Father Paul was ordained to the Priesthood on May 31, 1923 by Bishop Ryan. He served for a short time as assistant at Eganville, and also as secretary to the Bishop. The following letter advised Father Paul of his appointment as pastor, and that the Mission of Saint Bronislawa will become a parish.

Pembroke, October 1<sup>st</sup>, 1928.

Rev. P. J. Jolkowski, P.P., Round Lake,  
Killaloe

R. R. No 2

Dear Father Paul, -

It was only a few days ago that I was able to ask Dr Dodd's opinion of you. He said he thought you were now really improving, and that the improvement appeared permanent. He also added that, in his opinion, you would be better if you had some definite work to do. Consequently I have decided to cut off Round Lake from Wilno; and I have so informed Father Wilowski and Father Reynolds; and from to-day, including to-day, you are the parish-priest of S<sup>t</sup> Bronislawa of Round Lake. I cannot at the present time set definite boundaries to the new parish: but they will be as nearly as possible those that you have suggested. It has been said that perhaps the new parish ought not to come south of the railroad at Simpson's. Father Reynolds also thinks that some Polish people who are quite close to Killaloe will not wish to be in the new parish, as the church at Round Lake would be so much farther away. These are details that can be settled later.

Wishing you every blessing in your new charge, I am

Yours Fraternally  
+ P. F. Ryan, Bishop of Pembroke.

The actual announcement to the people of the mission was made by Bishop P.T. Ryan when he made his pastoral visitation to the Mission on October 17, 18, 19, 1928. The following are the words of the Bishop on the occasion as found in the Parish records:

#### Pastoral Visitation

"The 17, 18, and 19 of October, 1928, we, the undersigned Bishop of Pembroke visited the church of Saint Bronislawa, Round Lake accompanied by Rev. R.M. Clarke, J.C.D. of the Cathedral, Rev. P.B. Biernacki; P.P. Barry's Bay, Rev. E. Wilowski Admin. Wilno, Rev. J.L. Ennis, curate Whitney, and for a part time Rev. A.J. Reynolds P.P. and Rev. A.S. Rice, curate Killaloe. In the afternoon of Friday October 18, we confirmed 21 boys and 26 girls, in all 47 people. We announced publicly the erection of this mission into a parish. This is in effect now for all those who have been habitually attending this church, exact boundary lines will be established and announced as soon as possible."

† P.T. Ryan

Bishop of Pembroke

R.M. Clarke Secretary

A new parish begins, and a son of the parish becomes its first pastor. Father Paul as he was affectionately known every where accepted his new challenge, although somewhat frail in health, and continued to lead the people placed in his care.

When one looks at the account books for 1928, you find that many things were needed by the pastor for the house and the church. So there were various collections taken up to buy things.

In 1928 things were not that expensive, but then money was not that plentiful. For example a frying pan cost \$1.00, 23 yards of cotton material cost \$8.28, a living room suite \$28.00, rug \$3.89, tableware \$2.00, kitchenware \$26.00.

Collections in 1928 were between 55¢ and \$2.30 a Sunday. In 1929 collections ranged between \$1.10 and \$7.38. As the year advanced, and coming closer to the end of the year you could see a vast decrease.

It is interesting to note that a special collection was taken up for a car for the pastor which amounted to \$467.00. A car was bought from Wm. McCarthy Ltd. Killaloe, and the amount paid for it was \$957.00.

The final payment was payed on the debt of the old church in July of 1929. It would seem that money had to be borrowed from some of the parishoners for the building of the first church, and the name of Joseph Lozynskie appears on the books as lending the church money.

We are told also that pews were auctioned off, and people paid so much for a pew for a year. They would bid so much and pay so much. Once people paid for a pew

for a year God help those who would try to sit in the pew; they would get a dirty look, or would be told to go elsewhere. This practice continued for a number of years, but later people began paying only on Sunday, and former practice was discontinued.

#### A NEW CHURCH IN THE MAKING

Finding that the new Parish had now increased in numbers to about sixty five families, it was evident that a new church would soon be needed to accommodate everyone. A year after his appointment as pastor, Father Paul began plans for the building of a new church to serve the people of this community.

When one looks at the latter part of the year 1929, one can see where donations were being given for a new church. Some of the peoples names which appear in the records as donating were: Joseph Lazynskie, Albert Bozak, A. Jolkowski, Peter Lorbiecki, A. Trzolowski, A. Bryzczinski,

Isidore Mask, John Bielawski, Frank Andercheck, Peter Cybulski, Frank Rekowski, Frank Lazynskie, Frank Piechowski, Joseph Afelskie, Anastazy Borucki, Stephen Cybulski, Walter Borucki, Dan Jeffrey, Joseph Cybulski, John Waldock, Albert Kulas, Felix Gliszczynski, Michael Walsh, Frank Mask, Sr. John Prince, Walter Brzczinski, Henry Kulas, Michael Laska, Michael Kulas, Anthony Mask, Joseph Piechowski, Vincent Literski, Martin Konopacki, Stephen Piotrowski, Frank Jolkowski, Vincent Chapeskie, Peter Kiedrowski, Frank X. Kulas, Paul Lukowicz, Frank J. Kulas, Anthony Ajedrzczyki, Mary Jereczek.

In 1929 M.J. Sulphur Construction of Renfrew Ontario was commissioned to draw up plans for the new church. The initials A. E. S. appear on the plans as the one drawing the design of the new church.

When looking at the plans available it is evident that the church would be about 112 feet in length, and 42 feet in width. There were to be three entrances at the front of the church as well as one from the side to the sacristy. There was to be a main steeple plus two smaller ones to the side. The sacristy was to be behind the main altar. There was to be a round window above the present one. Four sets of pews across the width of the building were to be installed with three aisles, two sets of short pews towards the outer wall, and two in the centre. There were to be pillars along the side aisles, and there was also a gallery for the choir. From the plans it would seem that the height from the basement to the steeple was 114 feet including the cross which was about eight feet.

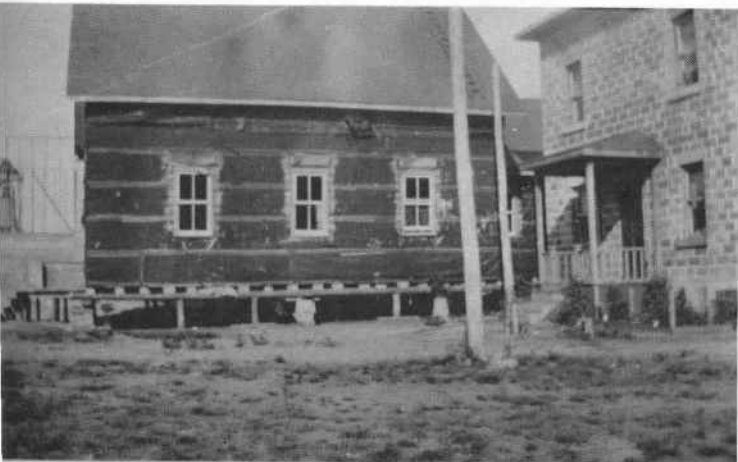
History repeats itself in many ways. You don't always get what you have planned. There are always those who start cutting not realizing what years can bring. As you look at the present structure some 52 feet was cut off in length and the sacristy was placed to the side of the



building rather than behind the altar. The width of the building was changed from 42 feet to about 25 feet. As a result three entrances at the front were reduced to one. There were no side aisles or pews, and no pillars. Instead of a rose window a niche was placed above the present window for a statue which remained empty for fifty years. Of the three steeples only one remained.

Plans now having being drawn up and approved, once again the people of Round Lake Centre undertook the task to construct a New Church. The contract was let and the M.J. Sulphur Construction Co. of Renfrew were given the bid. For a new church which would cost in the neighbourhood of \$30,000.00 or more a builders risk insurance was taken out for \$5,000.00 at the cost of \$2.00 on May 30, 1930.

Before the new church could be started the old church had to be moved. The parishoners took on the task, they removed first the cement block walls and then rolled the church to one side with the help of horses, and manpower so that a new building could be placed in the same place.



**St. Bronislaw Church being moved to make way for the new church.**

We are told that the people once again put their hand to the plough and worked together with their pastor to begin construction of a new church. At this time, still they used horses. After the new church was staked out men arrived with their horses to begin digging the basement.

As the outline of the church took form, and the cement forms were put in place, men, young and old joined hands to mix and pour the cement foundation. Ramps were built and we are told the younger men wheeled the cement while the older men mixed or guided the process as cement was poured into the ten foot forms.

Once the foundation was completed, and the contractor had started the frame of the building, men would come to help in the construction every day. We are told that like in the construction of the first church

much of the lumber was donated by the parishoners who had bush. Each farmer was assessed to give so much lumber of various kinds, and those who did not have bush or lumber were asked to donate in money or in man power. There were a number of saw mills in the area, Chapeskie, Mask, Pecoskie, Prince, Kulas. They were asked to saw and plane the lumber for the new church.

It would be difficult to name all the names of the men who worked on the building or who donated but to all we praise them for what they have done and their mark remains for history in the building that stands for their memory.

As the structure now had progressed and the basement was completed and ready for use, we are told that fifty years ago a young married man of only a few months, Peter Jasinski, who this year also celebrated his fiftieth anniversary of marriage, laid the finishing touch to the basement floor by doing all the trowelling.

A great day of rejoicing had now arrived. It saw the parishoners readying the grounds, and the area of construction for the laying of the cornerstone and its blessing and assigning the Name to the New Building Saint Casimir the Confessor. At this time the records show receipts for \$2,753.38.

In the Eganville Leader in its fifty year column dated June 25, 1980 we read: "On a most beautiful site overlooking the expansive waters of Round Lake, Rev. Paul J. Jolkowski has begun the erection of a new Church which will serve the needs of his increasing Polish Congregation. A basement of large proportion has been finished and the work of erecting the superstructure will continue during the summer. At 9:00 A.M. on Tuesday July 1, 1930 the ceremony of blessing and laying the cornerstone was performed by Reverend Bishop Ryan of Pembroke, assisted by Reverend Father Peter Biernacki PP and Reverend Ted Kulas of Barrys Bay. Rev. Dr. Clarke of Pembroke was Master of Ceremonies. Following the ceremony Bishop Ryan celebrated Mass assisted by Father Wilowski of Wilno and Father Ted Kulas of Barry's Bay. Bishop Ryan delivered a discourse in English and Father Biernacki spoke in Polish.

In the official acta of the Parish records of the blessing and the laying of the cornerstone of the New Church of Saint Casimir by Bishop P.T. Ryan we read the following: "The first day of July, one thousand nine hundred and thirty, we the undersigned, Patrick Thomas Ryan, by the grace of God and of the Holy See the Bishop of Pembroke, blessed and laid, with the ceremonies prescribed by the Roman Pontifical, the cornerstone of the New Parish Church at Round Lake, assigning to it the Titular of Saint Casimir the Confessor, whose mass we celebrated in the basement of the church after the ceremony.

Patrick T. Ryan  
Bishop of Pembroke

P.B. Biernacki Barrys Bay  
 Michael Wingle  
 J.N. George, Rev. Paul Joljowski  
 A. Reynolds, J.J. Quilty  
 R.M. Clarke, Pembroke

On this special day in the history of this parish we are told that after the ceremony and mass, a long procession of the young people of the parish of all ages made their way to that sacred stone blessed with the prayers of the church to give their approval, and to leave their mark as they too gave their knock with a hammer this first of all stones of the Parish Church.

Just as the church itself is founded on a rock, so now the cornerstone awaits the structure that will bring to fulfillment the desires of its Pastor and people so that soon they may render worship to their God within its walls.

