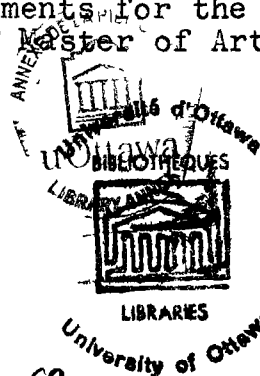


THE UKRAINIAN CATHOLIC PRESS IN CANADA  
ITS BEGINNINGS, AIMS, CONTRIBUTIONS, PROBLEMS AND ROLE

by Brother Isidore, F.S.C.

Thesis presented to the Faculty of Arts  
of the University of Ottawa through  
the Department of Slavic Studies  
as partial fulfillment of the  
requirements for the degree  
of Master of Arts



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## CURRICULUM STUDIORUM

The author of this thesis, Elgin William Wasylenchuk, was born on December 31, 1925, at Stenen, Saskatchewan. In 1943 he joined the Congregation of the Brothers of the Christian Schools in Toronto and was given the name of Simon Isidore. He completed his teacher training at the Saskatchewan Teachers' College in Saskatoon in 1946 and acquired the degree of Bachelor of Arts from the University of Western Ontario in London, Ontario in 1953. He obtained the required credits for the Master of Arts degree in the Department of Slavic Studies of the University of Ottawa during the summers of 1954, 1955 and 1956 and passed the comprehensive examination in August of 1956.

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## INTRODUCTION

Almost fifty years have passed since the first issue of the Ukrainian Catholic newspaper, the Kanadiyskyy Rusyn, rolled off the press on May 27, 1911. The need for a Ukrainian Catholic press was evident from the first years of Ukrainian immigration to Canada which started in 1891. When the press did become a reality, problems and difficulties were to be its lot throughout the years. Nevertheless, the contributions of this press to the religious, national and cultural life of the Ukrainian Catholics in Canada have been many and important. The role of the Ukrainian Catholic press for the future is no less vital, although it may be even more difficult than it was in the past because of a variety of new problems. The purpose of this thesis is to show the contributions, problems and role of the Ukrainian Catholic press in Canada, with emphasis on the religious and cultural aspects rather than on the historical and technical.

This topic on the press and similar ones dealing with other aspects of Ukrainian settlement and progress in Canada are timely. With the help of the pioneers, a valuable record of this progress and development can be made for the future. Many of the pioneers are able to provide much useful information either personally or can indicate sources that might be overlooked by research workers.

The most detailed work on the Ukrainian Catholic press in Canada is an article in the Commemorative Book of

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the Settlement of the Ukrainian People in Canada, 1891-1941.

It is a six-page study of an historical nature written by Rev. Neil Savaryn, OSBM, now Ukrainian Catholic Bishop of Edmonton. Most of the other articles on this subject appear in jubilee and commemorative books, and are frequently based on Bishop Savaryn's research. These latter are usually a mere listing of titles, years and names of places of publication.

Because of the limited amount of material available on this subject, most of the research for this thesis was carried out by interviews with past and present editors, with people long associated with the Ukrainian Catholic press, and by the study of the periodicals and journals themselves. Not all of these could be found in any one place, although the library of the Basilian Fathers in Mundare, Alberta, proved to be the most fruitful. Some material was obtained at Winnipeg in the library of His Grace Metropolitan Hermaniuk, and some in the libraries of the Ukrainian Cultural Centre and the Prosvita Reading Association. The Dominion Archives in Ottawa and the printing establishments of Ukrayinski Visti at Edmonton and Nasha Meta and Svitlo in Toronto were good sources of information. The staff of Holos Spasytelya at Yorkton was frequently consulted. Opinions as to the contributions, problems and role of the press were solicited from numerous priests, influential Catholic laymen, and

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professional people. In many cases, these opinions served as a clue in the search for printed material having bearing on the subject.

