

W. LUCIW
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**AHAPIUS
HONCHARENKO**
"ALASKA MAN"



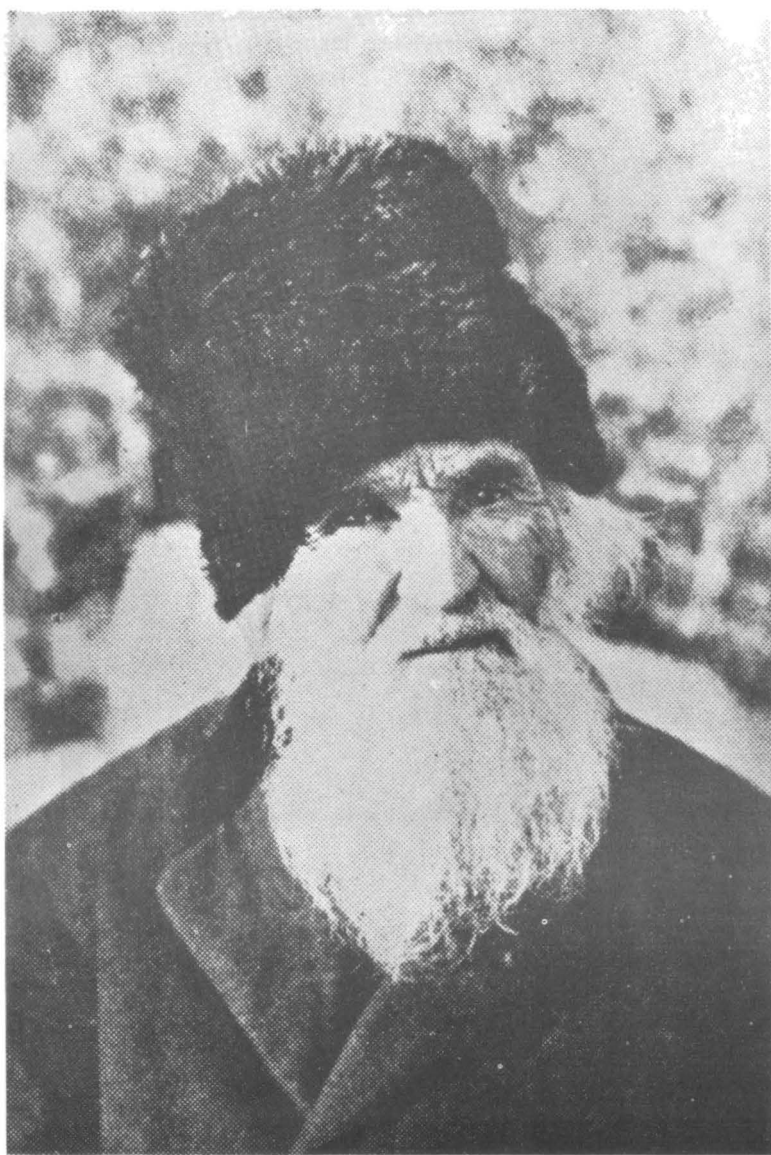
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Rev. Ahapius Honcharenko

**AHAPIUS HONCHARENKO
AND
THE ALASKA HERALD**

ALSO BY THE SAME AUTHOR:

Album "Exlibris medicorum"
Ukrainian and Polish revolt of 1863
Hetman Ivan Mazeppa
Pedagogical work of T. Shevchenko
Pedagogical work of I. Franko
Parents and children
Methodology and didactics of Ukrainian history
and other works.

AHAPIUS HONCHARENKO
AND
THE ALASKA HERALD

THE EDITOR'S LIFE
AND AN ANALYSIS OF HIS NEWSPAPER

by
Wasył Luciŭ, Ph. D.
Theodore Luciŭ, M. A.

TORONTO

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For
HONOURABLE CHRISTOPHER
Mayor of San Francisco

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FOREWORD

Dr. Luciŵ's new work is an important piece of research because it brings to the fore for the first time the role of the Ukrainian pioneers in the American West and Alaska. It details the importance which the United States Government assigned, through Secretary Seward, to the acquaintance of the settlers in the Alaskan territory with the constitutional framework of the United States. The enlightenment of the settlers was entrusted to Ahapias Honcharenko, a learned man of deep convictions as regards the freedom of man and the value of personal liberty.

The work also sheds further light upon several important situations. Among these is a short but clear description of the beginnings of Russia as separate from Rus-Ukraine, and the low state of the Orthodox monastic life culturally and spiritually during the years when Russia held political sway over the Ukrainians. It will be noted that escape from Russia was necessary in Honcharenko's time in much the same manner and for much the same reasons as during present times.

This is a historical document. It covers a wide range of time and topics because the knowledge of these is fundamental to a basic realization of the life and time of the subject. Ahapius Honcharenko rebelled against serfdom and against tyranny. He fled these elements to the "Land of the Free." Here he exercised this freedom both for his own cultural progress, for the good of his people and for the benefit of the young but vigorous and growing United States.

Michael J. Nagurney

ABSTRACT

AHAPIUS HONCHARENKO AND THE "ALASKA HERALD — SVOBODA"

Here, told for the first time is the story of Ahapius Honcharenko, Ukrainian priest-revolutionist and publisher of the "Alaska Herald-Svoboda." Born into a family of the freedom-loving Ukrainian Kozaks, the son of an Orthodox priest, he rebelled against feudalism and serf-ownership in the Russian Empire. Studying at the Kiev Theological Academy he became an hierodeacon and as such visited various monasteries and parishes where he observed at first hand the illiteracy, immoral and unconcerned use of public and ecclesiastical revenue. He experienced the cruelty and corruption which was prevalent at that time as well as the high pressure the civil government exerted upon the hierarchy of the Church in Russia.

He escaped the tyranny of Russia when he was appointed to represent the Russian theological mission in Greece. While in Greece, the freedom of correspondence permitted him to communicate with underground leaders in other countries, such as the Russian, Herten, in London, the Italians, Mazzini, Garibaldi, Farretti, etc., who encouraged him onward in his faith for the freedom of humanity. He made his acquaintance with these people later in London. He broke with Herten who believed not in the freedom of the enslaved peoples of Russia, but for a united Russia with enslaved people. Back again in Greece he was ordained a priest in 1863, but still faced his Russian enemies who took steps to murder him in the same year. He escaped to America in 1865.

While in America he taught at St. John's Theological School in New York. He assisted in the translation of the Bible into the Old Church Slavonic. In Philadelphia he married the daughter of the Italian group of revolutionists, Albina Cetti. Learning of the purchase of Alaska (1867) by the United States from Russia, he is requested to publish a Russian-English phrase book, for the American soldiers stationed in Alaska. He also is given the opportunity to publish a bi-lingual gazette wherein he translates the Constitution of the United States so that the settlers in Alaska, then speaking Russian, can understand their rights as people in a territory belonging to America. Under the subsidium of the Secretary of State, he publishes the "Alaska-Herald, Svoboda," with the first issue appearing in March 1768.

Among Honcharenko's friends are many influential people, such as Secretary of State, Seward, American journalist, H. Greely, Governor of Alaska, Kennan, etc. Making his final decision to settle in America, Honcharenko purchased a 50-acre farm in California, named it "Ukraine." At this farm, his wife, Albina, organized a school which was later transformed to a Slavic Sunday School which gave them the opportunity and personal satisfaction of working together for a higher spiritual cause.

Honcharenko, a believer in democracy and freedom for his fellow man, died, at the age of 84, without seeing his native Ukraine again or witnessing the proclamation of a Ukrainian National Republic in 1918.

BOOK ONE

BIOGRAPHY OF AHAPIUS HONCHARENKO

INTRODUCTION

Our modern times necessitate research into objective truth, a realistic approach to a subject and a appraisal of its worth. The time has come to restore the past, to look into the activity of the so-called 'great people' or 'heros' and then turn our attention to the ordinary common individual. By the latter is meant the hardworker who was not a hero, who did not cause a sudden change in history, but very quietly and firmly laid out a path for future generations.

The purpose of these men will be unvaried, forgotten, and up to now, ignored for it never mattered much about appreciating the common individual. I have, therefore, undertaken to tell you of a son of the enslaved Ukraine, but a great democratic toiler and champion against the feudalistic persecution of his time, Ahapius Honcharenko (1832-1916). As this individual has been credited with giving to a segment of American democracy so-called advance learning, I believe it would interest the American people to know more of his background.

His most important effort was the publication of the first American bi-lingual gazette: "The Alaska Herald-Liberty," which was subsidized by the government for the people then residing in Alaska. The American Government in an understanding with Honcharenko wanted to acquaint her new citizens there with the laws and rights of the Constitution of the United States and the economic life in America.

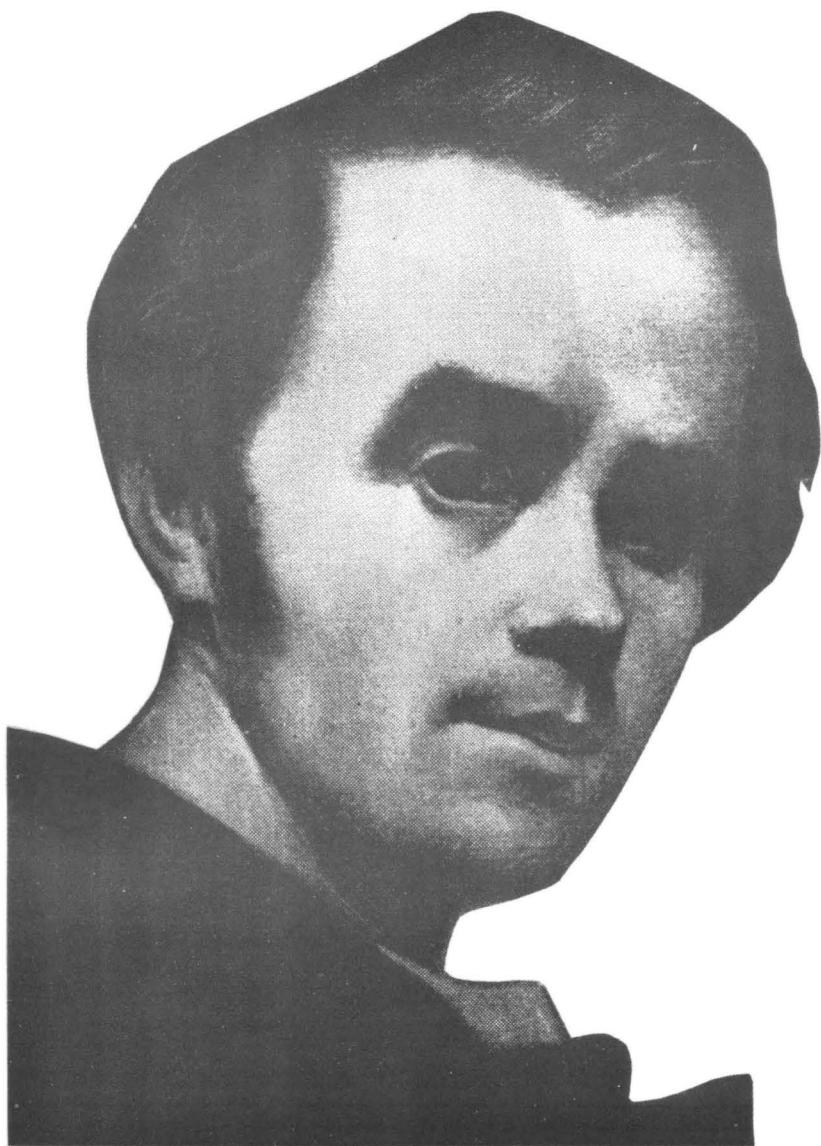
How this was accomplished by the editor of the "Alaska Herald" will be learned by glancing through these pages, and by reading the translations and contents of the early issues of

the "Alaska Herald." At this point, however, it must be emphasized that although the gazette of Honcharenko was not editorially speaking perfect, nor did it show the experience of a learned publisher of today — he and his fellow journalists did do their job and accomplished their aim, and for this we must give them credit and appreciation.

As this accomplishment for America was begun by an emigrant from the Ukraine, it is very important to show the reader the type of life this individual lived there. His accomplishment of editing the "Alaska Herald" should not go by unmentioned, thus I draw your attention to this man — this revolutionary, because Honcharenko belonged to a group, who had the gall and the strength to rise against the tyranny of feudal Russia and cleared together with other insurgents the pathway leading to democracy, to freedom and to mutual understanding in a nation today submerged and subjugated under Bolshevism and the terrible despotic power of the Soviet Union.

The life and work of Ahapius Honcharenko, although unknown to many, are very interesting and important, and they are so rich in events that might serve as a topic for further research, or even as a theme for a novel, a play or an inspiring motion picture.

Before coming to America, Honcharenko lived in Athens and it was there that he proclaimed his lasting motto: "I fight for democracy and am proud that I am a free Athenian citizen".¹



Ukrainian poet Taras Shevchenko



Osyp Honchar, a Cossack leader in Turkey



Alexander Herzen, Russian revolutionary



Giuseppe Garibaldi, Italian freedom fighter

I. THE COUNTRY OF CONTROVERSY

*"Tyranny has never triumphed
in the long run, although the
long run has been too long
for millions of individuals."*

S. I. Hayakawa

To understand equally the deeply controversial life of Aha-
phius Honcharenko and his great work, it will be necessary tem-
porarily to go back to the controversial history of his mother-
land — the Ukraine. This subject should not be considered un-
usual, simply because a nation of fifty-million people is still
terra incognita to many in the Western World. In a survey hi-
story of this country, it is in most cases dealt with in a cursory
way and not with the actual circumstances involved. In the one
thousand years of its history, the Ukraine has been known by
two names — Rus' and the Ukraine. After the defeat of Hetman
Mazeppa who was allied to the Swedish King Charles XII by
Peter of Moscow, the fate of the Ukraine was sealed. The victor,
Czar Peter I, in 1721 officially and in accordance with the Greek
method adopted the name of the defeated Rus' and renamed the
rapidly expanding Moscovy sovereignty Russia. The territory
around Moscow was then known as Great Russia, while the
southern areas were known as Little Russia. The new rulers of
the defeated Ukraine bound the peasants, forbidding them their
rights and so the freedom-loving Kozaks were born. Many of
the Kozak leaders, however, were forced to abide by Moscow's
tyrannical desires. All those who could not be bridled with es-
tates or a title were tortured, murdered or exiled to the far-off
wastelands of Siberia. All efforts to continue a normal Ukrain-

ian existence, that is; speaking, reading and writing in Ukrainian only brought about the destruction of the Ukraine's literature and language. This persecution reached its height when all the people of occupied Ukraine were forced to converse, read and write either in the Russian or the Polish languages.

It was in these circumstances that on the 9th of August 1832 Ahaphius Honcharenko was born. His father and mother (nee Bohun) were of an old, respected Kozak family - tree. His father Andrei-Onufrij was an Orthodox priest in the village of Kryvyn in the Kiev district. His father was a very intelligent and highly educated person who was a graduate of the Kiev Theological Academy. He was a complete Ukrainian nationalist, loving Ukrainian literature and folk-art. In many homes of this period the official conversational language was Polish. Priests at this time belonged to the middle class. In this circle of middle class people also were included educationalists, professors and the smaller landlords with their own estates. Because the majority of the nobility were of Polish nationality, it was not surprising that the language spoken when in their midst was Polish. By utilizing the Polish language the Ukrainian nobility expressed their higher education in being bi-lingual in contrast to the peasants who spoke only Ukrainian.