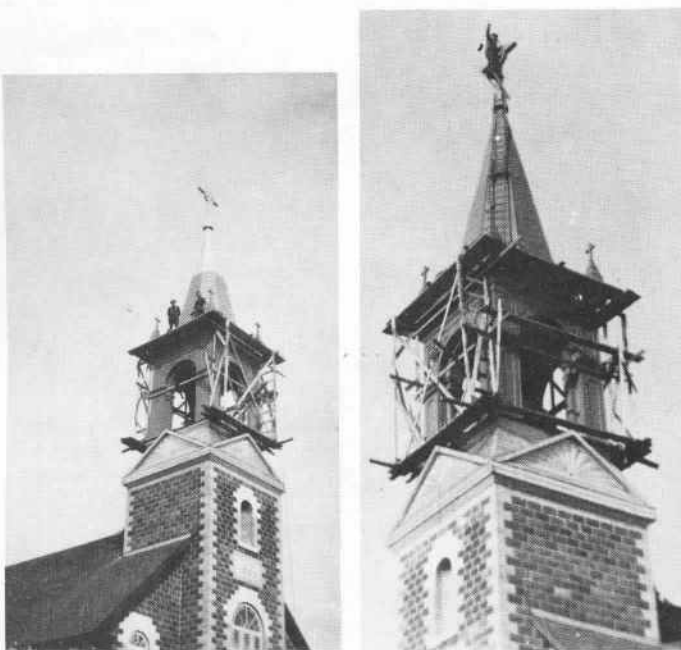
As mentioned in the Eganville Leader work continued to go on after this memorial day in the History of this Church and this Parish. Celebration was over and the work of hands and feet continued on through the summer. For the present the people celebrated mass in the basement of the church. A number of Baptisms were performed and Marriages were celebrated.

By Christmas of 1930 things were completed enough so that the upper part of the church could be used.

Around the time of the completion of the new Church we are told they were having problems with mail as they have sometimes today. Father Paul and Stephen Wolsheskie who had the post office in Round Lake where the home of Dominic Recoskie is today and which we are told was the first house in the area, decided to give the place a name. Both men stood to the side of the hill and looked over the house which is now Dominic Borutskis' and which had a chimney in the centre of the roof. In their wisdom they thought that looking at that chimney and looking towards the church on either side, and since the lake was round and the chimney was central they would call the area Round Lake Centre. To this day it bears the name given it by these two great men.



Stephen Wolsheskie Home



Steeple being completed  
 Peter Rousselle of Renfrew  
 standing on the Cross and painting it.

According to the records we know that the Stations of the Cross were erected in the New Church by Bishop Patrick T. Ryan on January 11, 1930 on the Octave day of the Feast of the Epiphany.

These stations of the Cross were donated by a number of people for the Old St. Bronislava Church built in 1924. They were then transferred to the New Church. The names which appear on the Stations are: Feliks Gliszczynskii, Paulina Lonzynski, Franciszek Lonzynski, Jan Rekowski, Franciszek Rekowski, Josef Lonzynski, Stanislaus Olzewski, Walenty Czapiewski, Marcin Konopacki, Mary Maszk, Wojcyeck Maszk, Julia Janta, Micahall Janta, Maria Gliszczynska.

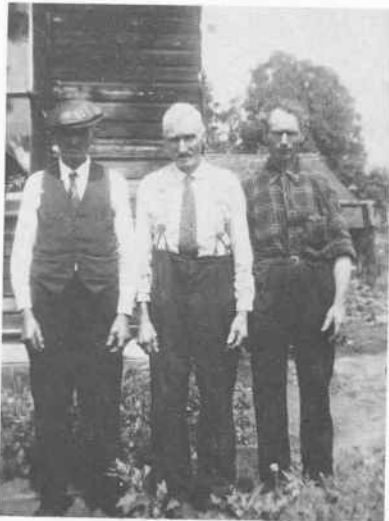
The last of the donars of these stations, Feliks Gliszczynski died on August 25, 1979 at the age of 94 and was buried in Saint Casimirs Cemetery on August 27, 1979.

At the time of the building of the Church people were concerned about insulation. We are told that the bags from cement used to build the foundation provided insulation for the home of Dominic Broutskis, the former Eno home.



Dominic Borutski Home

Since this was around the time when snow and cold winds would be blowing, it was necessary that a chimney be built. John Recoskie then built the chimney of the church. Mrs. Mary Liturskie still has the hoe he used to mix the mortar.



John Recoskie builder of Chimney  
Bronis Recoskie, Brother  
& Vincent Recoskie, Son.

Father Paul was concerned about the beauty of the new building, and its walls and floors. He had a note of warning to the old men and young "They were not to spit on the floor or on the walls." No doubt this was a favorite pastime for those who loved to chew tobacco.

The final touches had been completed by the contractor and the people of the parish. Another memorial day saw the arrival of Bishop Ryan to bless the entire structure on July 1, 1931.



Completed Church 1931

The following is the acta of the Bishop on the occasion of the blessing of the new church:

*"Benedictio Novae Ecclesiae"*

"Patritius Thomas Ryan, Dei et Apostolicae Sedis gratia Episcopus Pembrockensis: Die prima mensis Julii, Anno Millesimo nongentesimo tricesimo - primo, Feria Quarta post quintam a Pentecoste Dominicam, incidente Festo Pretiosissimi Sanguinis Domini Nostri Jesu Christi, Ecclesiam Novam titulo Sancti Casimiri Confessionis, apud Lacum Rotundum, ritibus ac precibus a Rituali Romano praescriptis sollemniter benediximus posteaque missam de preadicto Titulari celebrarimus".

† Patritius Thomas Ryan  
Episcopus Pembrockensis

Paul Jolkowski Round Lake, R.W.M.S. McNamara, Killaloe, T. Kulas Barrys Bay, M. Doyle Whitney, J.L. Ennis Douglas, R.M. Clarke Pembroke, J.J. Quilty Douglas, D.J. Breen Killaloe.

Interior of Church 1931





Now the people have a church large enough to hold the families of the parish and to render fitting worship to God.

As in the present so also in the past there were those who complained about Father Paul building such a large building for so few families. Fifty years later have proved him wise in his decision. If he were living today he would be proud to see its pews filled to capacity at many a mass.

The people of Saint Casimirs Parish today can render a prayer of thanks to a man who had foresight to look to the future, and not only think in the present.

We know that the year 1930 was the beginning of the great depression. We can see how this reflected on the offerings towards the church. A first payment on the church was made to the contractor on July 9, 1930 of \$2,348.66 and by the end of 1931 over \$10, 102.91 had been paid.



Sunday Mass 1929 - 30

In order to help meet the payments on the church debt a couple of the parishoners who had money on hand lent it to the church. According to the records, on September 2, 1930 \$3,000.00 was lent by Anthony Borucki and on October 16, 1930 \$2,000.00 was lent by Joseph Lozynskie at five percent interest. As the year went on, and money being scarce loans had to be made from a person by the name of Doctor Malloy of Montreal and from the bank.

To help meet the payments on the debt, and to cover the regular expenses Father Paul had to often remind his

people about their donations towards the church. On one occasion we are told he was not getting too much in the collection basket. He told them from the pulpit "He did not want any more Buffalo Nickles, it was about time they got on to the dimes." If they were to make ends meet they would have to contribute. There were people in his day who had it, but wanted to take it with them. It was the poorer ones that were contributing most with what they had.

Besides depending on voluntary contributions Father and the parishioners had to look to other sources to raise money. He had three major fund raising events in the year which brought in money to help pay the bills of the parish, and to offset the debt on the new church. The first major event was the parish picnic on July first weekend. We read in the fifty year column of the Eganville Leader July 25, 1980 the following account: "Close to two thousand people attended the picnic held on the church grounds, and while frequent showers in the afternoon somewhat marred proceedings, the crowd were imbued with a happy, carefree spirit and enjoyed the holiday. The dining tables were the wonder and the admiration of the hundreds of patrons, with a service from the ladies in charge that left nothing to be desired. Political speeches were heard from Mr. M. Costello, Dr. M.J. Maloney, Hon. E.A. Dunlop, Hon. Thomas Murray, M.L.A. Rain was steadily falling but these gentlemen, heedless of the physical discomfort and anxious only to serve country and party, let loose a flood of words and sought to convince the electorate of the righteousness of their cause. Father Paul Jolkowski was chairman, and before leaving the platform expressed his great thanks to all the people in attendance and many generous acts on the occasion." According to the records this picnic raised some \$2,238.58.

A second major fund raising event was the Thanksgiving Weekend Supper and Bazaar. For over fifty years the Parishioners of St. Casimirs have this date set aside for their Parish Supper.

In the early years and up to long ago this supper was a chicken supper. We are told that the women would come with the donations of chickens and would clean and pluck them for the pot on long tables outside set up for that purpose.

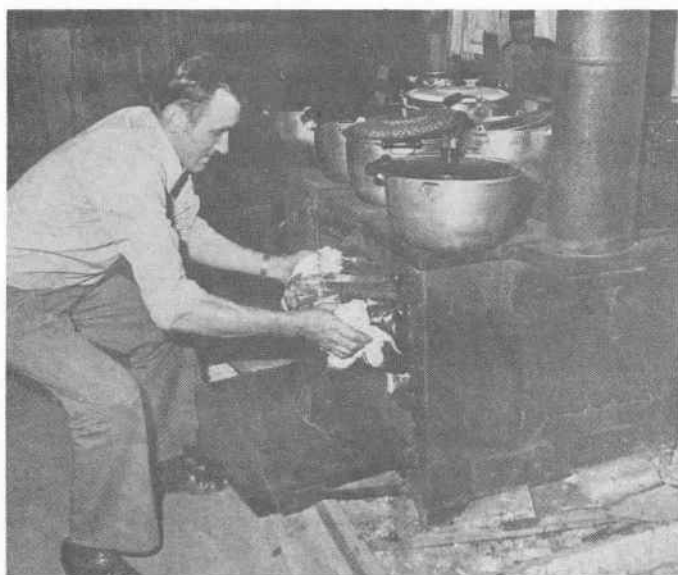
Today they serve all who come with a delicious roast beef dinner with all the trimmings. Not only do they have a delicious dinner but the tables are laden with all kinds of food: salads, cakes, cookies, squares, home made bread, pies of all types, etc, most of which is donated by the parishoners themselves as their forebearers did in the past. All roads lead to Round Lake Centre knowing that a hot delicious supper awaits them each Thanksgiving Sunday.

We are told that in the early days of this Thanksgiving

Supper the women would begin working at the hall all day from the Thursday before the supper and would continue until the Tuesday after the supper. This practise continues today, although a lot of the food is cooked and baked in the homes.

For a good number of those fifty years of delicious suppers the two ladies who took charge until they got too old were Mrs. Walter Borutski Sr. and Mrs. Josef Loznyinski.

Today we are still proud of the cooperation rendered by the ladies of the parish both old and young, as well as the men and boys who work hard to make this event such a success. This is not only a time to raise money, but also a time when all work together. Although hands and feet and head are tired after the festivities of the day, everyone would have to admit whether they worked or ate, it was a day, a week of enjoyment.



**Stan Cybulski removing a roast pan full of beef at the Annual Parish Dinner**

In the early days of the parish and up to not long ago another fund raising event for the parish was the Shooting Match on Thanksgiving Monday. This event was famous for the Parish of St. Casimirs. The shooting galleries were set up along the beach in the area of Mel Nass and Ken Shires properties. It would begin at 9:00 a.m. and would continue all day and then there would be a Bean Supper and Bazaar in the evening.

We are told people would come from far and near, even from Toronto to try their luck. They would pay so much per shot. Articles of various types would be donated by the parishioners. Some would donate chickens, pigs, ducks lambs, quilts, etc. The animals were usually kept in a fenced off area to await their winner. This was likewise an event of excitement for the people who came, but also a day that was memorable to the people of this parish.