A sketch of Ukrainian immigration to Canada and the development of the Ukrainian Catholic Church in this country, in the light of which the need for a Ukrainian Catholic press will be presented, will form the background and introduction for this thesis. In the second chapter the origin, aims and development of each individual publication of the Ukrainian Catholic press will be treated briefly, with little attention to technical information. The following chapter will present the contributions of the press to the religious and national life of the Ukrainian Catholics in Canada. Finally, in the last chapter, the problems and the role of the press for the future will be considered.



## CHAPTER I

## HISTORICAL AND RELIGIOUS BACKGROUND

The Ukrainian-Canadian periodical is primarily an organ of a particular group, secular or religious; rarely is a Ukrainian-language paper purely a financial enterprise. In this respect the Ukrainian Catholic press is no exception. It came into existence to fill a definite need, religious and national, that no other press could fill. The purpose of this chapter, then, is to provide a historical background in the light of which the succeeding chapters dealing with the various specific aspects of the press will be presented.

## 1. Ukrainian immigration to Canada

The end of the nineteenth century marks in the history of the Ukrainian people the mass emigration of Ukrainians to other lands. The first movement of Ukrainians to the new world was not to Canada. Appreciable numbers of Ukrainians began to arrive in the United States in the early 1870's. The movement grew so quickly that the estimated number of Ukrainians in the United States in 1897 was 500,000 and by 1918 it had increased to 800,000<sup>1</sup>. Coincident with the movement to the United States, was the emigration of a considerable number of

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1. Charles H. Young, The Ukrainian Canadians, A Study in Assimilation, Toronto, Nelson & Sons, 1931, page 39.

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Ukrainians to South America, mostly to Brazil and Argentina, where in 1918, there was estimated to be 60,000 and 10,000 Galician Ukrainians, respectively<sup>2</sup>.

Immigration of Ukrainians to Canada came in three phases, each inspired by different circumstances and events. The first of these, starting in 1891 and continuing until the First World War, is the most important as background material for this thesis and will be dealt with in more detail. The second phase, 1922 - 1939, was motivated by the political situation in Galicia, which after the war found itself divided between Russia and Poland. This period of immigration brought in about 10,000 Ukrainians<sup>3</sup> to Canada, of whom about a half settled in cities, unlike the first immigrants, most of whom settled on farms. The third migration came after the Second World War and brought approximately 30,000 more Ukrainians to Canada<sup>4</sup>. These were, for the most part, political refugees, many of whom were well educated. Almost all of these settled in the larger cities of Canada such as Toronto, Montreal and Winnipeg, where they are making a note-worthy contribution to the social culture and national life of the Ukrainian people.

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2. Charles H. Young, op. cit., page 39.

3. Богдан Казимира, "Українці в Канаді" в Українці у Вільному Світі, Ювілейна Книга Українського Народного Союзу, Джерзі Ситі, Видання УНС, 1954, ст. 203.

4. Богдан Казимира, "Українці в Канаді", op. cit., ст. 203.

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A very definite contribution is being made in the field of the Ukrainian Catholic press.

Almost all of the Ukrainians who came to Canada prior to 1914 were penniless peasants. Heading the list of reasons why these poor peasants emigrated, most of them illiterate and completely bereft of any spiritual or intellectual guidance, was the land problem. Until land reform came in Austria in 1848 and in Russia in 1861, the Ukrainian peasants were no better than serfs. Following the reforms, the landlords had to sell their land to the peasants. The holdings were small to begin with, but through subsequent subdivision among the children and grandchildren of the original peasant proprietors, the individual holdings, about the 1880's had dwindled to almost infinitesimal proportions. Emily Balch in her book about the Slavs in America summed up the situation thus:

Of all the agricultural properties in the country, nearly 80 per cent are "small" (that is under twelve and a half acres) and nearly half consist of less than five acres. That this excessive subdivision is the<sup>5</sup> main cause of emigration from Galicia is undisputed.

The situation was made even more miserable by the burdensome taxes and fees imposed by the state, the landlords and the church. Because the land was being overworked it was losing its fertility and crops were poor. Prices of farm produce were very low. To meet his cash obligations the peasant

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5. Emily Balch, Our Slavic Fellow Citizens, New York, Charities Publishing Commission, 1911, page 138.