Although the senior Honcharenko participated in middle class life and spoke Polish as one might expect, he never deserted the rich cultural life of the peasants. In fact, although a priest, he toiled in the black earth like every other farmer, taking careful notice of the jobs accomplished by his parishioners.

The life of the priest's wife also centered around home life. She rolled up her sleeves and tended household jobs, together with the servants, working in the home or in the garden. It was under these conditions, and into this type of family that Ahaphius Honcharenko was born and as a young man had the opportunity to observe the social differences around him. One world was that of the feudal powers and the other was the villagers, who lived under a heavy burden, but not able to cultivate their heritage or worship in their own religion. Although being under the domination of Moscow, the Ukrainian peasant was still able to create their lovable melodies, their songs, their joyful dances and in many other ways enrich their culture, beginning from the use of their oven at home all the way through embroidery of blouses and national dress, and then all the way down to the eggs which they decorated at Easter with the most

intricate of patterns. This rich folk culture reflects their heroic days in battles against their enemies and their glorious victories over the Pechenigs and the Mongolian hordes. It was because of this glorious past, that they were not completely forced into submission, but looked forward to a better future for the Ukraine.

Honcharenko was opposed to the Polish noblemen, as well as to the Russian administration. It is understood that our young Honcharenko loved with his whole heart the down-to-earth world of the hard-working peasant. In his memoirs he wrote: "During my free moments, I observed the way the Polish nobleman treated our Ukrainian people; just like the overseer who horsewhipped the young girls for not submitting to his whims."² Honcharenko had his own opinion and he wrote: "As a man lives off the hard work of another, he is cannibalistic."³ For this reason he quite often went into his father's apiary, which was away from activity, and there in solace he read the scriptures and sang religious songs. Knowledge of the past, and the miserable living conditions of the Ukrainian people kindled in Honcharenko the spark of patriotism, and he became a fighter for his own people, as well as for others who were under feudalistic regimes.

When he was eight years of age, Honcharenko was enrolled in the Kiev Theological Seminary where he studied until he was twenty-one. In 1853, after finishing school, he graduated with the degree of a fullfledged theologian and entered the monastery at the Pecherska Lavra. The life of the monks frightened him. After the life in his pious father's house, he was shocked by the immorality and drunkenness found there. However, as an intelligent young monk he was respected by the Kiev Metropolitan, Philaret. He became secretary to the Metropolitan at the consistorium. Here he had a greater opportunity to observe the operation of the Russian Orthodox Church in the Ukraine. Quite often the Metropolitan sent Ahaphius through villages of the Ukraine, where he noticed the subjugation of the peasants by the monasteries. The village peasant was leading a miserable life without the necessities required for living, yet the monks were forcing upon the people their domination, threatening them with the fear of God, while the monks lived luxuriously and immorally.

To give a true picture of contemporary monastic life, I shall use as a basis Honcharenko's own article from "Kolokol."⁴

Using the rich primary sources of the author, he pointed out that the Kiev Pecharska Lavra had at that time over one thousand servants or serfs — that is people who were enslaved by the monastery. The peasant assigned to the monastery owned a dirt hovel with some patch of land. Very few of these peasants had livestock. Their jurisdiction was under the authority of the church. They were under the direct command of the Monk Administrator. This Administrator appointed a monk foreman who would oversee the various trades, as known by the peasant. These poor people worked from sunrise to sunset being maltreated with a heavy hand. The secondary workers were punished by the foreman, or if a more serious offense was committed, the peasant was referred to the Monk Administrator, who punished the peasant under Canon Law, which at that time stated: "Punishment shall be rendered in accordance to the time it takes to complete one rosary." Many times the punished person was beaten to death, because the Monk Administrator fell asleep while saying the rosary, and the beaters continued with the punishment to the death.

Children of eight years of age were taken from their parents and apprenticed to the various trade-professions. After sixteen years of age, the child admitted to the consistorium as a skilled employee, where he was given his portion of food and quarters. From then on he became the property of the monastery, either locally or at another village. Those, who became crippled or incapacitated through some means, were thrown out into the village street where they became beggars. It was impossible to obtain one's freedom. Some of the foreman were so strict and harsh that they stole from the workers their portion of food or money. A characteristic example is revealed by Honcharenko: The protege of the Kiev Metropolitan Philaret, Monk Administrator Irinarch, was very cruel to his subordinates and he embezzled monastery goods so that his account at the bank was over 30,000 rubles. Monk Administrator Irinarch had come from Moscow, with his only belongings on his back and wearing bark-sandals! After his source of money was revealed, Monk Administrator Irinarch was dismissed from this position without any punishment.

In 1841 the Ukrainian monk Jeremiah (in the Pecherska Lavra at this time only twenty percent of the monks were Ukrainian, while all the others were Moscovites) prepared an economical plan for monastic husbandry. He proposed that the monks

themselves work on the farms tilling the soil, for now much of the land lay dormant and in weeds. The Archimandrite at the time refused to listen to such a proposal, and his statement was according to the Holy Scriptures: "a monk comes to the monastery to pray, and not to till the soil." Quoting also the Holy Scripture, Jeremiah's reply was: "A monk's duty was to work with their own two hands, for their daily bread." Full of spite and anger the Archimandrite punished sixty-year old Jeremiah by sending him to solitary confinement in the underground caves at the Pecherska Lavra. The unfortunate Jeremiah knowing of the miserable life of solitary confinement committed suicide with a knife.

The fate of the peasants, therefore, was miserable, since the Metropolitan himself was without strength to resist the Czarist regime. The facts surrounding this are: "As Secretary to the Metropolitan during the Crimean War, Czar Nicholas borrowed from Philaret five million silver and gold rubles to cover the cost of the war. However, having suffered defeat, Czar Nicholas poisoned himself. The new Czarevich or heir to the throne, Alexander, on a visit to the Pecherska Lavra was gently reminded of the loan to his father which brought forth the reply: "Debts, made by strangers, cannot be repaid by me."⁵

Aggravated by the type of religious life practiced in Russian Orthodoxy, Honcharenko became more interested in the cultural and spiritual growth of the Ukrainian Movement, which at this time began to gain strength through the poetry of Taras Shevchenko (1814-1861) and the Society of the Saint Cyril and Methodius Brotherhood, founded in 1846 through the efforts of Kostomarov, Hulack, Bilozersky, and others. The purpose of the Brotherhood of Saint Cyril and Methodius were:

1. Spiritual and political union of the Slavic peoples.
2. The union of the Slavic nations, each having their own independence.
3. Each nation was entitled to their own government and equality.
4. Each citizen had the possibility of ownership of wealth, and education which is to be based on Christian doctrine.
5. Government law should be adopted in accordance with moral and educational principles.
6. Creation of the Slavic Congress Committee with each nation having their own representative.

Honcharenko, at this time still a student at the Theological

Seminary, was inspired by the poetry of Shevchenko and the historical works of Kostomarov. He was encouraged to continue with his revolutionary attitude and seek the annihilation of the noblemen and the rise of the peasants.⁷

It is a known fact that in 1857 Honcharenko met in Kiev the "Dekabrists" through Prince Troubetskii. Through this acquaintance he became a proselyte of the movement against feudalism. It was at this time that he decided to carry out his efforts for the rights of his own people, as well as for other nations under the heel of the Czar. The poetry of Shevchenko, and his personal meeting with him, showed young Honcharenko how he should carry out the fight against the Czar and his bureaucracy. Realizing that being a revolutionary within the territory of the Czarist government, it was impossible to incite the Russian people, Honcharenko felt that such work would be advantageous only in Western Europe. For this reason he dreamed of an escape from the prison of nations — the Czarist Russian Empire. His opportunity came very early, as in the fall of 1857 the Moscow Synod requested Metropolitan Philaret to nominate a prominent and intelligent monk to be ierodiakon at the Russian Orthodox Mission in Athens. Because Ahaphius understood and spoke Greek and oriental tongues, he was chosen and thus his opportunity arose to escape from Russia.

II. THE TYRANNY OF FEUDALISM

If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right it might, in a moral point of view, justify revolution... certainly would if such a right were a vital one.

Lincoln

There are definite nations in the world to whom has been granted the privilege of developing their own culture within the ethnic boundaries of the native land. These nations have frequently had the possibility of enriching and strengthening their culture which has in turn been added to by emigrants from other nations. To cite an excellent example in this field, there are the Jewish people, who by their two thousand year dispersion have by assimilation (or not) enriched the culture of every nation in which they have settled. Also after deeper analysis, we can understand that the Ukrainian people, wherever they have settled, have enriched the culture of the nation to which they have migrated. Besides other cultural assets which have been noted for taking an important part in the community life of their newly adopted countries. Setting an especially good example were those Ukrainians who settled in the wild woods of Canada, in the unsettled regions of South America, as well as in the agricultural areas of the United States.⁹

In examining the cases of Ukrainian settlement, and the reasons for assimilation on ethnographic Ukrainian soil, the following are among the most notable: 1) while losing their political independence, the ruling Ukrainian nobility (Boyars and

Princes) still wanted to dominate, and because the occupying nation whether Poland, Russia, Austria or Hungary was not interested in making the Ukrainian movement stronger, so the nobility assimilated with the occupiers, even adopting their religion (Roman Catholicism or Russian Orthodoxy according to area) and most of them even accepted the nationality; 2) intermarriage brought further disinheritance from the Ukrainian nation; and 3) non-Ukrainian schools, churches, and government workers (clerks and military) were serving the ends of assimilation also.

Certainly there was some resistance, including revolts and revolutions against the occupational power, but the leaders who resisted with arms in hand were punished, exiled or even murdered. Exile was not good either, simply because those in exile also began the assimilation process. However, in some instances exile was necessarily to be preferred to murder. After resistance the insurgents would flee to Western Europe, acquainting themselves with other Ukrainians in that area, and thus forming their own colonies and settlements similar to the Jewish ghettos. The peasants and Kozaks within the occupied areas were many times forced to resettle, or escaped themselves. In many instances entire villages migrated from an area in the Ukraine and colonized other areas within Russia, but in locations in which the Czar's oppressors were not so interested, namely in the Far East, at the River Amur, in the Gray Ukraine, or in the Crimea, Kuban in the Caucasus Mountain region; or outside Russia in Yugoslavia (Bachvanian Ukraine), in many small villages in Turkey, in the Middle East; or overseas in Alaska, Western Canada (Manitoba and Alberta), etc.

Assimilation occurred only on the higher levels. The peasant to the present day will not be assimilated with any of their oppressors. The scholars explain this characteristic by citing a healthy peasant mind—with a high moral and cultural heritage from their forefather's traditions. The scholars on the other hand found it difficult not to give in to materialistic existence, feeling that it was necessary to assimilate in order to exist because they could not use their hands like the peasant.

The Czarist government, as represented by the gendarmes, administrative clerks, the Synod of the Russian Orthodox Church, Russian colonists in the Ukraine and especially learned individuals carried out a tempetuous program to force the assimilation of Ukrainians with Moscovites, thus creating a new

type of Russian people. Since these early days, the Russian historiographers have been changing the histories of the various nations they have occupied, as for example: Ukrainian history has been altered, so that it harmonizes with Russian history, thus giving the effect that Russia existed prior to the actual adoption of the name Russia. The name Rus'-Ukraine was eliminated and changed into either Little Russia or South Russia. The private citizen of the Ukraine was forced into Russifying his name and his heritage. Because of the liquidation of the Ukrainian language and schools, a state of illiteracy existed in the Ukraine for over a century.¹⁰

However, it should be said truthfully that not only was the Ukrainian peasant enslaved by the Czarist regime and nobility, but also the Russian peasant, the White Russian, the Polish, etc., were bound by its chains. The leaders of the Ukrainian and Russian democrats and revolutionaries began an uprising against the Czars' despotism, and they were the initiators of a strong underground movement. They began the Free-Mason movement which carried out revolutionary actions against the feudalism of the Czars'. Although many insurgents and leaders were murdered outright, there remained other leaders who continued to incite the populace to carry out sabotage, attacks, etc., against the government. The most valuable of these resisters, escaped to Western Europe and carried out their destructive methods against the Czarist regime, through an underground organization.

It was during this time, that Honcharenko, the Ukrainian monk was sent to Athens on November 12, 1857.

In Greece Honcharenko was not connected socially with the Czar's representative. He lived alone. In his free time he furthered his education by studying the modern Greek language, ancient Greek history and architecture. He visited historical places and drew pictures of them. Prior to his coming to Greece, he had studied the ancient Greek tongue as well as Hebrew. While in Greece he mastered Arabic and Italian as well. Honcharenko was a born linguist.

While drawing the Acropolis he was approached by another countryman, attached to the ship-lines at Odessa, who was known as Davidov. In their discussion, he was informed that Davidov was a friend of A. Herten, editor of the gazette "Kolokol" (Bell) in London. Being very interested in contributing articles to this gazette, Honcharenko wished to make the acquaintance

of Herten. From early editions of the "Kolokol" we find that Honcharenko contributed to the gazette much more material than is signed.¹¹ The style and contents of an article entitled, "The Ukraine" ("Kolokol", Edition No. 61) indicates that this article was written by Honcharenko. Perusing other editions, Honcharenko is seen to have contributed to Edition No. 95, where he wrote the elegy of Taras Shevchenko, Ukrainian poet and martyr. Quoting from Honcharenko's article "The Ukraine" the most essential statement of the Ukrainian democratic intelligentsia is: "Endeavor to create a free Slavic federation of independent republics, opposing the Russian dictatorial order of pan-Slavism."¹²

His revolutionary articles and his cooperation with Herten was discovered by Russian spies in February, 1860 who reported him to the head of the Russian Mission at Athens, A. P. Ozerov. To cover-up his intention in planning to arrest Honcharenko, Ozerov extended a false invitation to Honcharenko to attend a "Welcoming Banquet" on the warship "Rusalka" then in Greek waters. Here he was arrested, and was scheduled to be shipped to Odessa, where Graf Stroganov was to turn him over to the Church authorities. His expected life sentence would probably have been at the Solovetzky Monastery in Siberia. His revolutionary friends in Athens, learning of his arrest, informed other colleagues at Constantinople of the situation. These friends made plans to arrange for Honcharenko's escape after the "Rusalka" docked there, it being customary to imprison a man on land, awaiting the arrival of another ship then going to Russia. Honcharenko did not know of this plan, therefore, he was despondent, and in his letter to Herten said: "better drown oneself in the Bosphorus."¹³ On the night of February 16, 1860 it was possible to bribe the Turkish guard and thus free Honcharenko. This was carried out by Kozak's Otaman Osyp Honchar and other Ukrainian political emigrants living in Constantinople. In his memoirs Honcharenko wrote: "I escaped for an eternal glory, to be a Kozak in the free-world."¹⁴

III. THE ACTION OF HUMAN BEHAVIOR

The democratic ideal proclaims the worth of every human being the dignity of the individual, and the right to freedom within the requirements of others.

E. C. Kelley

Analyzing the life of Honcharenko in the light of political conditions then existing in the Czarist Empire of Nicholas I, in the Ukraine we can observe that life was both monstrous and despicable. It was unbearable, because of the liquidation of the 'Decembrists', the imprisoning of the members of the Ukrainian Saints Cyril and Methodius Brotherhood, the dismissal of the liberal governor of the Ukraine, Repnin, and the wiping out of 64,000 individuals of the noble classes who were working with the lower classes. The Czarist regime was protecting itself in this way against the rise of a movement in the Ukraine seeking independence from Russia. At this time there were over fifty uprisings and rebellions; especially notable was the so-called "Kiev Kozak Uprising" of 1855. When the peasants began to enlist in these Kozak battalions, they were brutally destroyed. After the Crimean War and the internal uprising in the Ukraine, and because of all these defeats at the hands of the British and the local peasantry, Czar Nicholas I died

The new Czar, Alexander II, was forced to begin a program of reformation. The greatest reforms were the obliteration of the nobility, that is, of land-owners, and the releasing of exiles, many of whom were revolutionaries belonging to the

Brotherhood of Saints Cyril and Methodius. Czar Alexander also was more lenient with the press, allowing the publication of a Ukrainian journal called "Osnova" (1861-1862).