Over the years these events were carried on. At the present the only major event in the parish is the Parish Supper and Bazaar on Thanksgiving weekend which is a must for many who come to enjoy a home cooked meal which the ladies of the parish, being the cooks they are, provide and have historically kept up for fifty years.

To the parishioners, women, men, and young people of the past it is a tribute to their generosity and love of their parish. To the men and women and young people of todays generation, your generosity continues to follow the example of the past. In the next fifty years your efforts to provide for the future will certainly have a place second to none in the history of tomorrow.

Faced with continued ill health and the demands of parish life and its good parishioners, Father Paul looked to Wilno again for help. With the blessing of Bishop Ryan, Father Leonard Retza, assistant at Wilno ordained on May 31, 1934 came to assist Father Paul in his work of leading the people of this parish. Father Retza became the first assistant of Saint Casimirs Parish.

It is interesting to note from the records that an assistants salary was only \$25.03 per month. It is around this time that we see in the record an account of a priest being given any salary.



**Father Leonard Retza  
Assistant 1938 - 1940**

From 1935 to 1940 Father Retza continued to exercise his priesthood among the people of this parish. His priestly zeal and example endeared him to the people of Round Lake Centre. Even today his name is often mentioned among those who were the young of his day. His leaving in 1940 brought many a tear to the eyes of the young as well as the old. His presence in their midst although short planted the seed of faith in the lives of the people of this parish.

Father Leonard Retza later joined the armed forces and went over seas as a chaplain. He made his way up in the Ranks of the armed forces and at the time of his retirement he was Lieutenant Colonel. In his retirement he served as chaplain of St. Francis Memorial Hospital at

Barrys Bay and following a number of years of ill health he was called to meet his Maker. The people of this parish remember his good works while in their midst. May the Good Lord grant him Eternal rest.

By 1937 with the aid of his assistant, Father Retza, Father Paul saw the need for more room in the rectory. So, plans were laid to enlarge the rectory and to remodel the first section the present rectory. He added on a kitchen and housekeepers bedroom.

It was in the year 1937 that Bishop Ryan of happy memory was called to be with his Maker. With his death a new shepherd was chosen to succeed him in the person of Charles Leo Nelligan D.D. on August 16, 1937.



**Bishop Charles Leo Nelligan D.D.**  
**Third Bishop of Pembroke**

The new Bishop made his first Pastoral Visitation to the Parish of Saint Casimirs on June 6 and 7, 1938. The following is the acta of that visit contained in the parish records: "On Monday and Tuesday June 6 & 7 1938 we made our first pastoral visitation of St. Casimirs Parish, Round Lake Centre, accompanied by Rev. Dr. Clarke and assisted by Msgr. Biernacki, Rev. John Kelly and Rev. T. Kulas.

After solemn entry on Monday afternoon we spoke briefly to the people, congratulating them on their attendance in such large numbers and assuring them of our sympathetic interest and welfare.

On Tuesday morning we questioned the children in catechism with quite satisfactory results. We then confirmed five adults (three men and two women) and 133 children (71 boys and 62 girls) in the presence of a large congregation. The number of communions distributed at the defferent Masses was approximately 325. We examined the different parish registers and found them to be well kept and in good order. The debt (about \$15,000.00) is quite high, but we hope to see it reduced at the rate of about \$1,000.00 a year. The church and the presbytery are a credit to the parish.

R.M. Clarke Chancellor  
† Charles Leo Nelligan  
Bishop of Pembroke

#### **DEATH COMES TO A DEVOTED SERVANT OF GOD**

Death comes to a devoted servant of God and his People: A day of mourning and loss of a beloved pastor: After years of illness and only seventeen years of service as a priest, the people of Saint Casimirs Parish saw their beloved pastor of only twelve years taken from their midst in death. On June 29, 1940 sadness came to the parish when the bells announced the death of Father Paul. Suffering with cancer for many years Father Paul was now relieved of his pain to enjoy the possession of a perfect good which is God Himself. His work was now complete, and he was welcomed with open arms to where he truly belonged.

The people of this parish who together with their pastor, Father Paul saw a parish formed, a church built, prepared to welcome him back for the last time, and to bid him a final farewell. We are told that the body of this beloved pastor was brought from Pembroke. A great number of the parishioners with a respect and love for this good priest went out to meet him at Jacks Lake. They joined in a procession of sorrow and sadness as they brought their good pastor, counsellor and friend to the church he built and today stands as a memorial to his wisdom, truly A House of God. Before the body was taken to the church to lie in state, it was first taken through the house in which he lived for twelve years. It was then welcomed to the church he built with his people to lie in State. Young and old filed by to pay their respects and to receive one last sermon which the life and work of this good priest of God had taught in word but now as he knew . . . to the full.

On July 3, 1940 Bishops, priests, and people from far and near came to join with the parishioners of St. Casimirs to bid a solem farewell to a good priest, a wonderful and dedicated pastor, a faithful friend.

The following acta of Bishop Nelligan is found in the Register of Death: "This third day of July, 1940, we the undersigned Bishop of Pembroke, Charles Leo Nelligan, by the Grace of God and the favor of the Apostolic See





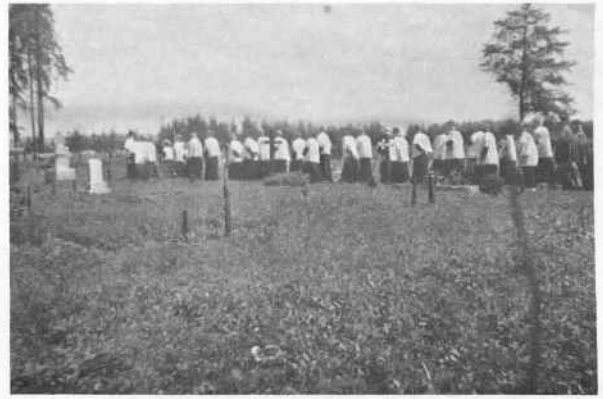
**Father Paul Jolkowski**  
**First Parish Priest**  
**Died June 29, 1940**

sung a Pontifical High Mass over the mortal remains of the Reverend Paul Joseph Jolkowski, parish priest of this parish, who was born January 12, 1899, of Albert Jolkowski and Elizabeth Olszeski, and who died in Pembroke General Hospital on the 29th day of June, 1940. The Reverend Fr. Pucknack O.M.I. was assistant priest. Rev. Edward Wilowski and Rev. Gulczynski, deacons of honor. Rev. Theodore Kulas and Rev. A.J. Maika, deacon and subdeacon of the mass. At the conclusion of the mass we addressed the large concourse of his sorrowing brother priests and parishioners in English and the Rt. Rev. P.B. Biernacki P.D. then preached in Polish. Burial took place in the parish cemetery in the presence of the undersigned.

W.P. Breen V.G.

Charles Leo Nelligan  
 Bishop of Pembroke

There were also 35 priests who assisted at the burial of this good priest.



**Funeral of Father Paul Jolkowski**  
**July 3, 1940**

Although another page in the history of this parish had now come to an end with the death of Father Paul, his memory continues to live on in this beautiful edifice which today celebrates fifty years of honoring God, and serving its people. Not only does the church he built remember his good work, its people likewise look back with gratitude to the life of this good priest who in such a short space of time gave all he had to the people he was sent to serve as a priest and pastor.

May his memory live. May he who loved and served his God and the people he loved have Eternal rest.



**Father Paul Jolkowski**  
**First Pastor**  
**1928 - 1940**

### A Dedicated Woman Provides Nourishment for its Priests

The first pastor Father Paul needed someone to provide meals and care for the rectory. His parents provided that care but after a short while Julia Cyra, a dedicated woman, and her husband Stephen arrived from Barry's Bay. They began looking after the needs of this good priest on February 8, 1928.

Stephen &  
Julia Cyra



We look to Mrs. Cyra as one who spent much of her life serving priests. Over the past fifty years of this parish and its beginnings she played a great part in the building of this community. Besides providing for the physical well being of the priests and later his assistant and other priests who came, she also said that she was not only the housekeeper for Father Paul but she was also his nurse. We know that Father Paul was a very sick man and that in his later years required the care of a person who could perform the duties of a nurse. At the time of the building of the church, Mrs. Cyra tells us that the workers stayed in tents and she provided their meals at the rectory. Not only did she look after the rectory and feed the priests who came but she also cared for the church, making it an appropriate place for the House of the Lord.

Mr. and Mrs. Cyra will long be remembered for the number of things still being used in the celebration of Divine Worship. She donated to the church the Mission Cross which looks down upon the people today. Other memorials to her generosity in those early years are the Sanctuary Lamp that burns daily and the Monstrance that holds the Body of Christ. Besides being housekeeper to Father Paul and Father Ritza, she also gave eight years of service to the parishes second pastor, Father Ted Kulas.

Now entering her nintieth year she still remembers much of the past. Only the Good Lord can reward her for her many kindnesses to His priests. When the Good Lord meets her in Eternity we hope He will say, "Well done good and faithful servant - enter now into the Joy, of the Lord."



Julia Cyra

It is interesting to note that Mrs. Cyra, along with Father Paul, provided some of the ground that prepared the seed that influenced four Vocations, three from Round Lake, and one from Barry's Bay. The four girls all entered Religious life. Each had worked at the rectory, and now are serving in the Religious of the Diocese. Over the years there have been a number of others who worked at the rectory as housekeepers. These too we honour for the good work they have done in the caring and serving at the rectory.



Sister Martha Prince R.N.



Sister Florence Retza



Sister Edna Prince



Sister Constance Borutski

To be an organist in those days meant playing at all Masses during the week as well as on Sunday, and Mass was not held in the evening at that time also. Rain or Shine, sick or not, Florence made her way to the church each day. We are told by Edith Shires that on one occasion she was so sick that she thought she would not make it for Mass. She called Edith to come and give her a hand. She had such a high fever that she lost her voice. Father Ted Kulas was one who never believed in giving anyone time off. Edith sang and Florence played that morning.



Florence Cybulski (Olsewski)

#### A DEDICATED ORGANIST FOR FORTY YEARS

To add to the beauty of the Liturgy it is important that music be part of the Mass. Over the years since its beginning as a mission and later as a parish Saint Casimirs has been fortunate to have dedicated souls use their talents in music and song to render praise to God.

Before a permanent organist was found and trained, a teacher from the Bonnechere School No. 16, Mamie Roch played the organ on Sundays. Father Paul recognized the talents of a young girl Florence Olszewski and encouraged her to further her preparation. He sent her to Killaloe to be trained in music and organ playing under the guidance of the Sisters of Saint Joseph.

As she became familiar with the organ she took over completely, and not only did she play, but she also sang. And so for forty years she continued her ministry as organist of Saint Casimirs Church.

Besides Florence being a faithful organist she was also a prayerful person. We are told that she would say her Rosary on the way to and from church. Every time she passed the church she went in to make a visit.

On November 3, 1943, Florence married Max Cybulskie and lived as a devoted wife. After forty years a woman who dedicated a great part of her life to her church as its organist and who trained others to follow her with the use of their talents, was called back to God, May 3, 1972.

The parish of Saint Casimirs lost a great woman, and can be grateful to the example she gave to so many. No doubt the Good Lord when He welcomed her in Paradise commended her for the use of her talents for His glory. We pray that this good woman may have eternal rest.



## A NEW BEGINNING

A priest who saw the laying of the cornerstone of this beautiful edifice and who assisted at its blessing was now called by his Bishop to lead the people of Saint Casimirs as its second pastor. On September 15, 1940 the parishioners welcomed their new pastor, Father Theodore Kulas, assistant at Otter Lake, Quebec who became their second pastor.