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was often forced to mortgage his property at exorbitant rates of interest. Once in debt, he was in peril of losing his land and becoming a laborer which carried with it a social stigma for him and his descendants. Thus, caught in a vicious economic circle, the peasant was slowly being stifled. Since Galicia and Bukovina lacked general industry, it was very difficult for the peasant to find work in his own country. He was forced to migrate to Prussia and other countries for seasonal employment. Some of them decided to risk everything - to go further in search of higher wages and new opportunities, and so began the migration to America.

The political condition was no less oppressive. After Austria's defeat by Prussia in 1866, the Hapsburg monarchy gave the Poles in Galicia supremacy over the Ukrainians in return for their promise of loyalty. The Poles, centuries old enemies of the Ukrainians, took advantage of this arrangement to further their own interests and grossly discriminated against them<sup>6</sup>. The conditions were no better among the Ukrainians in Bukovina and in Russian Ukraine, where the Rumanians and Russians controlled the administration. Because of their political subjugation the Ukrainians were deprived of many rights, chief of them being the right to equal educational opportunities. It is not surprising that as late as 1900,

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6. Paul Yuzyk, op. cit., page 26.

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illiteracy among the Ukrainians stood at forty-seven per cent.

Conditions in Canada also had their influence on Ukrainian immigration. A tremendous Immigration Policy had been implemented in Manitoba and the Northwest Territories on the completion of the first transcontinental railway, the Canadian Pacific, in 1885. The growth of the nation in unity and strength was rightly felt to depend upon the rapid settlement of the vast tract of prairie which extended from the Great Lakes to the Rockies.

The conditions were ripe on both sides of the ocean for a mass migration of Ukrainians. It required only the glowing reports of Ivan Pillipiw and Vasyl Elyniak, who came to Canada and then returned to Galicia for a short while, to start the movement. These two had heard of Canada and its opportunities from German neighbors who had relatives in Canada. An even greater influence was the visit to Canada in 1895 of Dr. Osyp Oleksiw and the publication of his two pamphlets, O Emigratsiyi (On Emigration) and Pro Vilni Zemli (On Free Lands). He had been sent by the Prosvita Society of Lviv to Canada to investigate the feasibility of mass settlement in this country. He was favorably impressed and through his efforts the Canadian government set up an Immigration Bureau in Winnipeg.

When Canada made its generous offer of transportation

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and free land, the Ukrainian peasants, as would any group in similar economic and social circumstances, were quick to take advantage of the windfall. The Ukrainian, a farmer by tradition, was almost dazed by the opportunity of becoming a proprietor of his own land and pursuing an agricultural career.

Ukrainians began to arrive in Canada in substantial numbers in 1897 when nearly 4,000 Galicians were reported in the immigration returns. By June, 1900, over 21,000 Galicians had found their way to Canada. Professor G. W. Simpson<sup>8</sup> of the University of Saskatchewan explains that since there was a category for Poles and Austrians in the immigration returns, it is reasonable to assume that the Galicians, so reported, were Ukrainian-speaking people.

The first Ukrainians in Canada settled in a diagonal strip across the prairies from southwestern Manitoba to the Edmonton district of Alberta. Fanning out from Winnipeg, they formed tiny settlements across the wide prairies where they were left to break their land, till the soil, and erect homes as best they could. Their self-sufficiency, frugal mode of living and peasant tenacity enabled them to endure great privations and hardships. The chief handicaps under which they laboured were the lack of knowledge of English, the wide difference between the farming methods of Eastern Europe and

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8. G. W. Simpson, "Father Delaere, Pioneer Missionary and Founder of Churches"; in Redeemer's Voice Digest, Vol.22 No.9, October, 1950, page 51.

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Canada, insufficient capital and the lack of any leadership.

Time passed and with each passing year, the settler could look back with pride and satisfaction at the progress he had made. His success was being noted by others and this with a growing respect. Thus, the Ukrainian peasant was slowly chiseling out his place in Canadian society.