Many of the Russified and Polonized Ukrainian nobility, including V. Antonovych, began to work together with the common people. They started an Ukrainophile movement, which endeavored to spread Ukrainian independence in cultural, educational, political and economic life. The Polish revolution of 1861 as well as the revolution of 1863 again terrified the Russian Czarist government, and repressions began against all liberal and democratic movements. The battle against the Ukrainian movement was begun by a chauvinistic journalist named Katkov, and was ended by the declaration from the Russian ukaz, or proclamation, of 1863 that: "There never was, is, or could be a Ukrainian language and nation."¹⁵

The new repressions were begun in the Ukraine by the then governor of Kiev, Youseffski, who reported to the Czar: "The Ukraine desires to build a free Ukrainian democratic republic with a Hetman as their official ruler." However, in 1876 Czar Alexander signed an ukaz which forbade publication in the Ukrainian language of any printed word, the acting of Ukrainian dramas in theaters, and financed various Russified individuals in the Austrian-Ukraine to further the Russification of the Ukrainian people.

It was at about this time, that a great movement of Ukrainians began to take place out of their native country. A free-thinker, M. Drahomaniv, opened a political and cultural embassy representing the Ukraine in Geneva, Switzerland. At the same time a Russian democratic center was opened in London which was under the direction of A. Hertzzen.¹⁶ Upon his arrival in England in 1872, Hertzzen became the publisher of the periodical "Polar Star," and the newspaper "Kolokol". The purposes of the newspaper "Kolokol" were: 1) to print freely without censorship; 2) the freeing of the serfs from the nobility; and 3) the abolishment of capital punishment. "Kolokol" received the greatest amount of attention at this time in the Russian and other Slavic freedom movements. Here one could witness the cooperation of various mixed groups, such as Russians, Ukrainians, Poles and others. Taras Shevchenko, upon receiving an edition of the "Kolokol", respectfully kissed it, because this set forth the same aim in educating the Ukrainian people for freedom as he had accomplished through his poetry.¹⁷

It was into this atmosphere of intrigue that Ahaphius Honcharenko was plunged upon his arrival in London on March 4, 1860. Because of the need for technical workers, the arrival of Honcharenko, who was a good typesetter, was welcomed joyously. For the first time he met Herten and Ogarev, and became a member of their inner circle. V. I. Kelsev, one of the active revolutionaries who later returned to the Czarist side, wrote in his confessions of 1860: "all of these emigrants are typesetters, and I only can say... that Ierodiakōn Ahaphius and Prince Truobetsky are experienced typesetters and guests of Herten."¹⁸

The importance of Honcharenko's escape is reported by the secret police to Czar Alexander II, who stated: "Not being able to cooperate with the Archimandrite at Athens, he escaped to London and now is attached to Herten."

Honcharenko wanted to be financially independent of the Russian revolutionaries, and this led him to find regular employment elsewhere. He worked at the British Museum as a classifier of numismatics, and he also taught local Greek merchants the Russian language.¹⁹ Earning an adequate salary, he found quarters for other political refugees from Russian imperialism. His stay in London is interesting, not only for his work with the journal "Kolokol" or in the British Museum, but also because he had the opportunity to meet revolutionary leaders of Italy and other European countries.

By analyzing the achievements of Ogarev, the memoirs of his wife, and the entire works of Herten a picture can be built of revolutionary emigrant life in London at that time. At first steady visitors to Herten and Ogarev were revolutionaries with an identical ideology. However, in the months following the popularity of "Kolokol," which also found an independent following in Russia,²⁰ visitors representing other points of view were predominant at his office. Among Ukrainian visitors were Ivan Savych, a former officer in the Czar's army; B. Pavlov, a professor of Kiev University; A. Potebnya, a secret courier between the Polish underground government in Warsaw and Herten. From the Russian underground a regular visitor was Senator A. I. Delvig. A publisher, I. S. Aksakov; an historian of literature, A. N. Pypin, as well as the Italian revolutionary G. Garibaldi and G. Mazzini, the French publicist and historian who was a member of the contemporary government of Louis Blau, and the German poet and literary critic, G. Kinkel, to-

gether with many others of various nationalities also came. It was among these men that Honcharenko lived, worked and learned about the ideals to carry on the fight for freedom. Honcharenko was then a democratic fighter for Ukrainian independence, progress in the world, and international love and brotherhood. It is only natural at this time that regular discussions and arguments before Honcharenko opened his eyes to new horizons, and he worked out for himself his own independent idea, which assisted him to critically analyze every problem and political question. Being very much the independent thinker he began to study the works of his friend Herten and his group carefully, and among the ideas which he found there were many things he could not agree with. These opinions made him decide to remain only on the side lines, observing but not saying too much. Kelsev had said of him: "In 1860 Ierodiakon Ahaphius came into our circle, but he could not come into the inner sanctum of our circle, because of his heavy, untrustworthy and secret character."²¹

To understand this statement one must first delve into the lives of the people within the Herten circle. The clique was headed by Herten, Ogarev, Bakunin and Kelsev. Although Herten published "Kolokol" which sought the attention of the serfs in Russia, his actual beliefs were thoroughly Russian, since he was firmly against the establishment of free nations outside of Imperial Russia. Regardless of the statements which were allowed to appear in "Kolokol" because of the situation which existed in Russia, and because of Herten's friendship with Bakunin and Honcharenko with others, he published them, knowing that he was fighting feudalism while hoping to keep Russia together without having these nations really fall away. Herten's words in these matters were often at variance with his beliefs. An example of this is shown by his statement to three representatives of the Polish underground: "Russia is strong, Poland could not resist her, since Russia is making progressive steps—therefore take advantage of her good nature."²² Bakunin was a great talker and because he could not keep a secret; when told one, many people suffered (the Armenian Nalbandov, and others). He also was not following one consistent political ideology. Ogarev, like Herten, was first of all a Russian patriot and afterwards a revolutionary. The Italian Mazzini broke away from Herten's circle, because he could no longer support their beliefs.²³

Honcharenko was actually closer to the ideology of 'Young Italy,' as represented by Garibaldi and Mazzini. The question remains why Honcharenko, a man with a strong Kozak character, could not understand the softness of a noble like Herten and his friends, since Honcharenko was a great Ukrainian patriot and dreamed about the unity and sovereignty just proclaimed by the leaders of "Young Italy." These young Italians were religious, while Herten and the inner circle were atheists. In an article written by E. N. Matrosov was the statement: "He (Honcharenko) *de facto* is far from nihilism, and he dreams of rebuilding in London a liberal Church, yet leaves London, because after experience with the Russian liberals he despises their social propaganda." Naturally Honcharenko, being a priest with sound revolutionary ideas, was religious to the end of his life. Despite a difference of ideas with the Herten circle which brought about still greater misunderstandings, his friendship with Herten was not completely severed. Together they celebrated the abolishment of serfdom in Russia. Yet Honcharenko knew that his fight could not begin in the company of men like Herten.

While in London, Honcharenko published a book *Stohlav* about the theological conferences in Moscow, which was later falsified by the Synod of the Russian Church, because it did not comply with the feudalistic and imperialistic Russian church hierarchy.²⁴

Stohlav was interesting not only to theologians of the Orthodox Church, but also as an artistically printed book. It was reviewed with approval by the revolutionary Prince P. V. Dolgorukov. The income received from the sale of this book was given to furnish quarters for political refugees in London, regardless of nationality. Despite Honcharenko's assistance to these refugees, he did not always receive their support, and after some time many wandered away into the streets of London to seek their own fortune and assimilate themselves with the Londoners.

Honcharenko thought once again of seeking support among the free thinkers, and a free position brought him to converse more intimately with Mazzini, who gave him addresses and recommendations to revolutionary supporters in America.

IV. THE DEMOCRATIC WAY OF LIFE

*When will we receive our Washington,
With a new and right Law?
And receive him we will, someday.*

T. Shevchenko.

Since it has already been made clear that Ahaphius Honcharenko was planning to emigrate to America, the question must be raised: Why then did Honcharenko return first to Greece? His return was motivated by his great love for the Greek people. At the time of Honcharenko's decision to return to Greece the country was in a chaotic state, as there was a revolt against King Otto and Honcharenko inspired by this movement wanted to take an active part in the struggle for freedom. Other reasons, mentioned by his enemies, should not be given any consideration. In a report by Hertzen to one of his friends, he wrote: "Regarding the Athenian Ierodiakon (Honcharenko) he has caused here in London a lot of gossip as well as many misunderstandings. Has he perchance been seen by you? If so, beware!"²⁵ Some dishonest publicists took these words of Hertzen, and by using them ostracized Honcharenko without seeking the true story or the reasoning behind Hertzen's remark. Later, however, Hertzen corrected his statement by saying: "It is possible that Sleptsov or other individuals have spread ill rumors about the Ierodiakon." After a thorough investigation of these remarks (an investigation similar to that of the Viatka and Chansellerie), it was proven that Honcharenko was not responsible for these misdeeds.²⁶ Before Honcharenko's arrival in London, Hertzen published an unsigned letter in his gazette "Kolo-kol" (some historians believe this to be a letter from H. G.



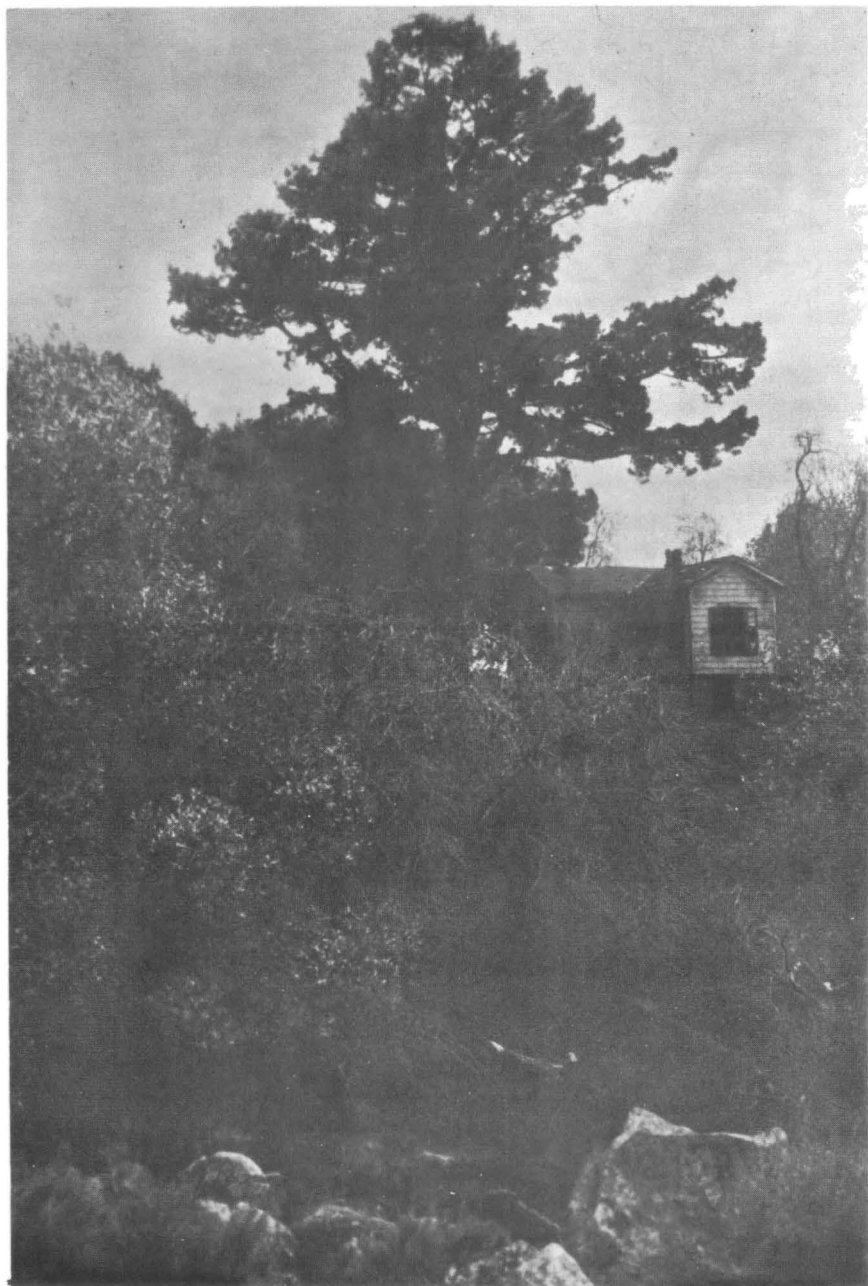
Giuseppe Mazzini, Italian revolutionary



Ahapius Honcharenko — "Alaska Man"



Ahapius Honcharenko — fighter for democracy



Honcharenko's estate "Ukraine"

Chernishevsky), which in part states that the thought of Hertzen regarding the possible progressive changes in Russia and his belief that Czar Alexander II would liberate the people were erroneous. Because of this opinion, there never could be any real understanding between Hertzen and Mazzini as well as between Hertzen and Honcharenko, which of course furthered Honcharenko's decision to leave England.

Unfortunately, by the time of Honcharenko's arrival in Greece, the revolt there had subsided. In tracing Honcharenko's steps, however, we find that he settled in the town of Hermopolis where he occupied himself by completing and correcting a Latin-Greek Lexicon for Professors (*Peridis*). Upon the publication of this work he went to Smyrna in Turkey, where the Polish political emigrants honored his arrival with a banquet. His stay in Turkey was not too long. He then went to Mount Athos, the site of a group of famous Orthodox monastic communities, where he again met his uncle, Dmytro Bohun, and together they planned to create the Ukrainian Zaporozhian Kozak Sich.²⁷ As an Ierodiakon it was possible for Honcharenko then to be ordained a priest, which was accomplished when Metropolitan Meletius Lovtsu held ordination ceremonies. At Athos Honcharenko organized the one and only Ukrainian monastery, in accordance with the Kozak system, known as the Monastery of St. Elias. In 1862 Honcharenko traveled to Jerusalem. His stay there was a very short one as his purpose was only to visit the Holy places as well as to look over the various gifts donated by past Ukrainian rulers. He was forced to leave Jerusalem by the efforts of the Russian Bishop Kiprian and the Russian Consul who had orders to arrest him. Through the recommendation of a Russian Catholic, Prince Ivan Gagarin, Honcharenko was taken under the protection of the Catholic Patriarch, Calerggi. He was sent to the city of Ghazir in Lebanon where he obtained a job teaching at the Jesuit school.²⁸

Honcharenko was pursued by the Russian representatives at Jerusalem which caused him to flee to Syria. And from there to Alexandria in Egypt, where Sir Samuel Baker gave him asylum and set him up in a book business close to the seaport. While at Alexandria he tried to organize the local political emigrants into an organization to zealots.³⁰ Because of his activity in organizing groups against the Russians, their consul, Lagodovsky, hired an Ionian Greek to kill him. This attack took place

on February 22, 1863, but fortunately for Honcharenko, he was only wounded, and the hired killer after being caught confessed that he was in the pay of Lagodovsky.