**Father Theodore Kulas  
Second Pastor**

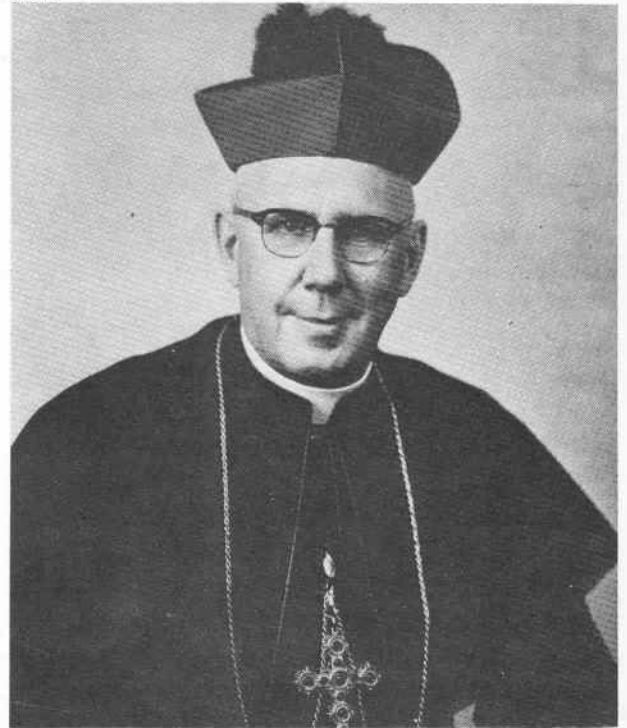
Father Ted as he was called, was the son of Mr. & Mrs. John Kulas of Barrys Bay. He was ordained to the priesthood at St. Hedwigs, Barrys Bay, on May 30, 1929. After eleven years of priesthood and assignments at Barrys Bay and Otter Lake, Quebec, Father Ted accepted the challenge of being pastor for the first time. As he took on his new obligations as leader of this community he faced the challenge of endearing himself to the good people of Saint Casimirs, who had supported well their first pastor, Father Paul, and whose death at such a young age still plagued their memories.

The new pastor being young was able to fit in well with the people of this community. He put his hands to the plough and continued to do the work begun by his predecessor.

Since the new church was only ten years old at this time, he was faced with the problem of bringing down the debt which was still owing on the church and rectory.

The years that followed his appointment were rough years since they were years of depression and the beginning of the second world war. Collections at this time had not increased. It is interesting to note that on

the first Sunday as Pastor the collection was \$11.30. This continued up and down until 1948 where it reached \$50.00 and in 1961 over \$100.00 and in 1972 \$200.00. Well aware of the debt and the expenses of running a parish Father Ted did all he could in those years to bring it down.



**Bishop William J. Smith D.D.  
Fourth Bishop of Pembroke**

Father Ted had already taken to heart the recommendations of the Bishop and had hoped to pay off the debt owing at the rate of \$1,000.00 per year. It is interesting to note that the debt was paid in 1957. It is a tribute to this good pastors management and also the help of his people that such was accomplished.

After twenty-three years the church had still its original finish on its walls and ceiling. Father Ted took on the task of painting the church and beautifying its interior.

We read in the acta of the third pastoral visitation of Bishop William Joseph Smith, fourth Bishop of Pembroke the following acta in the parish register giving Father Ted permission to renovate the church.

"On this 13th day of May 1953, we the undersigned Bishop of Pembroke have conducted our third pastoral visitation of St. Casimirs Parish, Round Lake Centre, accompanied by Rev. S.P. Owens, rector of the Cathedral, Pembroke. After the customary solemn entry at 10:00 A.M., we interrogated the children on their knowledge of Christian Doctrine, and found them bright and well prepared. We then addressed the adult congregation on the necessity of knowing and practising the faith in these days of world distress. We urged the family rosary and made an appeal for vocations. We formally erected in the parish the

Confraternity of Christian Doctrine. We administered the Sacrament of Confirmation to 23 boys, 29 girls and two adult women and gave them the temperance pledge. After prayers for the dead we imparted the the usual episcopal indulgence of 100 days. Present for the occasion besides the pastor Rev. T. Kulas, were T.J. Hunt P.P., Cormac, Rev. J. Schruder P.P., Killaloe, Rev. T.P. Kiely, Barrys Bay, and Rev. L. Casartelli, curate Killaloe. We gave the pastor permission to decorate the church which will make it a very beautiful place of ownership, examined the parish books and found the same well kept.

† William Joseph Smith  
Bishop of Pembroke

Father Kulas engaged A.R. Kelly & Company to take on the task of repainting and decorating the church at the cost of over \$3,000.00.

After twenty five years this beautiful church of St. Casimirs continued to be a place of beauty and a fitting house of God.

In 1954 Father Kulas celebrated his twenty fifth year of ordination. The parishoners of St. Casimir joined many to honor him on this great occasion in his life and to render thanks to God for his priesthood.

It was in the pastorate of Father Ted that the parish celebrated twenty five years as a parish in 1953 and also twenty five years since the building of the new church in 1955. For twenty five years a community has a parish, a church, and a pastor.

Coming from an area as he did, Father Ted was a man of the wild. He loved hunting and fishing. Being a priest requires time for leisure. Although Father Ted looked after well the needs of his people he enjoyed very much the wild and likewise the water which attracted his line.



Father Ted the sportsman

For any celebration or meeting or Bishops visit you could always count on a taste of fish or a smell of the wild when you visited Saint Casimirs Rectory.

Father Ted was a good sportsman and he loved to talk about the wild. He enjoyed telling the tales of the big one he lost or the buck he missed. Even on one occasion he

had the privilege, or we might say the misfortune of having a moose trample his car. No doubt he would have sooner had it at the point of his gun.

Anyone who visited always found that they were welcome. And many looked up on him as a personal friend. All in all priests and people enjoyed his tales and also his company.

When one visited the church of Saint Casimirs you would always find it spotless as it is today. Father Ted could be commended for the neatness of the church. It is a tribute to the caretaker who kept it so spotless then. In a special way we can honor Helen Gregg who during part of Father Teds pastorate and into the present has faithfully looked after the house of God with such care the parishioners can be thankful.

As the years went on Father Ted required assistance to carry on his work. It was in his time that the Felician Sisters of Buffalo and Mississauga came each year to prepare the children in Catechism and to teach polish summer school. In 1961 - 1962 he received the help of an assistant for a time, Father Zigmund Lewandowski.

It is interesting to note that during the pastorate of Father Ted the Sacred Heart League was formed to look after the events of the parish and to provide a spiritual organization in the parish. We also notice that the books record the names of men who were members of the Holy Name Society.

During his pastorate, Bazaar and Supper on Thanksgiving weekend continued to be a day to remember. He also continued the shooting match for a time.

Although always in good spirits, Father Ted did not enjoy good health during the latter years of his life. He continued to do all he could for his people.

It has been said you always had to be on time for mass otherwise you might miss. He often started well before the time announced, sometimes even fifteen minutes before the hour.

#### ANOTHER PRIEST IS CALLED BY GOD

On October 29, 1972 once again the parish of Saint Casimirs was called upon to mourn the passing of another one of its pastors, Father Theodore Kulas. After forty four years of priesthood and thirty two years as pastor of Saint Casimirs Father Ted was called by God to render an account of his service and to meet his maker.

Another leaf in the book of history was turned as the people of this good parish saw thirty two years of faithful service come to an end in this good priest's death. Over these thirty two years the parish was blessed by his ministry as he celebrated the Sacraments, and buried its dead. It was natural that sorrow did come to them in seeing a good priest a faithful pastor and a personal friend of many leave their midst.

On the Feast of All Saints, Nov. 2, 1972, Bishops, priests, and people from far and near came to join the parishioners of Saint Casimirs to bid a final farewell to the parishes second pastor who served the church and the people of this parish for so many years, in fact a lifetime.



**Funeral of Father Theodore Kulas  
November 1, 1972**

Another page has been written in this Priest's life and death. May the Saints on whose Feast he was buried welcome him, and may he enjoy that peace which only death can bring.

**AGE OF RENEWAL: A THIRD PASTOR TAKES OFFICE**

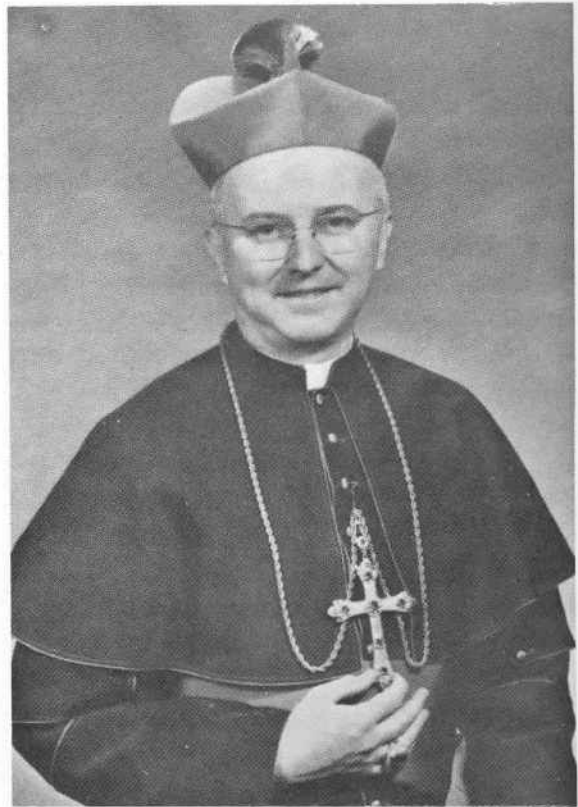
With the death of Father Ted the parishioners of Saint Casimirs were without a leader. They continued to carry on and looked forward to the appointment of a new leader.

From the death of Father Ted to January of 1973 Father Stefan Soltyszewski J.C.D. became the administrator of the parish.

After a number of months of waiting, the parishioners prepared to welcome their third pastor. In January 1973 Bishop J.R. Windle, fifth Bishop of Pembroke, appointed Father Ambrose Pick to be the third pastor of Saint Casimirs, Round Lake Centre.

After a number of years as assistant at Barrys Bay and the Cathedral and later as pastor of Stonecliffe, Portague Du Fort, and Bristol, Quebec, Father Pick accepted the challenge to lead the people of this parish into the 80s'.

Faced with his new assignment he met the challenge and called upon the people to join him in working together to continue the work done by his predecessors. Realizing the needs of the parish and the repairs that had to be done, he called upon them all to help. He reminded them of their responsibilities in contributing to the parish upkeep and support. We are told that after looking at the contributions each



**Bishop J.R. Windle  
Fifth Bishop of Pembroke**



**Third Pastor  
Father Ambrose Pick**

Sunday he reminded them that they would have to give more to meet the expenses of the day, otherwise the parish would be without a pastor and thus become a mission. As in the past the Polish people along with the others rallied around their pastor, and were willing to provide in a financial way for the good of the parish.

With the Second Vatican Council a number of changes were made in the celebration of the Liturgy





Easter Sunday Liturgy at Saint Casimir's Parish 1980

and the churches throughout our country took on the task of providing for these changes within the church. Father Pick, along with his parishioners prepared plans to redecorate the church and to put into effect those changes requested by the Second Vatican Council. This was a difficult task to perform since the traditions of the past were part of this people and their lives. To remove Altar and railing touched many a sore

spot in the lives of the people. Realizing the desires of the people and looking to the future and the importance of participation in the Liturgy, decisions had to be taken and some of the past had to give way to the present. The new pastor along with members of the parish engaged Mr. Guy Perrier, church decorator from Ottawa to prepare plans for the redecoration of the church according to the desires of Vatican II. After

presenting the plans to the people and receiving permission from the Bishop, redecorating of the church was begun and completed in 1974. Although the hearts of the people looked to the beauty of the past, many came to like what was being done and accept the change. The parishioners of St. Casimirs along with their pastor could be justly proud of the work that was accomplished in the redecorating of the church. Although much of the past is gone, the simplicity with which the renovations were carried out makes this church once again an edifice with beauty in which the renewed Liturgy can be fittingly carried out. Besides the renovating of the interior of the church, new lighting and rewiring was done, insulation was placed in the ceiling, a P.A. system was installed and the church was completely carpeted. According to the records the cost of the renovations was over \$29,000.00

Over the years since the Vatican Council the people of this parish have accepted the change and have come to

like what has been done in their parish to make participation meaningful. To the wisdom of its pastor and to the people who joined him in providing what we have today, we pay tribute.