The sixtieth anniversary of the arrival in Canada of the first two immigrants was celebrated in 1951. During the sixty years since 1891 when Vasyl Elyniak and Ivan Pillipiw first arrived in Canada the number of Canadians of Ukrainian origin has risen to 395,043<sup>9</sup>. Unofficially, the number of Ukrainians in Canada today is estimated to be at least half a million.

## 2. The Ukrainian Catholic Church in Canada

In the history of Catholicism in Canada, no ethnic group had to surmount the obstacles that faced the Ukrainians. Out of their element, with no national government to which they might turn for direction, subject from their earliest arrival to anti-Catholic assaults, the outlook for survival was extremely dim. Yet, despite all, their faith and piety remained unshakeable in the main, and served to bring to fruition an admirable way of Catholic life.

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9. Canada Year Book 1957-58, Ottawa, Queen's Printer, 1958, page 137. (1951 census)

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A unique problem in the matter of religious administration was created by the arrival of the Ukrainian immigrants. Since no separate organization for Ukrainian Catholics existed in Canada, as Catholics they would normally be under the religious care and administration of the Catholic hierarchy already existing in Western Canada. At this period, the turn of the century, there were two episcopates for the entire area, directing the activities of missionary priests, most of them Oblates of Mary Immaculate. The diocese of St. Boniface included Manitoba and the southeastern part of what is now Saskatchewan; the diocese of St. Albert embraced Alberta and the dependent vicariate of Saskatchewan, later to become the See of Prince Albert. The Bishops, Langevin of St. Boniface, Legal of St. Albert and Pascal of Prince Albert, honestly tried to fulfill their obligations to the newcomers by assigning priests to serve them.

But, this apparently simple solution of the problem soon proved to be unsatisfactory. The Ukrainians are traditionalists and conservatives by temperament. Old Slavonic, their liturgical language, is so similar to their maternal tongue that it was understood by most. Whence arises a profound attachment to their rite. Father Sabourin describes the experiment in these words:

On their arrival, Polish and Ukrainians seemed to forget somewhat their secular antipathy, not to mention their inveterate hatred. For lack of better (...) the 'Greeks' seemed to adapt themselves to the



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Latin rite: they accepted willingly enough the ministry of Polish priests, whom they understood better than the others and who could be more easily obtained from Europe. It was thought for a moment that the thorny problem had been solved (...). Bishop Langevin had asked the Oblates of Mary Immaculate to send from Europe as many Polish priests as possible (...). All these workers were soon on hand - and deceived. The Galician centres rebelled as if by magic. And it was seen that Greek Catholics would not willingly accept to be served permanently by Polish clergy and the Latin rite. (...) As soon as the Ukrainians realized their number, their rural grouping, the liberty which the laws of the country afforded them, they demanded the rights which the formal declarations of the Popes guaranteed them.<sup>10</sup>

Attempts were made to interest some Ukrainian priests in the United States to come to serve the Ukrainians in Canada. Some of the priests visiting Canada were Rev. N. Dmytriv, 1896, Rev. P. Tymkewych, 1898, Fathers D. Polyvka and J. Zaklynsky, 1899, but they found conditions so unsatisfactory that they did not venture to stay. The only accomplishments of the first dozen years were a few religious services celebrated in the Byzantine rite and nine little chapels such as those built at Stuartburn, Manitoba and Star, Alberta in 1897 and at Rosthern, Saskatchewan in 1902. Otherwise the flock was scattered over the Canadian wilderness, exposed to dangers to their faith and the kindness of well-meaning but unappreciated friends. The pleas of the Ukrainian Catholics for their own priests remained unanswered.

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<sup>10</sup>. Rev. J. A. Sabourin, "Monseigneur Langevin et Nos Ukrainians" in Relations, Vol. 7, No. 81, September, 1947, page 279.