Honcharenko's Athenian friends reading of this attack in the newspaper, took him under their protection and raised enough money for him to return to Athens, where through influential friends they would strive to obtain Athenian citizenship for him. Such a citizenship would protect him from further Russian tyranny.

In May, 1863 Honcharenko returned once again to Athens. He was welcomed by many friends. After a short waiting period of about one month on June 6, 1863 he received his Athenian citizenship of which he was very proud—so proud, in fact, that from that day on he signed his name Ahaphius Honcharenko Athenius.

His Athenian citizenship unfortunately did not completely protect him. The Russians continued to be interested in him. The new Russian consul at Athens, Bludov, invited Honcharenko in May, 1863 to be the guide and interpreter for Professors Lamansky and Pertshev who were studying and searching for the remains of ancient Slavic elements in the Peloponnesus (Morea). While in Athens Honcharenko corresponded with Ogarev and Bakunin, his friends from the London clique of Herten, and one of them suggested that Honcharenko go to America.

His trip to America was begun from Smyrna in Turkey where he booked passage on the "Yarrington" which arrived in Boston on January 1, 1865. Honcharenko celebrated his Ukrainian Christmas in accordance with the Julian Calendar on January 7, 1864 at New York.

It is unknown what he did in the following six or seven months. We pick up his trail once again in October, 1864 when he arrived in New York and at the office of the Greek Consul Dmitri Botaci, who had asked him to become a priest for the Greek Orthodox churches in the New York area, and also in his spare time to give lectures to theological students studying Greek at St. John's Theological School. He worked in conjunction with others on an edition of the Bible in Arabic as well as translating the New Testament into Church-Slavonic. He worked with the Bible Society, then headed by van Dyke and Long. All of these activities gave him the opportunity to save enough money to establish his own printing shop. While in New York

Honcharenko also took part in religious discussion which were commented upon in the American press. The Episcopal Parish of Trinity Church in the City of New York had invited the Rev. Honcharenko to serve his Greek Orthodox Liturgy in the Trinity Chapel. In honor of a visiting detachment of the Russian fleet, commanded by the Ukrainian origin Admiral Yuriy Lysiansky, Honcharenko was invited to celebrate the Byzantine Liturgy of St. John Chrysostom in the Church Slavonic language. This great celebration took place on March 2, 1895. This service was thus first brought to the attention of the American public, who were greatly thrilled by the beauty of the mass. It was followed by a great deal of comment in the American newspapers.³²

In the Orthodox church, priests are authorized to marry, and so Honcharenko, through the list of contacts which he had obtained from Mazzini, met and married a young American girl of Italian extraction named Albina Citti from Philadelphia. A civil marriage was performed in New York City on September 28, 1865. After their marriage Honcharenko and his wife remained in New York leading a quiet life. However, this did not last a long time since in 1867 Czar Alexander II in negotiations with the United States sold Alaska. This gave Honcharenko the idea of going to be with the now free people of Alaska, so together with his wife he traveled to San Francisco.³³

Once again Honcharenko had the opportunity to continue with his revolutionary work, hoping that through Alaska he could communicate with the exiled people of Russia in Siberia. He was advised not to travel on to Alaska, as the newly purchased country was under American military control which had the right to censor any publications, and therefore could not have given him the privilege of printing an underground newspaper. Because San Francisco was the gateway to the West, he decided to remain and began to publish his newspaper-gazette there. At this point he wanted to meet with American government representatives. He got into contact with Secretary of State William H. Seward, the chief initiator in the purchase of Alaska, and made an appointment with him in Washington, D. C. His purpose in seeing Seward was to interest him in the purchase of a Russian-English Phrase. Book for the use of American military personnel in Alaska. Having presented this book to Seward who realized its value, the Secretary authorized its publication with government funds 1868. At the same time a

discussion was held concerning the publication of a bi-lingual gazette for the citizens of Alaska for which Secretary Seward promised a subsidy.

Honcharenko's activity in San Francisco was always diverse. Besides being a publisher, his other activities included the local organization of the revolutionary "Decembrists" and the Brotherhood of Saints Cyril and Methodius. He also was the initiator in building the first Orthodox Church in San Francisco

Once again the Russians, receiving knowledge of Honcharenko's work, tried to undermine his activity and the members of his organizations. A Russian priest with financial assistance from the Czar was sent to San Francisco where he built another Orthodox Church where the parishioners were told that it was the only Russian church in San Francisco. This second church was opened in 1868.

The Honcharenko home became the center of activity for Alaskas and other emigrants. It also must be noted that Honcharenko opened the first Slavic library in the Western hemisphere. This library in his later years was donated to the Becroft Library of the Mechanical Institute and the Mercantile Library.³⁴

For a period Honcharenko was employed by the Federal Government at San Francisco, dealing with the custom duties of Alaskan citizens. Because of the dishonesty of other employees in this service, and the impossibility of correcting this situation, Honcharenko left this work and began to write about the system of taxation in customs in his gazette, the "Alaska-Herald." The famous American journalist, Horace Greeley, in his newspaper the "New York Tribune" reported favorably on Honcharenko's activities on January 21, 1869.

Honcharenko was also employed by a British firm with offices in San Francisco, but he lived as a poor man since all or most of his income was spent publishing his gazette.

With the arrival and settlement of Russian emigrants in Cedarvale, Howard County, Kansas, Honcharenko printed for them a small pamphlet, entitled "The Russian Community." He broke off relations with this particular group of Russians when he found out that they were organizing a communal life. He was reprimanded many times for this in their bi-monthly publication "The Progressive Communist."³⁵

In the spring of 1872 due to failing health Honcharenko

sold his printing shop and purchased a fifty-acre farm which he named "Ukraina." His home there bore the name "Liberty." In an effort to build a chapel on his farm, and doing all the work himself, Honcharenko broke his leg. However, this did not keep him from the work, but conditions were twice as difficult. Only a few days later he broke an arm. No medical attention was given to him: he took care of himself. The suffering he endured shows his true Kozak strenght. Many times Honcharenko was host to Ukrainian emigrants on his farm which reminded him of his beloved homeland.

His difficult youth and his continued revolutionary activities began to undermine his health. Soon it was impossible for Honcharenko to continue with any work except on the farm and in his apiary. He remained free until the outbreak of World War I, which he followed with interest in the newspaper. Unfortunately his age prevented any more active participation. He hoped that when the holacaust ended he could once more see his homeland.

The death of his wife caused him great grief, and soon after he became seriously ill, and died on March 21, 1915.

BOOK TWO

HISTORY AND ANALYSIS OF THE ALASKA HEROLD

I. EFFECTIVE COMMUNICATION

"There is nothing more bitter than to recall Freedom, in captivity.

T. Shevchenko

It is difficult to imagine modern man doing without the facilities of communication, such as radio, television and the press. The oldest means of communication, was the press, which could be said to have its beginning with the "Acta Diurna" of Julius Caesar which reported military affairs, results of court cases, catastrophes and deaths in Rome. The reporting of general news of the 15th century in Vienna, Regensburg and Nuernberg is much closer to our modern press, in that it reported all events, local and international. The first Anglo-Saxon newspaper was founded in England during the year of 1642 and bore the name "Weekly News." While here in America Benjamin Harris founded a monthly gazette, entitled "Publick Occurances both Foreign and Domestick" about 1690 in Boston.

From the time of the publication of the "Acta Diurna" to today great strides have been made regarding technical production and contents of newspapers. Today there exists a full freedom of the press in America in contrast to those nations which are subjugated, as in imperialistic Russia, where the fight for the freedom of the press, and nations has been going on since the time of the Czars.

While relating the journalistic adventures of Honcharenko in America, it must be mentioned that the American press in

these early years was in the hands of controlling interests, however, a continuous struggle was waged by certain individuals to obtain the freedom of the press, and in this group we must include Honcharenko, editor and publisher of the first newspaper for Alaska. mm

In order to obtain a full picture of his activity, we must again return to the history of this period.

In 1867 the United States purchased Alaska from Czarist Russia. The purchase price of this territory was very reasonable, in comparison with today's prices. The United States paid seven million dollars in cash, plus another \$200,000 to cover various obligations of merchants in the Alaskan area.¹ The promoter and initiator was the Secretary of State, William H. Seward.

Alaska, as reviewed by the *Encyclopedia Americana* (1954) has an area of 586,400 sq. miles of which approximately 20,000 sq. miles is covered by glaciers. The main natural resources which have built up the economy of Alaska are fishery, minerals and furs, while the timber, tourist trade and agriculture are also important. To show the value of the purchase of Alaska by the United States, the panning of gold alone there was worth over 25 million dollars in 1940.

According to the census, at the time of the purchase of Alaska, the population was approximately 29,000 of whom 26,000 were natives of Alaska. It was not pointed out at this time that many of the so-called natives were not Indians, Aleuts, or Eskimos but ancestors of Ukrainian Zaporogian Cossacks whom Catherine II had exiled to Siberia in 1775, and who in turn migrated to Alaska via Bering Straits which separates the Russian shores from American shores by a distance of only two miles at one place. According to Polish printed sources in the United States, the Ukrainians in Alaska and California numbered over 20,000 individuals.² Being critical of this remark, as there are no other sources to find the actual figures of the Ukrainian people in Alaska and California, this figure could probably be lowered by 10,000. The fate of these Ukrainian settlers and natives can be found in many of the Russian and American printed sources. Russia ruled Alaska for about one and one half centuries, and since 1799 the Russian-American Company was the designated authority there. The company exploited the land and the people, but did nothing to encourage the growth of culture and economy. A Russian visitor to Alaska

stated that "most of the settlers, excluding the few dozens of officials, are illiterate."³

From the time of the discovery of Alaska by Bering until the lowering of the Russian flag upon the sale to the United States, the Russian-American Company exploited the country. The Aleuts were baptized in the Orthodox faith in accordance with the Russian faith, however, they still remained pagan and worshipped their own gods, fire and water. Their life remained much the same as before the arrival of the Russians. They continued to live in mud-huts, in the islands surrounding Alaska, hunting and fishing. The creoles (half-breeds between Aleuts, Eskimos, Indians and Russians) were not any better than the natives. At the time of the sale of Alaska to the United States, and because of Russian propaganda indicating a threat to cruel life in Alaska, many of these people returned to Russia where they led a lonely life in miserable conditions, being unaccustomed to the Russian climate as well as always desiring to return to Alaska. Life in Alaska was difficult for the natives. Most of the men led immoral lives, although they were morally conscientious people, because the Russians offered alcohol in trade for food and women.⁴

The Russians not only made these natives drunkards, but brought to Alaska venereal disease, formerly unknown there, and serfdom. For any type of resistance, the people were killed.⁵ Thus through these few remarks, one can picture the type of land which was purchased by the United States, and the people living there. The only real remains of the Russian occupation in Alaska were nominally the Orthodox religion and language as used by only a few Russians, creoles and very few natives. At the time that Alaska became part of American territory, under the military direction of Major General I. S. Davies, a new era began. Directives were issued which stated in part:

1. Within three years, any settler has the right to return to Russia or remain and obtain American citizenship.

2. Indians belonging to illiterate tribes are to be under the jurisdiction established for other American illiterate tribes.

3. The civilized population shall be granted political rights.

4. The military occupation forces will see that the native population is not mistreated or harmed unjustly.

5. Savages of the Baranov Island will remain under strict control, as they are a war-like tribe and can cause dissention amongst the other Alaskans.

6. Officers and soldiers, disobeying the local law and causing a disturbance between the Russians, creoles and natives, shall be rigidly punished.

7. There will be no reactivation or new monopoly in Alaska.

These are only a few of the points which the American Government established for the governing of Alaska.⁶ To realize these aims the military occupation forces in Alaska needed a means of communication with the Alaskan population. The American occupying forces had to become acquainted with the Russian language which was then used by the remaining Russians and creoles. Secretary of State Seward met with Honcharenko and requested that he prepare a Russian English Phrase Book as well as discussing the possibility of publishing a bi-lingual gazette for which the American Government would grant a subsidy of \$50.00 for each issue.

The first appearance of the "Alaska Herald" on March 1, 1868 had a good effect on public and governmental opinion. According to the statements which appeared in the "Alaska Herald — Svoboda," the American government was making the economic and political life of the Alaskans better.

Honcharenko's obligation was not only to familiarize the Alaskans with the American constitution, by-laws, obligations, and privileges, but also to protect the citizenry and their rights in relation with the military occupying forces, as well as against monopoly as practiced by the Hutchinson Company, and others.

Honcharenko, as a good American citizen, conscientiously fulfilled his duty as an editor, always taking the side of truth against falsehood and coercion.

II. DEMOCRACY AND REACTIONARIES

*"Are we doing all that we can for
those poor laborers who are filling
our coffers with gold?
Do we sell our goods to them at fair
and liberal wages?
Can we improve their houses and
better their schools?
Is there in fact, any fault in our
treatment of them that can be
remedied?"*

Samuel Willets

The motto of this chapter is an extract from one of the letters of Samuel Willets to the Alaska Commercial Company, which was started by Hutchinson.⁷ We can see that these words, which were later printed in the official publication of the Company, called attention to the means of existence of the people in Alaska. These few words, which were later brought to the attention of the government, caused a great inquiry to take part regarding their meaning. Discussions were initiated throughout the United States by the editors of various newspapers, ending with a decision to be made by the White House. It could not be expected that a business association would carry out that which was humanitarian in intent; however, pressure of public opinion forced changes to take place toward the Alaskan population. General opinion, was very much stirred up by the above questions, and continued to occupy the minds of the people until they were answered. The young publisher Honcharenko, printed them in his gazette, the "Alaska-Herald."

Was Honcharenko wrong in bringing this matter before the public? Being a man of quick-temper where causes of freedom were concerned, he could easily have made some errors, however the question can be answered by simply analyzing his journalistic work.

Much factual material has been collected from personal interviews as well as from his gazette.⁸ A letter published in the "Alaska-Herald" from Kodiak Island contained this statement: "...the Hutchinson Company, instead of giving us a better life to encourage those people who were slaves to the Russian-American Company, frighten us with cruelties. If we try to sell our furs elsewhere (outside of the Hutchinson Company), then we will be shot or hung. The products being sold are of no better quality, except that the prices are twice as high."⁹ Commenting on this letter, Honcharenko pointed out that the representatives of the Alaska Commercial Company have the same aims as the Russian-American Company. Their ideal was to monopolize the entire mercantile industry, thus having no trouble with competitors. The Company had purchased the buying and selling power throughout the various settlements of Alaska.¹⁰ In support of Honcharenko's explanation, we find that the Company had on its side the majority of clerks who arrived from Washington to administer Alaska. The Company was under the supervision of authorities who shared the profits amongst themselves, which actually belonged to the hardworking trappers of Alaska. An additional quote from the "Alaska-Herald" showed a comparison of salary of the Alaskan worker to that of the worker in San Francisco who received \$5.00 per day against the Alaskan's \$1.00 per day. The buying power in Alaska was in cents, while the selling profits in San Francisco were in dollars.

Optimistically Honcharenko believed that the *status quo* could not last for ever. Other merchants began to arrive in Alaska buying furs at a much greater price. This would eventually bring better opportunity for all Alaskans as prices of food would go down and because of competition the prices of furs then would go up. A better economic position would help the natives to become independent and able to send their children to schools in order to become citizens of a great country.