In Father Pick's time also a new electric organ was donated by Mr. & Mrs. Angelo Tomasini. To them we are grateful as it provides music to enhance the liturgy that is celebrated within the church.

Concerned about the Religious training of the youth, and also their preparation for High School brought to the fore the possibility of a Separate School. With the Blessing of Father Pick as pastor a new Separate School was opened in 1975.

To provide for the needs of the people, plans were also drawn up by the Parish Council and the Pastor to build washrooms for the church and hall. These were built in 1976 at the cost of \$3,680.00.

In order to help with the expenses of the Parish Father Pick organized the Bingos which have provided much money to do the things that are required. The Parish can



Fiftieth Anniversary Celebration of the Founding of the Parish 1928-1978

be grateful to the women and men and young people who on the second and last Sunday of each Month look after the Bingos and provide entertainment for those in the area who come to support it.

During the Pastorate of Father Pick the parish had the honour of celebrating the Fiftieth Anniversary of the Foundation of the Parish of Saint Casimirs. The following is the acta as found in the records of this historic occasion:

"On the 21st. day of May the parish of Saint Casimirs celebrated the Fiftieth Anniversary of founding and establishment of the Parish. His Excellency Most Reverend J.R. Windle Bishop of Pembroke was the Principal Celebrant at an outdoor Mass at 12 noon with the following Priests concelebrating: Rev. S. Shulist, Rev. Aloysius Rekowski, CSSR, the Pastor, Rev. A. Pick, Rev. E. Murray, Rev. M.P. Coulas, Rev. Stan Kuiziak.

The Mass was attended by 600 parishioners and friends. The sermon was preached by Rev. Aloysius Rekowski CSSR, Saskatoon, and a native of the area.

The following Tuesday there was a concelebrated Mass of Thanksgiving with Bishop J.R. Windle, and Rev. A.J. Maika, Rev. S. Kadziolka, Rev. A. Pick, Rev. E. Murray, Rev. A. Rekowski, Rev. L. Sammon, Mgrs. R. Pilon, Rev. S. Shulist as concelebrants.

An inspiring sermon was delivered by Rev. A. Rekowski CSSR. The Mass was followed by a banquet in the Parish hall.

Most Reverend J.R. Windle  
Most Reverend W.J. Smith

Twenty-eight priests and seminarians attended this historic day in the history of this parish.

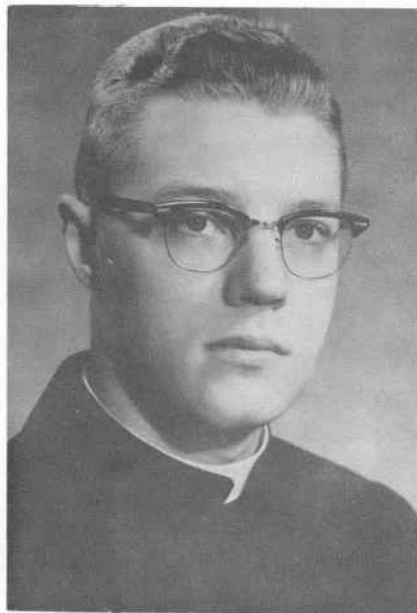
With the help of the people in their contributions and their work at Bingos, Bazaars, and Suppers, Father Pick was able to accomplish much in the area of redecorating and repairs. We render thanks to work done by so many to make this possible as we go forward into the years ahead. Although the job of pastor is sometimes looked upon as administrative, his first responsibility is to celebrate the Eucharist, and to lead his people in a spiritual way. From 1973 to September 1978 Father Ambrose Pick exercised his priesthood in the Parish of St. Casimirs and proved to lead his people well. The good he was able to do in those years is known to the people he served.

With the death of Monsignor Maika in May of 1978 a vacancy was created in the parish of Saint Hedwigs which had to be filled. There was the desire on the part of the people of this parish of Saint Casimirs to keep its pastor the had come to know and like. In September 1978 Father Pick accepted the appointment of Bishop Windle to become the new pastor of Saint Hedwigs Barrys Bay. It was with sorrow that many bid farewell realizing the needs of the parish can be carried on by

others. A change is always difficult to accept, but in accepting we can always grow.

To the years that were given Father Pick to serve the people in this parish, and to the spiritual and material good that was accomplished we honor Father Pick and extend thanks as a parish.

With the appointment of Father Pick as pastor of St. Hedwigs the parish looked to the leadership of another priest. Many of the parishioners welcomed the challenge of a new pastor. Father Norbert Cybulski co-pastor of St. Hedwigs at Barrys Bay was appointed by Bishop J.R. Windle as the fourth pastor of Saint Casimirs. Father Cybulski accepted the task to lead the people of this parish and began the job of carrying on the good that was accomplished by his predecessors.



**Father Norbert Cybulski**  
**Fourth Parish Priest**

In the short period he was in the parish he began work on the furnace system to begin the change from steam to hot water with the hope of conserving fuel. Permission was granted by Bishop Windle to begin the change at the cost of \$15,955.00.

Since the pressures of the parish were heavy and due to ill health Father Cybulski, with some regret had to ask to be relieved of his duties as pastor.

In May of 1979, the parish of Saint Casimirs said farewell to another pastor and expressed their appreciation for the guidance he gave them in such a short time. He too has made his mark in the pages of this parish 's history and we render him thanks for the good work he has done and still is doing in the vineyard of the Lord.

With the resignation of Father Cybulski as pastor, Bishop Windle, on May 3, 1980 appointed an administrator to care for the needs of the parish and to lead its people.



The history of a parish is the history of its people and its priests. The parish of Saint Casimirs has been blessed with the guidance of four good pastors: Father Paul Jolkowski, Father Theodore Kulas, Father Ambrose Pick, and Father Norbert Cybulski. The good they have done in the years that they served the people of this community remains in the memories of the people. May the Lord bless them for their faithful service and encourage others to follow and do likewise.

The parish of Saint Casimirs has grown from 65 families to nearly 150 since foundation over fifty years ago. With the summer the population of the community and also those attending this parish increases to about 900 people nearly every Sunday. As we look to the future we predict that it will be much larger in the years to come with the number of cottages being winterized and the people returning to make this area their home.

### CONTRIBUTIONS OF THE COMMUNITY TO THE PARISH

Over the past fifty years the parish of Saint Casimirs has greatly prospered. The community in which this church stands as a land mark for fifty years has been grateful to the community itself. Without its support this parish would not be able carry on. To the community we are grateful for the help.

In the years that have gone by we have been told that there have been a number of mills along the Bonnechere and throughout the country which have provided work for its people. Today we have two mills in the vicinity of the church that provides work for our people.

The logging industry also provides jobs for those in our parish and we have companies that provide that work for our people. These we are grateful for their service to the community and to the parish.

In the past we are told that there was a factory in the parish - a turpentine factory which was in the area of Mel Nass property.

During those fifty years and more, a number of stores have served the community. There was a grocery store just past the Cemetery, Yonins. Across from the present separate school was the Eno place and later Dominic Borutskie. On the other side of Ambrose Borutskies was the Peter Shire store built in 1938. In the area of Windermere Lodge there was a clothing store, and up the Bonnechere there was a stopping place or Hotel called Culhanes.

With the influx of tourists and campers a number of cottages were built as well as a number of campsites to provide for the increase of visitors, both private and provincial. The influx of tourists has provided work for our people.

In 1952 the community of Round Lake Centre saw the

building of a jet emergency landing base at Bonnechere.

### SOCIAL LIFE OF ITS PEOPLE

Although the community has not all the facilities that other communities possess there are still times when people of this parish get together to enjoy a good time. In the early years of this community the entertainment of its people was done in the home and sometimes in the parish hall. Today people have left the home to go elsewhere. It is interesting to note that there are many in this parish who take time in the home to provide entertainment. Music still plays a part of entertainment in the lives of some of the older generations and the young are providing the same in some of the homes of our community.

Many today are involved in various sports such as hockey, broom ball, curling, baseball, water skiing, swimming, skidooing, and skating. Many of these sports take people out of the home and into other communities. A rink has been provided in the community but has been neglected because initiative has not been taken to carry on the work of those in the past. Another area of sport is that of fishing. Both the summer and the winter provide a time to enjoy that sport. The winter sees a number of fish huts on the lake. The big fish caught today is usually preserved by two competent taxidermists in the parish.

The parish itself provides some entertainment with their bingo's and social suppers and bazzars. The people, as in the past, have enjoyed a good game of cards and still there are many who enjoy this past time in their homes among the old and the young of our community.

Music and singing were part of the peoples customs in the early days of this community. This was a favorite past time on a sunday afternoon among the first polish settlers of this area. The efforts of the present age can learn from the past generation. Not all entertainment has to be organized to be enjoyed. What you put into it you get out of it and it can be enjoyed.



As a parish which is part of that community we hope that the future years will provide for the carrying on of the good works as it enters the second fifty years of service to the community.

## THE SCHOOL AND THE COMMUNITY

In the early years of the settling of this area there were no schools. When more educated groups arrived they saw the need to provide education for the children. At first these schools were only to teach Language, History and Religion to the people. Later with the development of the schools system in Ontario, more schools, and school areas were seen to develop.

Since the areas were so vast and the distance to walk was far schools were built at crossroads. As you travel the roads in the area you will see a number of one room school houses still standing. These have been used to provide education for many children in the past fifty years. The area of Round Lake saw many of these little Red School Houses, which are now a thing of the past, with the demands of education today.

A number of schools in the area have played a serious role in the development of the intellectual training of the youth of the area. In the Simpson Pit area there were four or more school houses. The one that played a big role in the building of this parish was Public School No. 4,



No 4 Hagarty

where Mass was frequently celebrated for the people and their children.

Many of the young people attending this school were of Polish extraction and could only speak Polish. We are told that many of the teachers were of English or Irish backgrounds, and at times were so demanding to the point of being cruel in those early days. One of the students recall that they were forced to abandon their language at the school, and if they were caught speaking Polish they were severely punished.

Another school that played an important part in the formation of this community was that of the Bonnechere school number 16. It had provided an education for many and was another one of the public schools in the area.

In the area of Round Lake there was the Round Lake School House Number 6 which looked after the central part of the area and was also under the jurisdiction of the public system.