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One of the difficulties in supplying priests in Canada was the question of celibacy. By concession of Rome in 1595, Ukrainians were allowed to retain their married clergy. In Western Europe and America the rule of celibacy had been so long observed that a married Catholic priest was unthinkable. In order to avoid offence on the part of the Latin Catholics, the Sacred Congregation for the Propagation of the Faith issued a decree in 1894, that only celibate Ukrainian priests be permitted to go to North America. The ruling made it extremely difficult to supply the immigrants with clergy from the motherland. It meant that the emphasis would have to be put on monastic orders to supply recruits for the Canadian apostolate.

Meanwhile, the imminent effects of the lack of religious guidance were beginning to be seen and felt; other groups were striving to fill the vacuum. By 1897, the Russian Orthodox were proselytizing among the Ukrainians, using the old argument of "latinization" as their theme. In 1903, a pseudo-bishop, Seraphim by name, set himself up in Winnipeg as head of a so-called "Independent Greek Catholic Church" and began to 'ordain' priests by the dozen and despatch them to various settlements.

In the first years of the present century, the Protestant denominations of Canada initiated an all-out drive to absorb the Ukrainians into their ranks. Scott, an Ottawa lawyer who studied the problem for the Catholic Truth Society,

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indicates the virulence of this activity and the toll it exacted:

The unsettling effect on them of so radical a change of environment, their entire unfamiliarity with anti-Catholic propaganda, the dearth of priests of their rite and familiar with their language; all these circumstances, coupled with the great efforts put forth by Protestant and schismatic proselytizers, well supplied with funds, led inevitably to the spread of indifference among them and even to actual apostasy. (...) It is said that at one time not more than forty per cent of them could be called practical Catholics.<sup>11</sup>

Fortunately, the work was not entirely successful as is indicated by this report of the Presbyterian Church: "We failed in our Unrainian work, spent a huge amount of good people's money".<sup>12</sup>

But efforts were being made by the Church authorities to improve the situation. The famous French-Canadian missionary, Father Lacombe, OMI, brought the matter directly to the attention of Rome and the new Metropolitan Archbishop of Lviv, Andrew Sheptytsky, during a visit to Europe in 1900. The Archbishop sent his representative, Father Vasyl Zholdak, to Canada in 1901 to survey the situation. His report confirmed Father Lacombe's representations and the Metropolitan persuaded the Order of St. Basil the Great to send missionaries to Canada. Three priests arrived in 1902, together with four

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11. W. L. Scott, The Ukrainians, Our Most Pressing Problem, Toronto Catholic Truth Society, 1931, page 5.

12. Ibid., page 16.

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religious of the Sisters Servants of Mary Immaculate.

Even when more priests of the Basilian Order arrived, their small number was still altogether insufficient to serve the immense territory. Latin Bishops obtained permission for some of their priests who had mastered the language to adopt the Byzantine rite. The first, in 1906, was Rev. Achilles De-laere, CSsR, who was followed by other priests of his Order. A number of secular priests, outstanding among them being Father Sabourin, also adopted the Eastern rite and carried on their apostolate in the Sifton area of Manitoba. And thus, with the Basilian Fathers establishing monasteries in Mundare and Edmonton in Alberta and in Winnipeg and the Redemptorist Fathers in Yorkton, Saskatchewan, the picture became a little brighter.

At the Plenary Catholic Council held in Quebec in 1909, it was agreed that establishing a church organization for the Byzantine rite in Canada should be seriously considered. The impending visit of Archbishop Sheptytsky to Canada to attend the Eucharistic Congress in Montreal in 1910 was decided upon as the favorable opportunity to have him visit the Ukrainian settlements. The outcome of this was that by the Papal Brief, *Officium Supremi*, Bishop Nicetas Budka was designated as the first Ukrainian Catholic Bishop of Canada.

Meanwhile, one of the indirect results of the nationalism and spirit of self-reliance enkindled by the Great War,

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the overthrow of the Russian Empire and the attempt to establish an independent Ukraine, was the formation in 1918 of an independent national church in Canada, the Ukrainian Orthodox Church. This movement had a greater appeal and more disastrous effects among the Ukrainian Catholics than any proselytizing conducted so far. It created confusion and disunity among the people.