Being unsatisfied with the situation, Honcharenko sent a petition containing one hundred signatures to Washington, D. C., to protest against the Alaskan Commercial Company. This petition was successful as the United States Government gave

full consideration to efforts to improve the existing situation. This was the first of the petitions sent to Washington; many more were to follow. In reviewing the contents of "Index to Reports of Committees of the House of Representatives," it is noted that protests during all this time were a continuous problem being discussed in Washington. The name of Honcharenko was of course recorded in the official documents. The Alaskan Commercial Company witness who testified could not even cite Honcharenko's name properly, nor did he know of his Ukrainian background, calling him "Poncharenko — a Russian Tartar."

Ahaphius Honcharenko was also the founder of the Alaska Trader's Protection Association whose name was later changed to the Anti-Monopoly Association, which shaply resneted the attitudes of the Alaska Commercial Company.¹¹ He fought the monopoly in Alaska for twenty-five years and finally succeeded. Today there are laws which prosecute those who monopolise the economic market. However, looking back to the time of Alaska's beginning, Honcharenko was the pioneer. To combat the monopoly he sought good American citizens who could assist him in establishing prices, salary payments and freedom to establish a business for all those desirous of doing so.

Another important matter which filled the columns of the "Alaska-Herald," was the subject of the military personnel who were stationed in Alaska and who governed her. The military authorities stood by the Company and concealed the abusive treatment of the Alaskans. Through the columns of the Alaska-Herald Honcharenko continuously demanded that Washington take steps to withdraw the military forces from Alaska. The Alaskans became citizens by purchase, and therefore should not have been treated as under a "war-occupation." He demanded the right of civil authority. In his petitions to Washington, as well as in his articles published in the Alaska-Herald, he stated these facts: The "Occupying forces of the military allows itself freedom for barbaric carryings-on, that is:

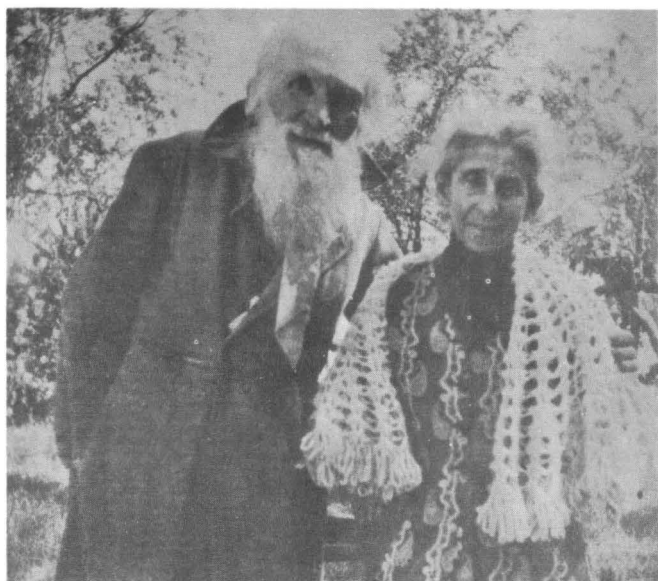
1. they moved families out of homes;
2. smashed windows of those homes where people did not frighten too easily;
3. they desecrated Aleutian graves in order to steal whatever they could find."¹²

It is obvious that these outbursts of Honcharenko could not be tolerated by the military authority in Alaska, and to

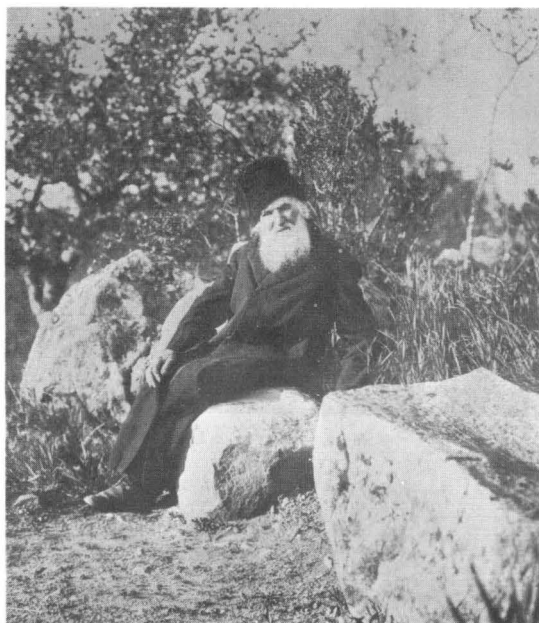
quell these impudent remarks, the subsidy paid for the "Alaska-Herald" was cancelled. Regardless of this lack of funds, Honcharenko continued his efforts through the columns of the "Alaska-Herald," and within a few years the military forces were moved out of Alaska and a civilian government took their place.

Another of Honcharenko's purpose in continuing with the publication of the "Alaska-Herald" was to work against the feudal Russian Empire by informing the American people of the crimes, and tyranny and enslavement of the various nations and peoples within the orbit of Czarist power. He felt it his duty to support the revolutionary movement in the Russian Empire and thus his "Alaska-Herald" became the "Alaska-Herald Svoboda" (Liberty) with articles printed mostly in Russian, but occasionally in Ukrainian as well. He sent to Siberia and Alaska five hundred copies for free distribution.¹³ This distribution caused a great fury among the Russian revolutionaries in London, and Bakunin in his letters to Honcharenko requested information about the courier service to Siberia for the "Alaska-Herald Svoboda," and naturally Honcharenko refused to reveal his method of transport. This caused a misunderstanding between Honcharenko and Bakunin and their friendship ended.

The Czarist regime would not tolerate the word of Honcharenko which was directed to Siberia where there was a concentration of groups of revolutionaries exiled by the Czar. The anti-Czarist articles appearing in the "Alaska-Herald — Svoboda" were also disliked by the Russian diplomats in the United States who began to register protests to the United States Government against Honcharenko's activity.¹⁴ Even here in America the Russians wanted to destroy the efforts of a freedom fighter, but they were unsuccessful. The American nation protected him as a free citizen under the Constitution rights. Since Honcharenko was faithful to American democratic ideas, he continued to submit articles to American newspapers. He also wrote brilliant editorials for the Russian journal "Progress" which was edited by A. I. Hurvich in New York and later in Chicago. These articles pertained to the political and cultural life in the United States and in Russia.¹⁵



Ahapius and his wife Albina



Ahapius Honcharenko at his and his family grave



Horace Greeley, a friend of Rev. A. Honcharenko

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СВОБОДА.

VOL. I.

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THE ALASKA HERALD:
ACAPIUS HONCHARENKO, Proprietor,
Issued on the 1st and 15th of every month.
Office: 611 CLAY STREET ROOM 80 SAN FRANCISCO

THE ALASKA HERALD
IS WIDELY CIRCULATED IN SIBERIA JAPAN CHINA THE
SANDWICH ISLANDS AND ALASKA TERRITORY

Title page of Honcharenko's paper "Alaska Herald"

Споминки

Агапія Гончаренка,

Українського козака-священника

Видав М. Павлик.



КОЛОМІЯ 1894.
З друкарні М. Білоуса.

Title page of Honcharenko's memoirs in Ukrainian



Ukrainian choir led by Dr. Gregory Dany's in Honcharenko's time

III. EXPRESSION OF FEELINGS

*Let my heart smile, once more
In a foreign country
'til it lies in foreign soil
In a foreign grave.*

T. Shevchenko

Previously the reaction of the Ukrainian people against the Russian Empire and their reason for leaving their motherland, forcing themselves into exile, have been analyzed. In this chapter a continuation of the mass emigration of Ukrainians and their settlement throughout the world will be considered. Because Honcharenko understood the fate of the Ukrainian emigrants who were not always settled in good living conditions, he prepared his own program concerning the kind of help needed to render assistance to them.

It is probable that the strongest Ukrainian emigration began about two hundred and fifty years ago after the Battle of Poltava (1709). At this time Hetman Mazeppa and his loyal Kozaks emigrated to Turkey and from there began to settle elsewhere throughout Western Europe. Those less fortunate Kozaks taken prisoner by the victorious Czarist armies were in part condemned to death as a punishment for the Ukrainian people, while others were exiled to Siberia. Of course, there was a possibility that after arriving in Siberia and serving their sentences, they might once again be free men. However, this freedom did not permit the Kozak to return to the Ukraine; therefore, it can be assumed that many Kozaks sailed across the Bering Straits and were among the first settlers in Alaska and California.

The second mass emigration took place after Catherine II destroyed the Ukrainian Zaporrogiian Sitch, a Kozak settlement in the islands of the Dnieper River, in 1775. These men were also exiled to Siberia near the Amur River, and there is definite proof that many of them did migrate to North America at this time. According to Matrosov in an article in the "Historical News," dated 1897, the Zaporrogiians went to the American side of the Straight because of difficulty in accepting Siberian laws and the local administration.

Honcharenko is to be included in the third wave of emigration out of the Ukraine. Included also in this emigration, although not going to America, was M. Drahomaniv, Professor of the Humanities at Kiev University. Thus it was one hundred years after America gained her independence, and in the second half of the nineteenth century, that the Ukrainian people established their free press in America.

After the disintegration of the Ukrainian National Republic following World War I, and the occupation by Soviet Russia, Poland and other East European countries, the Ukrainian people, military and civilians alike, began again to migrate to the various continents. It was at this time that a great number of Ukrainians arrived in Canada and the United States.

The Ukrainian settlement in America can be traced back to the time of the first English settlers, that is to the Colonial period. Captain John Smith, the founder of the English settlement at Jamestown, Virginia, is known to have travelled through Ukrainian lands in 1603.¹⁶ Some of his first settlers at Jamestown had Ukrainian names. The Polish scholar Hajman claims that these settlers were Polish simply because the Ukrainian ethnic territories were then under Polish rule.¹⁷

A well-known doctor and surgeon, Lawrence Bohun, who arrived in America with the first Governor of Virginia, Lord Delaware, was of Ukrainian ancestry. This man is mentioned by Hajman as being of Ukrainian descent, simply because there may have been a connection between Lawrence Bohun and a Ukrainian military leader at the time of Chmelnysky named Ivan Bohun. In reviewing the names of officers in George Washington's military staff, we find old noble Ukrainian names, such as Nemyrych, Sadowsky, Hrabowsky, and others. According to some sources even Kosciushko had a Ukrainian background.¹⁸

Practically the first Ukrainian immigrant who stated that he was of the Ukrainian nationality was Ahapius Honcharenko. Senator Nelson Delward of Los Angeles in a speech on October 15, 1955 pointed out that Ahaphius Honcharenko contributed a great deal to the heritage of America. His service to America is very important because he was the first editor of the "Alaska Herald," as well as being the publisher of books about Alaska for the American people.¹⁹

Honcharenko presented a petition and personally explained to the Governor of Alaska that many of the Alaskans were not Indians, but ancestors of the Ukrainian Zaporozhian Kozaks who had escaped from the despotic regime of the Czars. Because of this petition and discussion, the American government made a special enquiry and granted to them the same rights as given to the other white people in the Alaska area.²⁰

One political doctrine set forth by Honcharenko because he felt that Czarist expansion toward North America was eminent was that the American Government should take into due consideration this expansion and protect itself. He suggested that Siberia and Alaska be incorporated into a free state of the Pacific Ukraine under the protection of the United States. This was suggested only because of the treatment and exile of the Ukrainian people, and he also felt that the Ukrainians would make a good frontier guard against the further expansion of the Czarist regime. This doctrine was not taken into consideration then, and in the years to follow was forgotten. To further this cause, however, Honcharenko issued his calling card with a map of that utopian state on it

Honcharenko was also the founder of the first organization for immigrants from Russia. The organization was founded on the ideals of the 'decembrists' and the Saints Cyril and Methodius Brotherhood. Its purpose was to help all immigrants morally and financially, and to help carry on their resistance to the Czar and his forces.

The work of Honcharenko was not only recognized by his fellow Ukrainians, but was also acknowledged by many American citizens, such as his friends Dalle G. Henry, Sr., traveler and economist; H. Greeley, well-known journalist and political leader; and G. Kennan. Honcharenko was also highly praised by the first Governor of Alaska, A. P. Swineford. He was known in America as a specialist on the Alaska problem, and bore the title the "Alaska-Man." Through his newspaper work he gained

the understanding and admiration of the American people. This is proven by the fact that when he was in debt through his various civic activities, and his farm was to be sold at Auction, the press learning of this predicament, pleaded with American citizens who then contributed enough cash to save his farm and pay off his debts.²¹

A recognition of Honcharenko was once again expressed as late as 1944 when the Treasury Department wished to name a Liberty Ship honoring a prominent deceased Ukrainian-American. Honcharenko was selected as one of the names.

The principle ideals and objectives of Honcharenko can be briefly summarised as follows:

- a. Freedom fighter against feudalism .
- b. As a democrat he assisted all peasants, farmers and workers.
- c. Opposed American monopoly.
- d. Protected the rights of man, regardless of race, color or creed.
- e. Sought the freedom of the Ukraine and of all other subjugated nations.
- f. Strove for progressive causes all his life.

Honcharenko continually studied each and every new political movement. In America he always sharply criticized Communist influence, knowing that it is harmful for humanity, a fact which is finally being recognized. It was Senator Nelson Delward who said: "he who personally has suffered under a dictatorial regime in Eastern Europe will be our strongest fighter for liberty."²²

IV. FREEDOM OF COMMUNICATION

*Jussio consilium, concursus, palpa,
recursus.*

*Participans, mutus non obstans, non
manifestans . . .*

Ahaphius Honcharenko

The introductory motto by Ahaphius Honcharenko, cited above, is the same that he used in the first publication of the "Alaska-Herald." This journal-gazette, dated March 1, 1868, also stated that: "Will be published semi-monthly under the management of Ahaphius Honcharenko." This gazette was not large in size when compared with today's newspapers, being only 30 by 22 cm. From the first publication of the "Alaska-Herald" many changes were made in its appearance. The fourth issue was subtitled "Svoboda" (Liberty), while after when cancellation of the United States Government subsidy the title changed to "The Free Press and Alaska-Herald," and from this time on it was issued in numbered order. Honcharenko in his first independent issue pointed out that: "The word of truth does not depend on any subsidy, as I am the editor, printer and distributor."²³ The first numbered issue appeared on May 2, 1868. The name "The Free Press" was dropped, as clarified in the 13th issue on July 15, 1868 which stated: "NOTICE: The joint publication of 'The Free Press and Alaska-Herald' was discontinued on the 30th of May, and all business relations with G. C. Hurlbut, Editor of 'The Free Press' ceased as of that day."

Once again the gazette was renamed the "Alaska-Herald." The 10th issue dated June 1, 1868 began a new series with the gazette being published semi-weekly, and with the title of "Alas-

ka-Herald-Svoboda." The subscription rate was reduced to \$2.50, where formerly it had been \$4.00. With these changes the gazette continued to make its appearance until May 1872 when the English section was sold to A. A. Stickney.

After selling the English section, only five issues (September 1, 1872 through June 1, 1873) appeared in the Slavic language.

A great influx of Russian immigrants began to arrive in the United States after 1890, and at this time Honcharenko re-issued the old numbers of the "Alaska-Herald" without making any changes. This review of the technical side of the publication of the "Alaska-Herald Svoboda" will be explained further in the following paragraphs.