Round Lake School Number 6 Before 1955

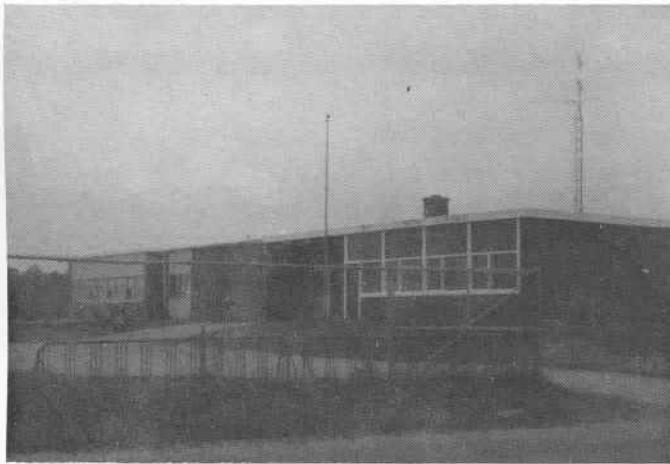


S. S. NUMBER 16 BONNECHERE

Agnes Coulas, Mary Lapinskie, Louise Kedroskie, Francis Yatha, Rosie Kedroskie, Mable Rosamand, Margaret Lapinskie, Margaret Voldock, Florence Wolsheskie, Francis Kedroskie, Wilfred Fabian, Frank Konopaskie, Felix Konopaskie, Tommy Konopaskie, Jimmy Rosamand, Maxie Lapinskie, Walter Konopaskie, August Laginskie

These schools well provided the intellectual education necessary to send people into the working field. Eventually more was demanded by the Educational authorities in our government that the small schools could not provide. We now see the importance of the larger schools with better facilities and more programs that help today's child become tomorrows adult.

Now we see the bringing together of these little red school houses into one composite school. Whether this was for the better remains to be seen. The community of Round Lake and its schools were not exempt from the demands of big government. So in 1955 a new school was built in Round Lake Centre to accommodate all the little schools in the area.



**Round Lake School No. 6 1955**

#### **EDUCATION AND THE CHURCH**

Since the schools of the area provided only the essential training to prepare children in an academic way and since they were all under the public system we find that the religious training of the young people was left to the family and to the parish church.

Over the past fifty years the priests of the parish have tried to prepare the children for the reception of the Sacraments of Penance, Eucharist and Confirmation up until 1948. This would take place after mass, on Saturday and during the summer. In 1948 Father Ted Kulas was able to receive help from the Felician Sisters of Buffalo and Toronto to look after the teaching of a religious program in the summer.

From 1948 to 1962 two sisters would come with all kinds of programs and aids for a summer school of religion and language. Even though it was summer vacation the young people from Grade One and up would look forward to their coming and from the records available would attend in good numbers.



**Picture of Felician Sisters**

During these two weeks a lot was given to these children that would prepare them for the Sacraments and would encourage an on-going learning and living in the home. It is fitting that we pay tribute to these wonderful Felician Sisters or, as they were called, Polish Sisters for the time they gave to this parish of Saint Casimirs in developing the youth of the past with some knowledge and love of their faith.

When one looks at the attendance records which are available, we find the names of many of those dedicated Sisters who brought their knowledge and their living of the faith to the youth of this parish. When one looks at the names of the Sisters, and knowing the character Father Ted was, we can see him struggling with their names which were precious. We have been told that Father Ted never called them by their religious name, but had nick names for every one of them. He would have the Sisters in stitches at all times.

It is with gratitude that we recall their names and render them thanks for a job well done.

Sister Mary Bogurnilia, Mary Virginia, Mary Silivia, Mary Eulogia.

Sister Mary Maximillia, Mary Severia, Mary Celaine, Mary Angelora.

Sister Mary Tybuticia, Mary Augustineia, Mary Theotina, Mary Rosalima.

Sister Mary Colomania, Mary Marcia, Mary Bonaventura, Sister Mary Josepha. Mary Angelicia.



After the Felician Sisters had to give up coming, Father Kulas had Father Zigmund Levandowski give help in the training of the children. He later enlisted the help of the Sisters of St. Joseph of Pembroke and they provided religious training for a few years.

Although some time was provided by the public system for the priest to visit the school to prepare the children for the Sacraments, it was not enough to prepare them well for the living of the faith, and so the need for the continued day by day training in Religion is necessary. Before even the formation of a Seperate School in Round Lake, a good number of parents in he Simpson Pit area realized the importance of their children being trained in a Seperate School where religion is not just a subject but is part of every subject ot the day. They formed a Zone and sent their children to St. Andrews School in Killaloe. We commend them for their wisdom.

Forty five years after the building of this Church a separate school zone was formed in the Round Lake area. Parents being concerned about the training of their children and their preparation for High School would have remained with the Public system had the situation been different, looked into the formation of a Separate

School for the area of Round Lake Centre. Although this step may have been regarded with some doubt, it was taken with the blessing of the pastor Father Ambrose Pick to have a school zone formed and a school erected.

In 1975 the ground was prepared for the School across from the Church and three portable classrooms were erected. The school was given the name of St. Casimirs.

Whatever the reasons behind the development of a Seperate School in this area, we leave to the understanding to the One above.

In the past five years St. Casimirs school has provided well in preparing our youth with the knowledge of the faith throughout the curriculum, as well as giving them the necessary knowledge to prepare them for High School.

As it enters its sixth year of existence, there will be three full time teachers and three classrooms to provide the training of our youth.

We in the parish are grateful to those who provided education of youth of this area under whatever system there might be. Over the past fifty years, through the efforts and the examples, they have sent out from this community men and women who have made their mark in today's world.

#### A PARISH WELCOMES NEW MEMBERS

Well aware of the importance of the Sacrament of Baptism in their lives, the early settlers of this area made every effort to see that their children were brought to the Church to be baptized not too long after birth. In the early days of this community, due to the distance and weather conditions, we know that it was hard for them but they still walked the miles or traveled by horse and buggy or cutter to see that their children were baptized.

Examining the records of Baptism after the mission became a parish, we see over the past fifty years and more that some 894 have been welcomed into the community of the parish in Baptism and have become heirs to the kingdom of heaven.

On the occasion of the Fiftieth Anniversary of the building of this Church, we are happy to recall the First Baptism of the year 1930.



Separate School



School Playground



First Baptism  
in the  
New Church  
Dominic Liturski  
Born July 31, 1930  
Baptized  
Aug. 3, 1930

OTHER BAPTISMS: Helen Pelagia Mask - August 5, 1930; Louis Stephen Jedrzrzyk - August 17, 1930; Joanna Francis Bielawskie - August 23, 1930; Florence Thereesa Lozynski - August 31, 1930; Xavier Stanislaus Kulas - September 10, 1930; Barbara Theresa Prince - September 14, 1930; Michael Mask - September 15, 1930; August Stephen Waldoch - October 9, 1930; Irene Theresa Tomchick - October 20, 1930; Barbara Mary Mask - October 22, 1930; Gertrude Agnes Levair - November 2, 1930; Salomea Mary Jedrzezyk - December 15, 1930; Victoria Eva Blank - December 27, 1930.

Sharing the good example of their parents, most young couples today recognize the importance of Baptism for their children and make every effort to see that this responsibility is fulfilled.

In this year 1980, we are happy to honour our new members of the community of St. Casimirs who, fifty years from now will likewise be half a century old.



First Baptism - Jason John Dombroskie  
Born January 11, 1980 - Baptized February 17, 1980

## NOURISHED WITH THE BREAD OF LIFE

A church is a place of worship. A church is a place of prayer. A church is where sacrifice is offered to God. For the Catholic, the Mass is the greatest sacrifice, the greatest prayer that one can offer to God.

Over fifty years and more, this community of Round Lake Centre has been blessed with the Mass offered by it's priests. In those fifty years, over 870 have been nourished with the Bread of Life as they came for the first time to the Table of Sacrifice. Without this nourishment of the Bread of Life, we soon become dead, just as without food we become weak. Jesus tells us that He is the Bread of Life. He who eats my Flesh and drinks my Blood has eternal life. It is with joy that the Church welcomes little ones to the Table of the Lord. It is with hope that they continue to be nourished by the Bread of Life until death. We honour those many faithful souls who continue to be nourished by the Bread of Life, and we pray for those who neglect such a great gift of the Lord.

### First Communion - August 17, 1930

Agnes Mask, Genevieve Whalen, Nora Whalen, Agnes Lazynskie, Beatrice Brzezinski, Kathleen Mask, Mary Lorbiecki, Jeanne Carnowski, Anastasia Bozek, Jeanne Jolkowski, Monica Carnowski, Lucy Jolkowski, Anastasia Gliszczynski, Genevieve Waldoch, Julia Kulas, Lucy Tomczyk, Veronica Tomczyk.

Peter Bielawski, Patrick Brzezinski, Paul Cybulski, Stephen Cybulski, Michael Janta, Ambrose Kulas, John Lukowicz, Maxillian Mask, Robert Piechowski, Dominic Wisniewski.



1934

1935



OTHER BAPTISMS: Sarah Anne Shulist - March 16, 1980; Emily Dawn Ann Voldock - March 16, 1980; Timothy Joseph Glofcheski - April 16, 1980; Sherry Lynn Thom - April 16, 1980; Matthew James Adair - July 13, 1980

FIRST COMMUNION



1951



1962



1952



1963



1954



1965



1958



## FIRST COMMUNION



1968



1980



1980

### First Communions - June 8, 1980

Anthony Burant, Shawn Levair, Stephen Mask, Joan Cybulskie, Catherine Coulas, Judy Jeffrey, Kim Kunusheskie, Debbie Utronkie, Cory Lee Lorbetskie, Bonnie Rose Utronkie, Shelly Yantha, Catherine Joyce Sernoskie.

### STRENGTHENED WITH THE SPIRIT AND FILLED WITH HIS GIFTS

Over the years this parish of St. Casimir has seen its young people grow physically and spiritually, as they prepared themselves to take on the responsibilities in life. In order to strengthen them in their faith commitment, the Church gives them the sacraments. Just as they were called by name in Baptism and nourished with the Bread of Life, so also in Confirmation they make a further profession of Faith, and are strengthened by the Holy Spirit to live that call more fully and more faithfully as adults.

At regular intervals the Bishop of the Diocese, who administers the Sacrament of Confirmation, visits the parish, and with joy the people look forward to his coming and to his advice and encouragement. On occasions our Bishops have visited this parish over the past fifty years and more to administer the Sacrament of Confirmation.

The parish of St. Casimirs welcomed Bishop P.T. Ryan, second Bishop of Pembroke, on three occasions, Bishop C.L. Nelligan, third Bishop, on three occasions, Bishop William Joseph Smith, fourth Bishop, on ten, and Bishop

## CONFIRMATION

J.R. Windle, fifth Bishop, on four occasions.

It was also customary on the occasion of Confirmation, and for a couple of days in some cases, for the Bishop to also make his pastoral visitation of the parish. At this time he spoke to the people and also examined the parish financial books. Baptism, Confirmation, Death and Marriage registers were likewise checked to see that they were up to date.

On the occasion of the First pastoral visitation of Bishop P.T. Ryan we find the following acta:

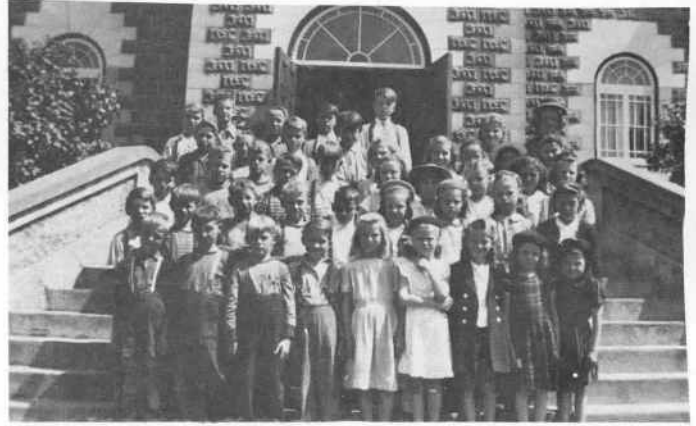
On the 14, 15, and 16, of August 1931, we, the undersigned Bishop of Pembroke, visited the parish church of St. Casimirs, Roundlake, this being our first visit since the erection of this new church. On Saturday afternoon, the 15th, we confirmed thirty five boys and one adult man, and thirty seven girls, in all seventy three persons. Accounts were examined and found correct: they show a balance of two hundred and seventy nine dollars and fifty one cents (\$279.51). The debt on the church is \$10,545.50: it is gradually but surely dimishing. Clergy assisting at the visit were: Rev. M.S. McNamara, Killaloe, Rev. Theodore Kulas, Barry's Bay, Rev. Edward Wilowski P.P., Wilno. Visitors were: Rev. P.B. Biernacki P.P., Barry's Bay, and Rev. D.J. Breen P.P., Killaloe.

Patrick T. Ryan  
Bishop of Pembroke

### Confirmation Class - August 15, 1931

Francis Afelskie, Mary Afelskie, Stanislava Bielawski, Pelagia Borucki, Anastasia Bozek, Leocadia Bozek, Joanna Carnowski, Beatrice Brzezinski, Monica Carnowski, Agnes Cybulski, Martha Cybulski, Emma Dabrowski, Violet Dodge, Josephine Elie, Anastasia Gliszczynski, Myrtle Jeffrey, Joanna Jolkowski, Lucy Jolkowski, Julia Kulas, Salome Kulas, Martha Laundry, Agnes Lipinski, Mary Lorbiecki, Agnes Lozynski, Anastasia Mask, Catherine Mask, Francis Mask, Anastasia Piechowski, Edna Prince, Gertrude Summers, Lucy Tomczyk, Veronica Tomczyk, Gwendlin Whelan, Nora Whelan, Genevieve Waldock, Joanna Waldock.

Peter Bielawski, Louis Borucki, Patrick Brzezinski, Ambrose Cybulski, Max Cybulski, Paul Cybulski, Stephen Czapiewski, Archibald Dodge, Murray Dodge, Anthony Gliszczynski, Benedict Golka, Bronislaus Golka, Edmund Janta, Joseph Janta, Michael Janta, Dominic Jolkowski, Felix Konopacki, Ambrose Kulas, Benedict Lobiecki, John Lukowicz, August Mask, Max Mask, Anthony Piechowski, Theophile Piechowski, John Prince, Xavier Rekowski, Edward Szczpior, Dominic Wisniewski, John Wisniewski, Felix Waldock, Paul Swierzowski.



1950



1953



1959



1962



1980

On this 20th day of June 1980, we, the undersigned Bishop of Pembroke, made a pastoral visitation to the parish of Saint Casimirs, Round Lake, Ontario. After the official entry, we confirmed 24 candidates, 12 boys and 12 girls. We spoke on the role of the Holy Spirit in our lives, on the gifts and on the providential devotion that has sprung up across the world in honour of the Holy Spirit. We offered Holy Mass for the intentions of Reverend Father Mervin Coulas and his parishioners. A beautiful reception was held in the parish hall for the confirmation class and for the whole parish. Many, many parishioners attended. The ceremonies and the singing were most impressive in the beautifully renovated church. Present with Reverend Mervin Coulas, priest in charge of the parish, were: Rev. S. Kadziolka P.P., Wilno, Very Reverend E. Murray V.F.P.P. Killaloe, Rev. J.K. O'Brien, Barry's Bay, Rev. J.E. Green P.P., Barry's Bay, Rev. L. Sammon, on sabbatical leave, Rev. J. Legree P.P., Combermere, and Rev. R.L. Borne, vice chancellor, Bishop's secretary and master of ceremonies. One of our seminarians of St. Peter's seminary, London, directed the choir in appropriate fashion. This is truly a parish where the faith is strong and the people are good and devout. May they ever guard their beautiful traditions. We ask God to bless all of them and their zealous priest, Rev. Mervin Coulas J.C.L. Maria Nos Custidiat

† J.R. Windle  
Bishop of Pembroke  
R.L. Borne  
Vice Chancellor

### Confirmations - June 20, 1980

Joseph Brian Bielawaski, Alfred Borutski, John Borutski, Robert Burant, James Burchat, Gregory Palubeskie, Andrew Perrigo, Bradley Perrigo, Richard Piotrowski, James Prince, Shawn Voldock, Kevin Recoskie. Christine Chapeskie, Irene Cybulski, Shirley Cybulski, Teena McMunn, Margaret Palubeski, Rita Peplinski, Rose Ann Recoskie, Elizabeth Sernoskie, Helen Surnoskie, Donna Utronki, Connie Yantha, Tracey Whorley.

### A CHURCH IS BUILT BY IT'S FAMILIES

Marriage and family life played an important role in the lives of those who made their way across the sea to build a new life in a new country.

In an age when marriage is somewhat down played, we look to those who have lived their vocation with dedication and willingness to accept a permanent commitment. They knew that marriage was not to be easy, that it had to be worked at to really grow. Marriage for the past generations was a lifetime obligation, and they were willing to take the good with the bad and to learn each day how to make that commitment grow until death. In this work, we honour those many couples who, in the history of this parish, have accepted the Vocation of Marriage and who have taken seriously the words which joined them for life. May the example they have given be a light to the future young men and women to take seriously the importance of the commitment they will make as they pledge their lives to one another, and to God in the sacrament of marriage.

In this beautiful church of St. Casimirs, over the past fifty years, some two hundred and ninety three marriages have been performed. Many young people have pledged their lives to one another and to God in the Sacrament of Marriage. Some have been blessed with many years of happiness and fulfillment in the Vocation they have chosen. This work bears witness to the fact that couples have built the church in this community by living their Vocation as married people, thus giving to the church and the world strong and dedicated families.

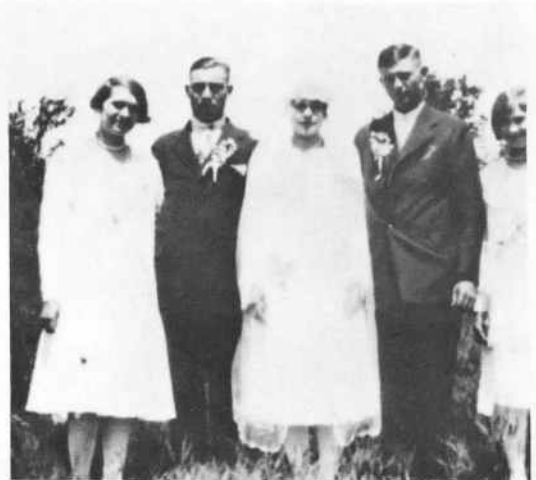
The year 1930 saw a number of couples dedicate their lives to God in the sacrament of marriage. Although some have since been called back to their Creator, we render thanks to God for the years he gave to live that beautiful and important Vocations married people in our community.

Before the present church was built in 1930, a number of couples were married in the old church of Saint Bronislawa. Some of these still are living elsewhere. We are proud to have with us one of these couples who have continued to be an example of the Vocation of Marriage and who this year have celebrated their golden anniversary of marriage.





**Mr. & Mrs Christie Fabian**  
**May 5, 1930**



**July 29, 1930**  
**Mr. & Mrs. Frank Bielawski**  
**Jean Utronki, Thomas Bielawski, Rose Mask,**

Shortly after the blessing of the cornerstone of the present church of St. Casimirs, two couples pledged their lives to God and to one another in the Sacrament of Marriage. The first couple to be married in the church are now enjoying the fullness of being in the presence of God. In spirit they really know what marriage is. May they rest in peace.

The parish of St. Casimirs is honoured to have a number of couples in it's midst who have lived many years in married life. We honour those couples who have shown to the present generation that marriage can be lived if there is a willingness to work at it. We thank them for the dedicated lives they have lived and we pray that their example will aid others to do likewise. May they have many more years.



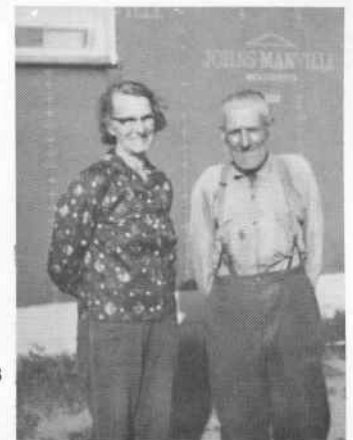
**First Marriage - July 14, 1930**  
**Mr. & Mrs. Joseph Bielawski**  
**Rose Mask, Thomas Bielawski, Laura Bielawski, Philip Mask**



**Mr. & Mrs.**  
**Vincent Recoskie**  
**July 15, 1924**

Other marriages in 1930 were: Peter Jasicki and Cecilia Stella Dombroski - January 7, 1930, Francis Pastway and Theodosia Czapiewski - June 16, 1930, Michael Vincent August and Victoria Bielawski - June 24, 1930.

God has been good to bless a second couple married in the present church to see their golden anniversary. With thanks to God we pray they may be given strength to continue to grow in that commitment.



**Mr. & Mrs. Frank J. Coulas**  
**July 23, 1924**

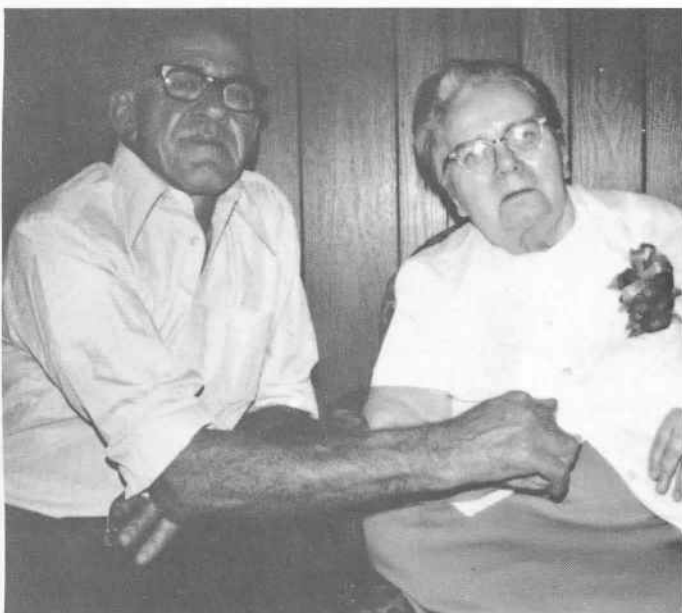


**Mr. & Mrs. Joseph Dota**  
Jan. 12, 1926



**Wayne Cybulski and Angela Tomasini**  
May 31, 1980

Other marriages in 1980: Arthur Mask and Claudette Labonte - July 12, 1980, Eldon Stewart and Denise Laginskie - August 16, 1980, Melville Mask, and Rita Cybulski - August 23, 1980.



**Mr. & Mrs Michael Andercheck**  
Nov. 3, 1927

In an age when young men and women prefer to live in what is trial marriages, we in the parish of St. Casimirs still see some of our young people taking seriously the need for a permanent commitment.

This year, which celebrates the fiftieth of the building of this church, we honour those couples who come to this beautiful edifice to pledge their lives to one another in marriage. May they be given the strength to live out that commitment so that fifty years from now they too may be honoured as golden.

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### LABOURERS FOR THE HARVEST

The parish of St. Casimirs can be justly proud of many who have gone from this parish and this community to make their mark in today's world.

Since the family is the school from which future labourers for the harvest come, over the years God has seen fit to call a number of men and women to hear His call and to serve His harvest.

Through the example of strong family life and faith lived, and through the dedicated example of the priests who served in the mission and in the parish, we have seen the flourishing of a number of Vocations.

Before the Church was built in this area, God called a native son to join the ranks of the priesthood of this diocese, and later to be the first pastor and builder of this beautiful church of St. Casimirs. On May 21, 1923, Father Paul Jolkowski, son of Mr. & Mrs. Albert Jolkowski, was ordained to the Priesthood.



**Father Paul Jolkowski with his family  
May 21, 1923**



**Dom Martin Laginskie, O.S.B.  
Ordained Nov. 20, 1958 in New Noreia, West Australia**

It was with joy that the parish learned that another one of it's sons, after having served for a number of years in the armed forces, decided to answer the call of God and was ordained as a Benedictine Monk on November 20, 1958: August Laginskie (Father Dom Martin, O.S.B.)