Returning to the first issue of March 1, 1868, the original in his agreement with the United States Government, we find a translation of the Constitution of the United States in the Russian language, to enable the people then settled in Alaska to understand their new rights since the sale of Alaska. Besides the translation there also appeared government notice. Great attention was centered on the Siberian situation, and Honcharenko writes: "America and Siberia are two great powers, facing away from each other, each toward his own purpose. The time has now arrived that these two powers must face each other and understand by working and cooperating with each other toward a common goal. Our interests began on the River Amur, through the peninsula of Kamchatka and now with the purchase of Alaska."²⁴

The idea behind publishing the "Alaska-Herald" was reiterated in many issues by these words: "Brotherly love and the rights of all is our cherished motto and will be the principle of our loyalty as American citizens."²⁵

The importance of freedom of communication was formulated by the following statement: "Printing is the only method to consolidate a nation for the world-wide benefit and progress of humanity."²⁶

Honcharenko believed that the settlement of his countrymen who were far from their homeland in San Francisco should have some means of free communication with their loved ones, as well as a means of spreading the knowledge of their language here in America. Special attention was paid to new Alaskan citizens, who must have some means of communication in order to know their rights, laws and privileges. To these people for-

merly under Russian domination, many of whom were run-away serfs, prisoners and other refugees, Honcharenko extended a welcome hand and an open heart.

Separating articles according to their subject²⁷ we find that forty-five articles pertain to various aspects of the United States, while only twenty-five articles are about Russia. Ukrainian problems are covered in ten articles, while another sixteen articles are miscellaneous in nature. Many of the articles pertaining to Russia were definitely against Russian tyranny; others were about the abusive treatment practiced by Russian officials in America. There were also articles about the monopoly in Alaska, as well as the harsh treatment of the Alaskan people by the military forces. Among the shorter type of articles not included in the above are notifications, advertising, local and world news, reprints, etc.

Perusing the issues of the "Alaska-Herald Svoboda," one finds that some of the articles are not written in a good journalistic style in accordance with modern techniques. We can be critical of Honcharenko's use of words. He uses many Ukrainian words and orthography in his Russian articles. His language was that of the Ukrainian intelligentsia, since he grew up in the Ukrainian community despite considerable knowledge of Russian. This deficiency cannot be taken too seriously, however, since other writers of Ukrainian descent also used Ukrainian words in their Russian writings (e.g. Gogol and Korolenko etc.).

Articles of an informative nature, those pertaining to the description of Alaska, Russia, the Ukraine, the political situation in the world, etc., were written in a popular manner, but were definitely based on sound sources. An analysis of these articles shows that Honcharenko took his profession seriously and was erudite in making use of sources.²⁸

Reprints from other newspapers occur, and also reprints of previous articles. Honcharenko beside editing was also the administrator of his own gazette. His best co-worker was his wife, who assisted in making corrections in the English grammar, as Honcharenko knew the British style of English and orthography, while his wife was American-born and knew the American spelling better. Other contributors to the gazette from Alaska as well as some from Siberia, Russia and other parts of Europe remitted articles for publication. However, most of the articles were actually composed and written by Honcharenko himself after he interviewed the contributors. This was neces-

sary because Honcharenko did not have the means to pay for regular article contributions.

The style of Honcharenko's writing was laconic and to the point. He tried to state the facts simply and clearly without additional eloquence. This does not mean, however, that the gazette was dry reading. There were short stories, poems and quotations as well as points of law which interested almost every reader. His polemic articles were very emotional, and they called for an immediate reaction in the reader. His articles on religious topics were dignified but spirited.

What influence had the "Alaska Herald-Svoboda" in formulating public opinion? It is known that approximately five hundred copies of the gazette were distributed throughout both Alaska and Siberia. Therefore, it can be assumed that the circulation of the paper would be about 1000 copies. The first five hundred copies were distributed free of charge while the second five hundred were supposed to cover the total cost of publication and distribution. Such a circulation today is considered very small indeed. However, in comparing it with other contemporary newspapers we find that a circulation of 100 was considered medium.²⁹

General opinion and political decisions at that time were not made by the masses, but by influential individuals. Also today every person tries to subscribe to a newspaper, while in Honcharenko's time one copy was purchased, but shared by dozens of readers.

Studying reports of the House of Representatives in Washington as well as the Alaska Commerician Company Records, besides memoirs of contemporaries, it can be noted that the "Alaska-Herald Svoboda" was effective in influencing some important decisions.

The purpose of the "Alaska-Herald Svoboda" differed from newspapers of today. The primary purpose of today's newspapers is to give the reader current news and events, and the selection of news depends on a compromise of interests between the editor and the reader. In the late nineteenth century the editors of gazettes made reference exclusively to their own circle's views without objectively reporting the opposite side. In this manner Honcharenko also presented his problem against feudalism, monopoly and the rights of man. Honcharenko was

deeply engaged by his ideology and his thoughts of freedom, that he willingly sacrificed the subsidy paid by the United States Government in order to express freedom of communication and progress.

CONCLUSION

A review has been made of the life and activities of this relatively unknown individual who is one of many workers for the freedom and progress of humanity.

He was not a hero, or a genius, but in his time and surroundings he accomplished all that was possible for one man, if not more. The pathway of a fighter for humanity is not always strewn with flowers, but more often is seeded with obstacles which must be hurdled in order to accomplish a deed. Many times errors were made, but Honcharenko was a good illustration of the Roman proverb: "Mistakes are not made by those who do nothing."

His contribution in America of editing and publishing the first newspaper for Alaska was not always perfect, but his successful efforts to produce a bi-lingual gazette smoothed the way for the editor of today. His responsibility in editing the "Alaska-Herald" was great, but he accomplished what he had set to do. To oppose influential groups who could wipe out individual thoughts with money and power did not frighten Honcharenko, and he continued with his fight until he achieved recognition.

Victory was won by his small publication. He was one of the revolutionaries against Czarism, he fought against the feudal regime, he petitioned against the military forces in Alaska, and also he struggled successfully in favor of free competition over monopoly. However, this was not enough for him because he lost his battles against the double-dealings of other Russian revolutionaries, and he lost his battle against the "American Circle," a Communist front organization. After the Revolution in Russia Czarism collapsed, but the Russian Empire became more powerful, more dangerous for the free world than before.

Today, under the guise of mutual coexistence the Soviet Union is spreading its tentacles throughout the Western Hemisphere. It has many friends and is influential even within the borders of the United States.

Honcharenko's idea to create independent republic of the various nations within the Russian Empire will always be a possibility. The present problem constitutes a threat to the free democratic world, and firm dealings and definite decisions must be made, so as not to increase the enslavement of man as it existed in the Russian Empire, or as it exists today in the 'prison of nations' the Soviet Union.

BOOK THREE

(Compiled by Theodore Luciw, M.A.)

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CLIPPINGS FROM NEWSPAPERS

Compiled by Theodore LuciW, M.A.

Primarily, I wish to state, that my work would not be complete without the introduction of the contemporary articles of the Press and very priceless illustrations compiled by Prof. Th. LuciW. It is understood however, that some statements in these articles, are not historically true, simply because the authors did not take the time to study the history of the life, the work, and the homeland "Ukraine" of this great man. Many of the mentioned and non-specified authors were personal friends of Honcharenko, having deep feelings towards this man, and helped him occasionally. We as loyal friends of Honcharenko, believe that in this day, many good Americans, having read this book will come to understand our plea. In conclusion, our hope is, with the co-operation of the readers of this book, petitioning to the Chairman of Historical Landmarks Committee, State of California, and all of America, we will be able to retrieve the historical land, "Ukraina," and convert it into a park in memory of the great man, Ahapius Honcharenko.

W. LuciW



Hayward M. Hutchinson, president of the "Alaska Commercial Co."



Building of the Alaska Commercial Co.



The Homestead "Ukraine" in Hayward, California, owned by Honcharenko
(Drawing by Juriy Slaktion)



Mrs. Irene Milton, displaying Honcharenko's horn, made by him (with an inscribed psalm), and the co-author of this book, Professor Theodore Luciw

A CALIFORNIA FACTOR IN RUSSIAN REVOLUTION

San Francisco Chronicle, Sunday, July 23, 1905

At his home in the Haywards Hills an able exiled Russian Priest, with a price upon his head, writes and prints the journal which, smuggled into Russia, strikes powerful blows in the cause of reform.

On the rocky plateau of a ragged mountain-top not twenty-five miles from San Francisco lives a man whom the Czar of all the Russians fears more than any other man in both the Americas. For his death 5,000 rubles in good Russian coin has been offered. The head of the Holy Synod of the great Russian Church trembles before him, and all because he is the friend of humanity, the implacable foe of tyranny and oppression.

Over the door of his tiny one-story cottage is inscribed the word "Svoboda," which, translated, means "Liberty." On the jamb of the door, in a firm round hand, is written:

"Revenge on the wolves that devour the lambs."

Liberty and an end to oppression, both ecclesiastical and political — it is the championship of these things that has made Father Ahapius Honcharenko a refugee from his country and an exile from home, relatives, and friends.

His little place, hidden in the Hayward Hills, is the home of the publication "Svoboda," a little journal devoted to Russian interests, which makes its appearance whenever the meager profits wrung by its publisher from his fruit trees, his apiary and his cow, will allow it. It is this paper, smuggled into Russia and distributed as best it can be, which keeps alive and active a party of thousands of members. It is this paper which binds together the Russian refugees in California into the great society of the Decembrists, and yet, strange to say, its publisher

is not a "revolutionist," and if questioned, will indignantly deny the title. "I am not revolutionary," he said, "but evolutionary. The future of Russia lies in education. Its hope for education lies in commerce. Promote commerce, and you will free Russia."

Hi Is Not an Anarchist

Not an anarchist nor a nihilist, not a manufacturer of bombs and infernal machines, but a great, peaceful educator of the people, a believer in stern morality and in strict honesty, this man, once a Bishop of the Greek Church and an Ambassador at Athens from the Imperial court of St. Petersburg, has incurred the enmity of the great Holy Synod of Russia, and, an outcast and refugee, he is ending his days in the peaceful Hayward Hills.

A visit to the home of Honcharenko will repay any one. The road leads up mountains and down canyons, over rocks and through gullies, until finally over a modest gate one reads the inscription "Ukraine." It is the name of the place and translated means "A piece of land given by God to the Scythians." For Honcharenko is not a Russian, but a Scythian, a Cossack, the proud descendant of a race which dates its history from the time Alexander the Great defeated Darius upon the plains of Persia. According to their history, a portion of the Persians settled north of the Black Sea and called the land "Ukraine." It is from these settlers that the Cossacks are descended, and as in honor of the home of his ancestors and of his own birth-place. Honcharenko has named this his new home.

Farther back stands the tiny one-story cottage with its flaming sign "Svoboda." Before the door, as a sentinel, stands an immense pine tree. His wife, never Honcharenko himself, will open the door. She is a little black-eyed woman, who for over forty years has shared the fortunes and misfortunes of her husband. Once the confidence of his wife is gained, Father Honcharenko himself will come to the door. His lofty forehead, his flowing white beard, give him an appearance almost patriarchal in its character. He himself, however, would rather be likened to Bohun, the fiery Cossack of Sienkiewicz's story. "With Fire and the Sword," living out his last days in exile away from family and country. Whatever impression one may have at first, it is superseded, as, with papers and documents spread before him, the old man recalls the story of his life. A maker of history is Father Honcharenko, one of the few men who succeeded in

drawing a personal imprint upon the time in which they live. Pouring the tea from the samovar, gently urging his guest to drink more, he is the soul of hospitality, and when later a bottle of mead is brought out, one would almost believe that he was truly in Ukraine.

An Ambassador Who Wrote

It is the hatred of the clergy in particular that Father Honcharenko has incurred. He was born seventy-four years ago in Kiev, in Ukraine. He early attracted the attention of the Russian Governor of the province and was educated for the diplomatic service. He took orders in the church and was later placed in charge of the Russian Legation at Athens. There he became interested in the "Kolokol," or "The Bell," a Russian paper printed in London, and having for its object the emancipation of serfs. He began to correspond secretly for the paper, depleting the lives of the clergy, the blighting influence of monastic Christianity in Russia, the conditions of the serfs upon the church estates. The whole of Russia was aflame over the articles. The immorality of the clergy, their greed, injustice and cruelty were treated in no sparing manner. With every issue of "The Kolokol" a new article appeared demanding the abolition of monasticism in Russia and the division of monastic estates among the serfs of the church. For a short time the writer managed to escape detection. Finally, however, he was captured dropping a letter in Athens to known enemies of the Russian Government who were supposed to be connected with the Kolokol. In half an hour he was a prisoner on board a Russian man-of-war bound for Constantinople where he was thrown into a Russian prison. Powerful English influences were set at work to secure his release. Meanwhile, the efforts of the Kolokol had been successful and the Czar had decreed the emancipation of serfs. A prominent Englishman in Constantinople, asking Honcharenko's offence, the officer pointed to a picture of the Czar Alexander II, who had freed the serfs. "Their offense," he said, "was the same." The influences brought to secure his release were finally successful, and, with the connivance of the officer in charge of the jail, Jew was allowed to visit him carrying a full Turkish costume, Honcharenko dressed himself in the suit, and, slipping out, left the prison and made his way to London. There he worked for some time on the Kolokol under Herten. The paper had accomplished its mission, however, and soon dis-

continued publication. Of all those who contributed to the historic paper, Father Honcharenko is the only one living to-day.

From London Honcharenko went to Greece, where Athenian citizenship was conferred upon him. From Athens he again returned to London, where he met Joseph Mazzini, the Italian patriot and the prophet of Italian unity and independence. Mazzini gave him a letter to relatives in New York, and Honcharenko set sail for this country. Here he presented the letter and was received by Mazzini's relatives. It was the beginning of a pretty romance, for soon Honcharenko led the daughter of the family, Albina Cittie, to the Altar. This is the same pretty black-eyed woman who greets the visitor at the door to-day.

Persecuted in New York

In New York Honcharenko went to work upon the streets at 25 cents a day. Unused to manual labor, he frankly confesses he was worth no more. He later learned to set type. His motto now was "Tribulations are my distinction and poverty my glory." From the type case he went into the employment of the American Bible Society, reading proof upon the Slavonic, Bulgarian and Arabian editions of those publications. Throughout this whole period he continued his attacks upon the Russian ecclesiastical system. He denounced in no measured terms of the life of the clergy, their selfish oppression of the poor and uneducated, their patent hypocrisies. Although brought up in the Orthodox faith, he refused in the congregation which he established in New York to sanction the worship of images. Fearing the spread of the heresy, the Russian Government offered to build and support a church for the Russians in New York if they would repudiate Father Honcharenko. The offer was a magnificent one and was accepted. Honcharenko again found himself discredited and an outcast, his work apparently counting for nothing.

The Government did not stop, however, with merely depriving him of his congregation. A systematis persecution was established. He has been assaulted, his life attempted, his cattle killed by poison, his buildings almost destroyed by fire: canards of the blackest character have been circulated against both himself and his wife; poison, arson, libel — nothing was too diabolical for his enemies to use in their attempt to destroy him. Through all Honcharenko has lived, gently, kindly and humane. The only trace of his experience is to be seen in a certain ner-

vousness of manner, an extreme caution, an unexpected and wary reserve.

Honcharenko's influence upon this history of the Pacific Coast has been most marked. After the purchase of Alaska through Secretary of State Seward, he was enabled to start a journal devoted to the exploitation of the resources of Alaska. This was the paper, printed in the Russian language, published in America. The paper was called the "Alaska Herald," and the publication office was in San Francisco. Honcharenko was reporter, editor, compositor and printer. The text of the Constitution of the United States was printed and largely distributed among the Russian inhabitants of Alaska. This brought Honcharenko into close connection with both Secretary Seward and General Halleck, then Military Commander of Alaska. An attack upon the military government of the Territory brought Honcharenko into disfavor with the latter, and the subsidies were withdrawn. Through Seward's influence he was then appointed a customs collector, but, refusing to wink at the importation of opium under the guise of gasoline, he resigned his position.