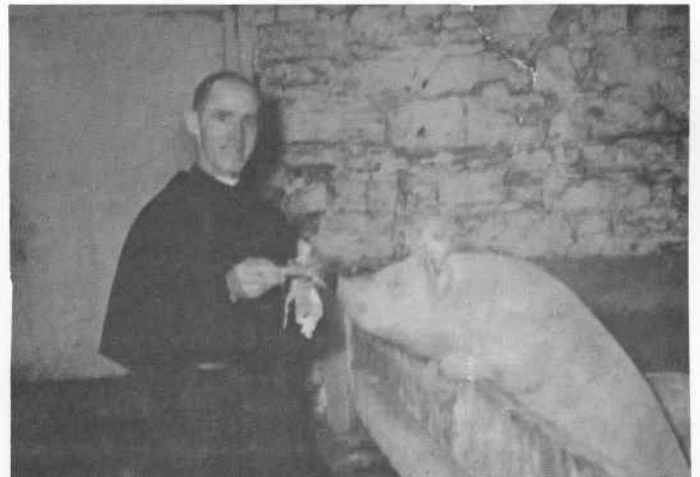


**Father Paul Jolkowski and Parents  
May 21, 1923**



**Dom Martin O.S.B. Martin Laginskie**

Another one of it's young men answered the call to serve as a Religious Brother and continues to live a dedicated life as a Religious in the Augustinian community of King, Ontario: Philip Borutski (Brother Mark).



**Brother Mark (Philip Borutski)  
Augustinian Brother  
Augustinian Monastery, Mary Lake, King, Ontario.**



From the beginnings of this community of Round Lake Centre and also of this church, a number of young women have been called to serve as Religious Sisters in the communities of our Diocese and other communities of Religious. The parish of St. Casimirs can be justly proud to claim nine women who came from here or who have their roots here.

These women have rendered valuable service to the Church in our Diocese, our Country, and in the Missions. We are happy to know that God has blessed this parish as it shares in the good works they are doing for God and man.



Sister Mary Genevieve (Jean Andercheck)  
Grey Sisters of the Immaculate  
Conception, Pembroke



Sister Mary Dolores (Laura Andercheck)  
Grey Sisters of the Immaculate  
Conception, Pembroke.



Sister Constance Borutski  
Grey Sisters of The Immaculate  
Conception, Pembroke



↑ Sister Mary Andercheck  
Polish Sisters of Nazareth, Chicago U.S.A.



Sister Mary Prince C.S.J.  
Sisters of Saint Joseph  
Pembroke.



**Sister Barbara Mask  
Felician Sister**



**Sister (Andrew) Joanne Visneskie  
Grey Sisters of the Immaculate  
Conception, Pembroke**



**Sister (Hedwig) Edna Prince C.S.J.  
Sister Martha Prince C.S.J.  
Sisters of Saint Joseph, Pembroke**

Over the years a number from our parish have given the Priesthood and Religious Life a try. These men and women we likewise honour because it is in trying the life that they came to know the will of God as to their Vocation. The years they gave in training can only help them be the better men and women in our world, and in the families they have formed.

As we enter another fifty years, may the dedication of those who have been called to serve in the past encourage others to do likewise.

The Harvest is ripe. It is hoped that God will continue to call other young men and women, members of this Parish, with the challenge that awaits those who are willing to accept.

## A BRIDGE WITH THE PAST

The present generation can be proud of the contributions made by those who built in the past for the present. Although many of the pioneers who paved the way for the present have been long laid to rest, we in this parish can be thankful that some still live who saw the beginnings of a mission, the formation of a parish and the building of this beautiful edifice dedicated to Saint Casimir in 1930.

It is impossible to honor all who are the senior citizens of the present year 1980, we pay tribute to them for the work they have all done to support this parish over the past fifty years and more. We thank them for the example they have given in passing on the faith to the present generation, and we hope that although old in years they will continue to pray that the present generation and the generations to come will do likewise.

God has been good to a number of men and women to give them length of days and years. We in this parish can be proud to have a number of men and women who are between the ages of 80 and 90. We honour these citizens in this work and preserve the memory for generations to come.

May the good lord bless them for their loyalty to their God, their Church and their Country. When the lord comes may they be rewarded for the work they have done to preserve the faith and freedom we now possess.



Mrs. John Gregg 90



Mrs. Rosie Voldock 89



Mrs. Julia Cyra 89



Pauline Luckovitch 88

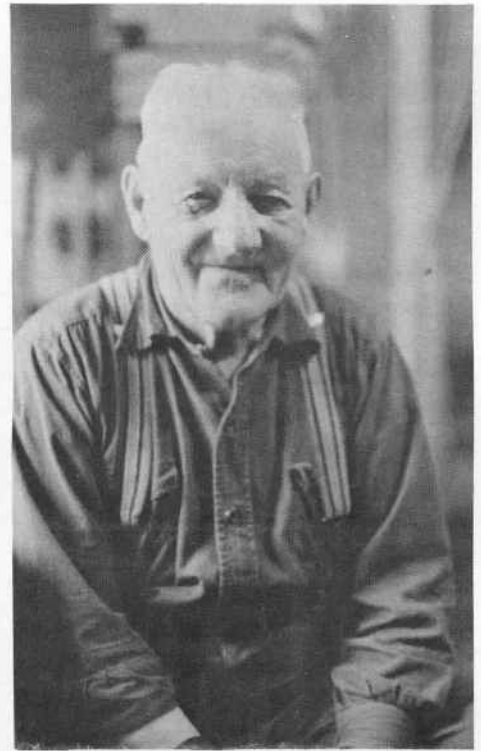




Mrs. R Eno 86



Christie Fabian 85



Joseph Dota 84



Roman Mask 83

Some of  
the Parish  
Senior  
Citizens



Anthony Rozek 82



Frank Coulas 84 - Mary Coulas 81



Vincent Recoskie 80

## A PEOPLE PRAYS FOR THEIR DEAD

The Polish people being deeply religious have a strong belief and hope in eternal life. Being a prayerful people, occasions of joy and sorrow are times of prayer and singing. In the early days and not so long ago when a person died, his or her funeral was always in the home. At this time there were no readily available caskets in which to lay a body, also the people would not have had the money to pay for a coffin.

We are told that many of the coffins were made by a certain family or people that could make them. One such person was Barney Mask of the Simpson Pit area. When lumber was sawn the men would always put aside some wide boards for that purpose.



Barney Mask & his Wife (Maker of Coffins)

When the body of the deceased was brought to the home of a Polish family it was always met at the door and blessed with Holy Water. On the night of the wake a prayer service was held all night. On this barren night Pusta Noc a group of singers would arrive at the home of the deceased. With them they brought their precious Spiewniks wrapped in brown paper bags. This book contained a collection of a thousand religious hymns which were classed according to the Liturgical season and dedication. These books we are told were passed on from generation to another. The Spiewiniks contained no melodies, these were simply known, as they were heard from the earliest years.



Stella Mask reading the Spiewinik

They say and we vouch that this service was a sad type of service. The singers would arrive at seven o'clock in the evening and would sit around a table covered with a white cloth and on the table there would be dishes of peppermint, and cloves to help them with their singing. Before midnight they would always break for lunch and then they would continue until the angelous would be sung at dawn and then would depart to their homes. Not only was this a time of hymn singing, but it was also a time of prayer. Intersperced throughout the hymns were prayers of remembrance and also the rosary.

One of the singers from the parish, Stella Mask who has sung at wakes for fifty years and was taught by her Father-in-law, stated that although this was a sad service at least people prayed where now at a wake it is more of time to visit.

Another lady, Mrs. Paul Cybulski mentioned that today it seems it is better, for in those days it was only the singers that did the praying and no one else took part.

It is interesting to note that a good number from the area were involved as singers at wakes. Some of the names familiar in this service of prayer deserve tribute for their dedication: Rose Mask, Stella Mask, Mary(Lepinski) Borutski, Tommy Mask, August Mask, Mrs. Florian Mask, Albert Bozak, Peter Cybulskie Sr., and Peter Cybulskie, Jr., Paul Cybulskie, Bernard Mask, Vincent Recoskie, Paul Lepinski, Michael Yantha., Sr.

On the morning of the funeral the body was removed from the home and was brought to the church and usually carried. The Pall Bearers always wore black arm bands to distinguish them from the rest, being a Pall Bearer was always an honour.



Funeral of Henry Visneskie - Simpson Pit

The singing did not end with the wake, it continued all the way to the church. The Funeral Liturgy was always very somber as well. Many can remember when the priest wore black, the casket was draped in black, hangings over things and statues were in black, even windows were covered in black. Another custom among the Polish people was the singing at the grave.

As the body was being lowered the final hymn was always a sad one but a beautiful one. To Mary (Wit aj kró

Iowa Nieba) Hail Queen of Heaven and Merciful Mother, Hail Our Hope in Sadness and in Pain.

Thus a people honors its dead in prayer and singing. Although it was a sad occasion for those of the day and made more sad by the methods used to show respect fifty years later a new generation looks upon death with hope, not with fear, and so it is a time of celebration and a time of prayer.

#### A PARISH AND ITS DEAD

History is written on the tombstones of our cemeteries. In the fifty years and more of the existence of the church in this area God has called many of the pioneers both old and young to himself. Over the years many a man, woman, and child were brought to the church of Saint Casimirs and given a final farewell with the prayers and blessings of the Church's Funeral Liturgy. Since the beginning of the Parish there have been some 413 who have been laid to rest.

On the occasion of the fiftieth Anniversary of the building of this church it is fitting that we remember our dead. To these heroes who have entered their eternal rest, we render thanks to God for the good they were able to do while with us. We call upon them to intercede with the Lord as we too make our way through life to death to God. May they have Eternal Rest.

#### DEATHS 1930

Albert Andrecheck - 75 Years - July 10, 1930 - July 12 1930

Margaret Jolkowski - 3 Yrs 9 Mos - Aug. 23, 1930 - Aug. 25, 1930

Mrs. John (Katherine) Carnowski - 43 Years - Oct. 5, 1930 - Oct. 7, 1930

Margaret Boudreau - 17 Years - Nov.8,1930 - Nov. 11, 1930

Max Edward Laginski - 18 Years - Nov. 11, 1930 - Nov. 15, 1930

Woldoch August - 2 Years - Dec. 7, 1930 - Dec. 9, 1930

#### Father Paul Jolkowski Officiating at a Funeral



Fifty Years have passed, and this edifice has stood as a memorial to the past and to the people who built and worshipped within its walls. Saint Casimir in whose honour it is dedicated has guided the people and its priests down through the years.

As the generations have lived the faith and passed it on to others, may the generations to come meet the challenge of the future with the same faith and dedication, and devotion to God and church as did their forebearers. May the next Fifty Years of History in this Parish of Saint Casimirs at Round Lake Centre be Blessed by Almighty God.







**Isadore and  
Paul Cybulskie  
Fiddling**

**Paul Laginskie,  
Zigmund Recoskie,  
John Laginskie, & others.**



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## **Congratulations to the Parish**

**Congratulations to the Parish of Saint Casimirs on your  
Fiftieth Anniversary of the building of your Church.**

**KUEHL'S M/M of Killaloe wish to say to the people of  
Round Lake Saint Casimir's Parish that we appreciate  
your influence throughout the community and the  
patronage you have given to our business throughout  
all of those years.**

**May your ministry continue in such a way that the  
Eternal God may be able to bless and prosper your work.**

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## Notes

**Birthdays:**

**First Communions:**

**Confirmations:**

**Marriages:**

**Deaths:**



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