During the publication of the paper, "The Alaskan Herald," the first information was given of the presence of gold in Alaska. Replying to the charge that "Alaska is good for nothing: there is no population there except a few Indians, and no resources in the country, nothing but rocks and ice," Father Honcharenko wrote the following remarkable article in his issue of October 15, 1868: "Gold is found both on the main peninsula and on the peninsula east of Cooks Inlet. The native women wear necklaces composed of beads of gold strung on strings. No mining has been done, but the lumps are simply picked from the surface. Coal and copper are known to exist in rich paying veins. When we are in receipt of definite information we will give out the cheering cry of Gold! We are already certain of the existence, but must await the results of the first pioneer mining company."

In 1872 Father Honcharenko sold out his paper, and his literary enterprise since that time has been largely confined to the publication of his paper, "The Svoboda."

Famous Men His Friends

To talk with Father Honcharenko is like reading a page from the book of history. In the great affairs of his age he has been actively interested. Horace Greeley was his friend. Charles

A. Dana an acquaintance, Eugene Schuyler learned from him the knowledge of the Russian language which afterward secured for him an appointment as Ambassador at the court of the Czar at St. Petersburg: Hamilton Fish, Secretary Seward, General Halleck, Henry George — a host of names familiar to every American — he recalls as his friends.

In Russian he is intimately acquainted with Count Leo Tolstoy, for whom however, he has no high regard. "Instead of Tolstoy," he says, "being a benefactor, he is a hypocrite. He does not practice what he preaches. With half a million acres, he would not divide any of them with the poor peasants of the neighborhood. He is not a philanthropist in the best sense of the word."

Constantly apprised of conditions in Russia from secret sources, his opinion is, of course, of great value upon existing political conditions there. "The people," he said "are in ignorance." The present revolutionary movement can amount to nothing. There leaders — Maxim Gorky and all are selfish working only for their own interests. Success for the people must lie in education, not in violence. Assassination can accomplish nothing. As for the Czar, I think of him as a little idiot, little puppy, but to assassinate him will do no good. In evolution, not revolution, Russian's salvation lies."

Strange to say, were it not for the implacable hatred of the church, in all probability Father Honcharenko might return to Russia. There are those high in authority who are friendly to him. A large party of his followers in Russia have begged him to return, assuring him that protection could be obtained. It is even probable that Russian officials would welcome him, as there he could be watched much more closely than here. He knows the danger better, however, than do they, and has steadfastly refused to return. Here he is unhampered and free. There nothing can be assured him. Here he may write what he pleases. Just the other day he was preparing a Fourth of July letter for his Ukrainian people in Kiev. "How long," he wrote, "before you in Russia will be able to celebrate your Fourth of July, a free press and free religion? How long, my countrymen, will it be before you receive these things?"

The world calls Father Honcharenko poor, but in the memories of a life well lived, of an influence that has counted at courts and at capitals, of a struggle, often single-handed and alone, against tyranny, injustice and despotism, Honcharenko

is rich. And so not in peace, for danger surrounds him on every side, but at peace with himself, on the quiet Hayward Hills, Father Honcharenko is gradually stepping toward the grave, the only place where, for him, his beloved "Svoboda" is to be found.

George C. Mansfield

"EXILE WITH A PRICE ON HIS HEAD MADE LEGEND IN CALIFORNIA"

So writes Bill Strohel in "The Oakland Tribune," on August 15, 1962.

He looked like Father Christmas with his wrinkled, prune face, and his long, white unkept, hair and beard.

He wore a long Russian (should be Ukrainian.) coat and a Cossack-style fur cap. And when he led the horse that was as skinny as he was down out of the hills into Hayward, the townspeople proudly pointed him out to strangers as the "Exile with a price on his head."

His name was Ahapius Honcharenko, and you can find his yellowed photographs in the family albums of most Haywardites who have been around since the turn of the century. The stories they tell of him are as varied as the photographs.

Since his death on May 5, 1916, the legends of Father Honcharenko, the hermit of the hills, have grown as high as the pine tree that was planted by Dr. & Mrs. Danys of San Francisco, stands over his grave on a rocky crest of a hill that overlooks Hayward.

"He sold Abe Lincoln and Secretary Seward on the Alaska Purchase" some will tell you. Others say "He kindled the flames that began the Russian Revolution."

Some who knew him say he sought sanctuary in Hayward hills from Czarist agents who traced him around the world to San Francisco and tried to murder him.

The Imperial government did place a 5,000 ruble price tag on his head and there were many attempts by assassins to collect both the cash and his head.

Mr. Howard Morris of Hayward recalls, that he was a fre-

quent dinner guest at the family home and was much in demand as a speaker at the Methodist Church.

Honcharenko achieved some fame in agricultural circles with his orchards, from grapes that bore his name and came from cuttings he had taken at Mt. Lebanon and for his home grown mushrooms.

"He also made mead which he generously poured for his visitors who in turn poured it out when he wasn't looking," recalls Helen Russell McCollum, whose father, the late Fred Russell, was one of those who cared for the old man in his declining years.

Old timers in Hayward remember the man well. What they have forgotten is his story.

His farm became a gathering place for Sunday visitors. He conducted religious services in a cave near the shack he shared with his wife, Albina. And she conducted an open air classroom for ranchers' children under a cypress tree that he had planted.

When Albina died at 81 in March, 1915, the old exile had failed considerably.

Friends and neighbors buried her on the crest of a hill overlooking a wild canyon, read a religious service, placed a fence around the grave and planted the pine.

A year later, Honcharenko died. His friends returned to place him beside Albina and decorated their graves with wooden Orthodox crosses.

Today, the crosses are weathered and weeds cover the plot but the pine is tall and strong.

The San Francisco Sunday Call about Honcharenko, April 9, 1911.

REVIEW STORY UNCOVERS DATA ON PRIEST

The Daily Review story asking for historical records of the legendary Ukrainian priest with a price on his head uncovered important data and photos.

Hayward Chamber of Commerce reported that Otis H. Webb, 1300 Estudillo Ave., San Leandro contacted the chamber and has arranged to lend Hayward Area Historical Society material pertaining to the saga of the Rev. Ahapius Honcharenko, who died in Hayward in 1916.

No one seems to know what crime was committed by the Rev. Honcharenko in the Ukraine.

Whatever it was, eluding the country's pursuers kept him on the jump from Alaska to San Francisco where he published newspapers for short periods.

He is supposed to have escaped from Russia to Siberia by ship, jumping through a porthole and swimming ashore in France. Later he landed in New York.

Webb grew up on the family Webb Ranch known to local pioneers. The property was on East 14th Street, two miles north of downtown Hayward. As an eight-year-old boy Webb recalls making visits to the priest in the Hayward hills on a ranch which the fugitive called "Ukraina."

A blue, nearly square, business card memento reads:

"From Honcharenko, *Ukraina*, Cal., imprinted on a drawing of a Hubbard squash. Following is: "I raise pure vegetable seeds for my own use and have a small surplus for sale. Ahapius Honcharenko, Haywards P. O. (*Ukraina*, California, U.S.A.)

In addition to photos, Webb also has a letter from the priest which reads:

"Otis H. Webb, Thanksgiving Day, 1910.

"Dear Young Friend,

"I received your postcard. Thank you. Please accept from me "White Hubbard Squash." I practiced in cultivation of this kind squash for 35 years. They hybrid with Casaba melon, and very delicate sweet flesh.

"With respect to your parents. Yours sincerely, Ahapius Honcharenko."

TOLSTOI'S CONFESSOR LONG AN EXILE IN CALIFORNIA

Hated and feared by a mighty government, though the course of his life has almost run, aged Ahapius Honcharenko, priest of the Greek church, and confessor to Count Leo Tolstoy, struggles with the last of an enormous vitality to accomplish in his life's work before he dies. For the emancipation of the Russian serf he gave up an imperial position, suffered the tortures of a Russian prison, and exiled himself from family and friends. He has successfully pitted himself against spy and assassin, who have sought for half a century to collect the five thousand rubles placed as price on his head. Today, battling to accomplish that which he understood 50 and more years ago, this patriarchal deliverer of his people lives in a hidden nook of the mountains of Alameda county, California, apart from the world but still crying for freedom. Near by his grave, dug in the shadow of a huge boulder by a famous Italian poet, waiting for him to lay down his battle flag. The future is as dear as the past has been and the closing days of eventful life are fraught with a fear that death will overtake him before he can accomplish that which for half a century has been his inspiration and endeavor.

Once wealthy, the companion of Henry George, General Halleck, Horace Greeley Secretary of State Seward and James Gordon Bennett — today penniless, eking out a meager existence from such garden truck as his 80 years will permit, and without spreading the propaganda of freedom among the down-trodden of his native country. The transition from power to poverty and its attendant trails is a story of self-sacrifice such

as can be gleaned from the lives of only the greatest men who live and strive for the fruition of a dominant purpose.

On the crest of a lofty crag which drops sheer through pine and brush to a swift running mountain stream in the uttermost fastness of the coast range. Father Honcharenko is far from the strife of his enemies, yet in touch with the world into which as his scant funds occasionally allow, he sends copies of his little paper of liberty to Russia, where it is heralded as a deliverer and secretly read and circulated.

The story of his life is the history of a great purpose and a magnificent achievement; a tale of laughter, love and tragedy. It is the record of moral heroism without thought or hope of plaudits or recompense; the chronicle of a good life well lived and impending death faced with stoicism and resignation.

Father Honcharenko was born in Kiev, Ukraine, on August 19, 1832. Educated privately by his father, who was a Cossack land owner and slave holder, he studied for the priesthood and was ordained a deacon in the Orthodox Greek Church at the age of 27. Later he attained the rank of priest. His oratorical ability attracted to him the attention of the embassy, and his appointment as Russian minister to Athens as head of the Russian legation followed closely upon his ordination.

From early childhood he has observed the oppression of the serfs and their liberation had become the dominating impulse of his life. In Athens he became interested in the "Kolokol," a paper devoted to the abolition of slavery, published by Herzen in London, and from the day he affiliated with this publication his oppression and persecution, worse by far than that of the slaves whose cause he espoused, began a cycle which endures even today, when his strength of body can no longer respond to the dictates of his will.

For months he contributed to Herzen's paper, which was aiming for the emancipation of the serfs, and his correspondence, carried on in secret, aroused the government as well as the Orthodox Church which he assailed, demanding the abolition of serfdom and the division of Russian monastic estates. Father Honcharenko was well qualified to write on his chosen topic and from his pen flowed scathing denunciations of the vice and greed which undermined Russian czarist church. The government, after trying for months through the secret service to learn the identity of the writer whose expressions caused decided unrest among the lower classes and added fuel to the

flame of peasantry's cause, detected him on February 16, 1860, through an agent of a London book seller, as he mailed a manuscript to Herten.

The Russian chancellor at the embassy was immediately notified and within a half hour Father Honcharenko was in chains in the hold of the man-of-war Strelak, running under full power to Constantinople. There he was thrown in a dungeon of the Russian prison and all Russia rang with the news of his arrest. The word spread to England and Herten enlisted powerful influences to effect his release. While he was striving to attain his end a Polish Jew, peddling oranges in Constantinople, learned of his predicament and visited him with his peddling baskets. Through sympathy Father Honcharenko was smuggled an entire Turkish costume and in it he escaped.

Not long ago, when speaking of his providential release, the aged man, declared, "I will never forget that day I took off my priest's robes, put on the Turkish costume, and passed out before the faces of the guardians of the prison, and escaped to London. Since then, by the Muscovite tyrants, I have been stabbed shot, drugged, assaulted with brass knuckles, and even clubbed as a dog. I am yet alive, and, as a true Cossack, labor to free my people."

In London Father Honcharenko was employed by the "Kokolok," which reaped the fruits of his writings by seeing their serfs emancipated by the czar, and soon discontinued publication. In Athens, where he soon returned, the honor of Athenian citizenship was conferred on him and shortly after, pursued by the Russian government, which had set a price on his head, he returned to London. There he met Joseph Mazzini, the famous Italian patriot, who told him of the freedom of America across the ocean and gave him letters of introduction to Henry Citti, uncle of the woman he later married. Life in London became dangerous for Father Honcharenko and he slipped from London one evening and came to New York proceeding to the home of Citti in Philadelphia. Through Citti his association with prominent Americans of his day commenced and he affiliated himself with the American Bible Society as collaborator and writer of its Arabic New Testament. The day-light hours were ones of fear, and at night he never left the home of his new found friend. Frequent attempts were made to assassinate him and several times he was wounded.

Within a year from day he arrived in Philadelphia Father

Honcharenko was married to Albina Citti and he moved to New York. Here spies dogged his footsteps and the night hours were always spent in inside rooms of his house.

James Gordon Bennett, the elder, admiring him even as have his enemies to the present day, published several articles from his pen and introduced him to Dr. Van Dyke, father of Henry Van Dyke, who was then a lad of 18. It was under Dr. Van Dyke that Father Honcharenko published the Slavic bible, which sold for a shilling, or 25 cents, as against \$2.50 charged by the Greek church. This competition in price earned him even greater disfavor and he awakened the slumbering hatred which had so persistently manifested itself in many ways.

Eugene Schuyler, who translated Turgeniev's "Fathers and Sons" and who was a nephew of General Schuyler of civil war fame, was one of his students, and through Schuyler he became intimately acquainted with Horace Greeley, Charles R. Dana, Hamilton Fish and General Halleck, Secretary of State Seward and Henry George were among his companions and their devotion and loyalty continued until their deaths.

To Father Honcharenko belongs the distinction of establishing the first Slavic paper in America, his "Svoboda," issued for the first time in 1872 in San Francisco, where he had been forced to flee from the machinations of the Russians, who had made desperate efforts to get him aboard a vessel bound for St. Petersburg. He reached California in 1865 and founded the "Alaskan Herald." He was naturalized five years later. In 1873 he became a charter member of the famous California Academy of Sciences and was among the most active of its members.

With the publication of each issue of his "Svoboda", or "Liberty" he sent 500 copies to Russia, where they were gratuitously distributed. One of his most telling blows at the despotism of the czar was the publication in Russian of the constitution of the United States. The distribution of this proclamation among the serfs infuriated the government and one winter night he was mysteriously assaulted and almost beaten to death before he was rescued.

Another act charged as inflammatory was the organization of the Decembrists, a society of Russian sympathizers who sought to gain their ends by peaceful measures, such as the circulation of advanced literature, all of which was printed in the native language at his little printing shop.

So desperate became the attacks of his enemies that he was forced to sell his paper and it was then he invested his meager savings in the 50 acre farm in Alameda county, across the bay. He chose a spot almost inaccessible on the ridge of a mountain and moved his fonts of Russian type to a little room he built for the purpose, where he set up different articles advocating freedom and sent them to the land whose rulers hated him as its worst enemy.

The farm is fertile today, but Father Honcharenko can not till the soil as he did some years ago. His few cows and garrons produce brought in sufficient funds to insure the occasional publication on his paper, but of late there has been scarce enough revenue to buy bread for his table.

The very atmosphere of the place is one of patriotism. On the gate is the single word "Ukraine," carrying its message of freedom and peace, and beneath the gables of the house itself is the lone word "Svoboda," the keynote of his life, the battle cry of his heart.

Look for bitterness in Father Honcharenko's battle for his countrymen, and you will find none. His nearest approach to it is contained in the epigrammatic sentence on the doorjamb, written in a hand characteristic for its personality:

Revenge on the Wolves that devour the Lambs."

Yet there is nothing vengeful in the heart of the man who wrote the sentence. His meaning is figurative and it pains him to have it misunderstood. He has been accused of being the most dangerous alienist of all Russia, but the revolution he advocates is educational, and violence is foreign to even his inner thoughts.

The little guest book, presented him by an admiring friend years ago, contains the name of Vasili Vereschagin, the famous Russian poet and painter, who once spent several days with him. During the visit he hollowed from a bed of rock a deep grave which Father Honcharenko declares shall be his upon his death. Vereschagin meant it for him — and he will respond to the wishes of his friend when he passes out of the world that has been his pupil and his tutor through many years. The death of Vereschagin, who was blown up by a Japanese mine at Port Arthur, deeply touched him and the death of his famous friends occurring one by one, is leaving him alone and forsaken by all but the little woman who has been his wife for almost half a century and who is content to accept the bread her master breaks. There is no money to smooth the way of Father Hon-



Mrs. Dannis beautifying Honcharenko's grave



Friends of Honcharenko visiting his home called "Svoboda — Freedom

Moncharenko

born August 13, 1832, in Kiev from Bogun family.

Education in Kiev at the expense of his father, and graduated Theologian, July 10, 1853. In 1857 by prince Sorchakoff minister of foreign affairs in Russia, and metropolitan Philaret of Kiev appointed for the Russian Embassy at Athens, and from Athens he worked for the emancipation of church slaves in Russia.

In second February, 1860, he was arrested and conveyed to Russian prison for torture through Constantinople. From there in disguise in Turkish dress, he escaped - and went to London, where he worked his cause "liberty of church slaves". In 1861,

2

March 2, liberty of church slaves was signed by Alexander II, czar of Russian Empire. After the question of church slaves was settled, he went to Athens to inaugurate prince George of Denmark King of the Hellenes. May 1, 1863, honored of citizens of Athens. He is Athenian not Russian. October 11, 1864, he sailed from Athens by ship Garlington to America, arrived to Boston January 1, 1865.

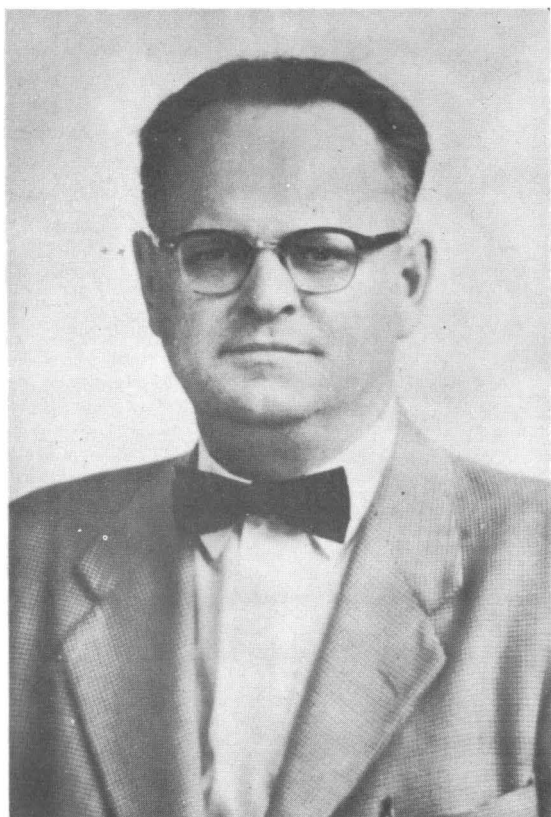
In New York the going intercommunion Episcopal and Russo-Greek Church, received cordially by the Episcopalian, and celebrated by Russian with the Orthodox Russian liturgy in Trinity Church of New York. That was the first Russian

3

Liturgies celebrated in New York.

By instruction of Secretary W. H. Seward
he came to San Francisco, and established first
Russian press in America. After the purchase of
Alaska, United States press cried: "a country of
icebergs", Hanchareux in his paper Alaska
 Herald cried: "God! God is Alaska!" And
now according to his voice millions is coming
from Alaska. Hanchareux christened as
bishop and ambassador.

Miss Edna Johnson,
"Pioneer Lumber Yard"
Present from
Hanchareux. Hayward, Calif.



Professor Theodore Luciw, co-author of this book

charenko and poverty stalks the pathway of his declining years like a specter which cannot be throttled. To those who visit him he will turn the tea from the samovar and set coarse bread upon his table with the grace of an affluent host, with the courtest of a gentleman and the generosity of a man of wealth.

"If I had more, my dear friend," he will say in pitiful anticipation of his guest's thought. "I would be happy to set it before you. I give you what I eat. I cannot apologize. Some say I am old and poor. Ah, my friend, they are mistaken. I am neither old nor am I poor — I am happy."

Father Honcharenko's happiness is the benediction of an easy conscience that the strife of the world in which he lives has not hardened and that through the years of his unswerving fight for his countrymen has not been sullied by even the stain of violent thought.

He will take you into the tiny parlor with its portrait of Herten on one wall close beside a framed print of an assassination scene in Russia. You will hear him softly explain the fundamental principles of his doctrine, and you will read his little library of scrapbooks. He will speak of the late Count Leo Tolstoy, whom he first knew in 1853, he will dwell on the succeeding chapters of his life and tell his whole story simply, as great men do. And you will go from him with the conviction that Russia needs him to mold its future and that instead of having a price upon his head he should be accorded the honors his sincerity and efforts have earned him.

Father Honcharenko is like scores of men long dead whose worth was not revealed to the world until after death, when it was too late to render the tribute due them in the nesh. The Ahapius Honcharenko of Athens and the same of California today are difficult to recognize. The man of foreign lands was stalwart and virile; and the man of the present is a pitiful shell, stoop-shouldered; dependable on his cane that aids him into his little garden when the sun is shining and assists him back to the house when the chill of late afternoon settles over the mountain top. But in the man of yesterday and the man of today there is the courage of the lion and the zeal of the priest.

"The spirit is willing but the flesh is weak."

Theodore Luciw

"HONCHARENKO TO BE NAME OF LIBERTY SHIP"

The Ukrainian Weekly, Saturday, June 3, 1944, No. 22, Vol. XII.

In recognition of the success of the Ukrainian Congress Committee of America war bond drive, the Treasury Department has made arrangements to have two Liberty ships named after some prominent deceased Ukrainian Americans. The name for one ship has already been selected. It is Ahapiy Honcharenko.

Honcharenko was a Ukrainian orthodox priest and revolutionary of the last century (born 1832 in Kiev), who had to flee from Tzarist political police to London where he became acquainted with Hertzen and other Russian revolutionaries. After wandering about he finally came to America, living for awhile in New York (1865), then going to San Francisco, where he settled down.

When the United States purchased Alaska, Honcharenko was engaged to establish contacts with the native population there and help to enlighten them. For the purpose he published in English and Russian (1868) the bi-monthly "Alaska Herald," which was published in San Francisco. Honcharenko began to criticize the conditions in Alaska and the abuses the authorities in Alaska perpetrated on the native population. He lost governmental support but carried on his fight and thus contributed to the improvement of administration in the territory. Later he published in Russian the "Svoboda" but with little success; it passed out of existence.

Until his death Honcharenko was active in helping Russian and Ukrainian refugees from Tzarist exile in Siberia. He died on his small farm named "Ukraina" in Hayward, 1916.

Forty seven years have passed since the death of Honcharenko. His land was lost to him and the Americans and Canadians of Ukrainian descent. The new owner of the land forbids visitors to visit the historic land of the great fighter for liberty, especially, Ukrainian liberty.

Only recently the friends of Honcharenko began their efforts to regain the land once belonging to Honcharenko, restore it and make it a perpetual shrine.

A special Honcharenko Committee was formed in Minneapolis, Minnesota. The Ukrainian Congress Committee of New York, on June 22, 1963, has sponsored the legal process of obtaining, through the State of Californian, Honcharenko's land, and to name it a "Ukrainian Park." We hope to succeed by January 1, 1965, the 100th Anniversary of Honcharenko's arrival to America.

THE HONCHARENKO COMMITTEE
423 Jefferson St., N. E.
Minneapolis 13, Minnesota

Date.....

Dear Friends:

Your attention is called to a Ukrainian-American patriot and Greek-Orthodox priest with world renown recognition, the Reverend Ahapius Honcharenko (1832-1916). Reverend Ahapius arrived in the United States January 1, 1865. In spite of the fact that he is considered one of the first Ukrainians to come to America, in spite of the fact he was the first to use the Ukrainian language and ideas in his paper, "Svoboda-Liberty" almost a century ago, was instrumental in helping Secretary W. H. Seward in the Alaska Purchase, printed for him, The Alaska Herald, etc., etc. He unfortunately is still almost unknown to Americans and Canadians of Ukrainian descent; his former fifty acres of historical land which he proudly named "*Ukraina*" near Hayward, California are not in the hands of Ukrainians, of their friends. Honcharenko and his wife's historical graves on the "*Ukrainian Heights*" can hardly be visited by anyone. The name "*Ukraine*" was discarded by the new owners who use the land for pastures. His historical house in which he wrote articles,, newspapers, books, against Russian tyranny — is a shambles today. His library and books were burned in 1956. His beloved cave, the famous "Pechera" in which the old Priest prayed daily for the persecuted Ukrainians, is covered with bushes and grass. The crosses on his and his wife's Albina are broken. The present day owner does not allow visitors to fix them. A few of the Ukrainians of San Francisco that knew the Reverend Honcharenko are too old to help.

It is therefore the wish of this Honcharenko Committee to ask you to write a letter to the Landmarks Committee at Oakland, California and ask them to buy the formerly owned by Honcharenko land from present owner and to establish a public park on it named "Ukraine," as it was called by Honcharenko for 47 years or to name it the "*Reverend Honcharenko Park*." The address of the committee is:

Mr. Richard F. McCarthy
Chairman of Historical Landmarks
State of California
404 Financial Center Building
Oakland, California
U. S. A.

Write soon; tell your friends to write. Because the present-day owner of that land refuses to sell it to Ukrainians, because there is a possibility that he wishes to remove the Honcharenko's remains and obliterate the historical remnants of the first Ukrainian settlement in California, it is paramount that you write immediately to the above committee begging them to preserve the Honcharenko land. Your Bishops, your Priests, your clubs, and all your friends should be invited by you to do likewise. Don't postpone — do it now. If you care to send us the copy of your letters, please do so.

Sincerely yours,

Theodore Luciw

¹ The name "Ukrainian Heights" is officially used in Albina Honcharenko's and the Rev. Ahapius Honcharenko's Death Certificates.

A SPECIAL PLEA IS BEING SIGNED AND SENT

To:

Mr. Richard F. McCarthy
Chairman of Historical Landmarks Committee
State of California
404 Financial Center Building
Oakland, California

We, the undersigned, petition your Historical Landmarks Committee to have the State of California buy the historic land called for nearly half a century "Ukraine," near Hayward, the land formerly owned by the Reverend and Mrs. Ahapius Honcharenko, and to change it into a public park, preferably named "The Ukrainian Park."

The Honcharenko's purchased the 50-acre land in the early 1880's from another fellow Ukrainian and used the name "Ukraine," Hayward, Calif., in all their addresses — until their death in 1916.

Father Honcharenko is known in American, Ukrainian, Greek and Italian history as a liberal fighter against Russian tyranny and slavery.

He came to America during the Civil War. He was active in writing in the American press for Horace Greeley, General Halleck, Secretary William Henry Seward, and other American leaders of his day. He was well-known and liked throughout the world. He organized Greek Orthodox Churches in New Orleans, La. He translated the Holy Scriptures for the American Bible Society; he was instrumental in the Alaska Purchase in 1867; he was the first editor for the historic "Alaska Herald" of San Francisco; and he was the author of the first English-Russian grammar book in 1868, which was used by the U. S. Armed Forces in Alaska.

The Americans and Canadians of Ukrainian descent have difficulties in visiting Honcharenko's graves, his famous Cave — "Pechera" — in which he prayed daily until his death in 1916.

The millions of loyal U. S. citizens of Ukrainian descent ask the Historical Landmarks Committee to recognize this American Ukrainian patriot's deeds and name his historical land "The Ukrainian Park," Hayward, California.

NAMES

ADDRESS

NOTES

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- ² A. Honcharenko, **Spomyanky...** Kolomyia, 1894, p. 7.
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- ⁴ **Kolokol**, London, Dec. 1, 1860, No. 86, p. 716-718.
- ⁵ **Nash vik**, Toronto, May 21, 1949.
- ⁶ Kubiiovych, V., **Entsyklopediia ukrainoznavstva**, Munchen, 1949, Vol. II, p. 469. See also: **Velyka istoria Ukrainy**, Winnipeg, Man., 1948, p. 659.
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- ⁸ Honcharenko, A., **Spomyanky...** Kolomyia, 1893, p. 13. See also: **Narod**, Kolomyia, 1893, No. 19.
- ⁹ Kubiiovych, V., **Entsyklopediia ukrainoznavstva**, Munchen, 1949, Vol. II (Slovnykova chastyna), p. 629-637 (Emihratsiia). See also: Onats'kyi, IE., **Ukrains'ka mala entsyklopediia**, Buenos Aires, 1958, Book III (D-IE), p. 408-410 (Emihratsiia).
- ¹⁰ Luciv, V., **Pedahohichna pratsia Tarasa Shevchenka**, Toronto, 1957. See also: Luciv, V., **Pedahohichna pratsia D-ra Ivana Franka**, Toronto, 1956.
- ¹¹ **Vremennik obshchestva družei russkoi knigi**, Paris, 1938, Vol. IV, p. 253.
- ¹² **Kolokol**, London, Jan. 15, 1860, No. 61, p. 409-503.
- ¹³ Honcharenko, A., **Spomyanky...**, Kolomyia, 1894, p. 14.
- ¹⁴ Luciv, V., **Ukrainians and the Polish revolt of 1863**, New Haven, Conn., 1961, p. 27, 48-57.
- ¹⁵ Sack, A. J., **The birth of the Russian democracy**, New York, 1918, p. 35.
- ¹⁶ Shevchenko, T., **Tvory**, Chicago, 1960, Vol. IX (Zhurnal), p. 200.
- ¹⁷ Herten, A. I., **Polnoe sobranie sochinenii...**, Petrograd, 1919, Vol. X, p. 481.
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- ¹⁹ Honcharenko, A., **Spomyanky...**, Kolomyia, 1894, p. 19. See also: **Naslidakh**, Ontario, Calif., 1955, p. 12.
- ²⁰ Tuchkova-Ogareva, N. A., **Vospominaniia**, Leningrad, 1929, p. 196.
- ²¹ Herten, A. I., **Polnoe sobranie...**, Petrograd, 1919, Vol. X, p. 480.
- ²² Ibidem, p. 47-51 (Vivat Polonia!). For conclusion see: Tuchkova-Ogareva, N. A., **Vospominaniia**, Leningrad, 1929, p. 315.
- ²³ Ibidem, 154, 162, 211. See also: Gershenzon, M., ed., **Arkhiv Ogarevykh**, Moskva, 1930, p. 33 (Quotation from Mazzini's letter dated Nov. 27, 1865) and p. 263.
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- ²⁶ Hertzen, A. I., *Polnoe sobranie sochinenii...*, Petrograd, 1919, Vol. XI, p. 24.
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- ¹ See: Appendices, *Treaty with Russia, March 30, 1867*.
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- ⁴ *Ibidem*, Vols 49, p. 549-557; 50, p. 593-598; 51, p. 605-614.
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