Nevertheless, the Ukrainian Catholic Church made definite progress. Numerous churches and missions were being established in many rural areas of the prairies; schools and orphanages were developing under the care of the Sisters Servants of Mary Immaculate; a high school for boys in Yorkton was entrusted to the care of the Brothers of the Christian Schools. The Basilian and Redemptorist Fathers had organized houses of formation for aspirants to their Orders in Mundare and Yorkton, respectively. Several periodicals appeared at this time. They were the short-lived Dzvinochok (The Bell) and Nyva (The Field) both founded in Winnipeg in 1918 and 1920, respectively, and Holos Izbavytelya (Redeemer's Voice) which started in Yorkton in 1923.

In 1927, Bishop Budka left for his "ad limina" visit and a period of rest in the Old Country. He never came back to Canada. In 1929 Pius XI named as his successor Father Basil Ladyka of the Basilian Order. For almost thirty years, the new Bishop maintained a zealous program of consolidation throughout his vast diocese. Canadian-born candidates began to enter

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the priesthood and more clergy came from Europe. Parish organizations were inaugurated - for men the Ukrainian Catholic Brotherhood in 1932, for the young people the Ukrainian Catholic Youth in 1939 and the Ukrainian Catholic Women's League for the women in 1943. By 1946, these three groups were able to sponsor a Dominion Congress of Ukrainian Catholics in Winnipeg - a joint convention of the three organizations.

In 1943, the Holy See appointed an Auxiliary in the person of Bishop Neil Savaryn, OSBM, to assist Bishop Ladyka who was himself raised to the rank of Titular Archbishop in 1947. But the inadequacy of ministering to the needs of the Ukrainian Catholics in Canada through one diocese became increasingly evident. Therefore, in 1948, Rome reorganized Canada into three dioceses. Archbishop Ladyka assumed the direction of the central diocese (Manitoba and Saskatchewan), with headquarters in Winnipeg; Father Andrew Roborecki, the first Canadian-born Ukrainian Bishop became his Auxiliary. Bishop Savaryn became exarch of Alberta and British Columbia, while Father Isidore Borecky was named bishop of the third exarchate comprising Ontario and all of Eastern Canada. This was March, 1948. In 1951, a new exarchate was carved out of the central one to form the diocese of Saskatchewan, of which Bishop Roborecki became the exarch. He was replaced as Auxiliary in Winnipeg by Bishop Maxime Hermaniuk, CSsR.

On September 1, 1956, after a long illness, Archbishop

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Ladyka passed away. In November of that year Rome announced through the Apostolic Delegate to Canada that His Holiness, Pius XII, had created an ecclesiastical province for Ukrainian Catholics in Canada with a metropolitan See in Winnipeg. Bishop Hermaniuk was appointed Archbishop of Winnipeg and the Metropolitan of the Ukrainian Catholics of Canada having as suffragans the Ukrainian Bishops of Toronto, Saskatoon and Edmonton. The Missionary nature of the Ukrainian rite in Canada had come to an end. The estimates as to the number of Ukrainian Catholics in Canada today, vary widely from an official total of 247,917<sup>13</sup> to 281,000 to 322,000 and even 395,000. The probable figure is approximately 300,000<sup>14</sup>.

### 3. The need for a Ukrainian Catholic press

The great influence of the press for good or evil is an undisputed fact. Through the press public opinion is formed which can influence political, economic and religious matters, in fact, all affairs of life subject to public opinion.

Since the appearance of periodicals as we know them today, leaders in all walks of life have been very conscious

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13. Official Catholic Directory, New York, Kenedy and Sons, 1955, pages 138-43.

14. Brother Aloysius Doiron, The Byzantine-Slavonic Rite in Canada, unpublished Master's thesis, Washington, Catholic University of America, 1957, page 65.

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of the power of the press. Bishop I. Borecky, in an article on the significance and power of the press in the first issue of Nasha Meta (Our Aim) which appeared in October, 1949, says that "if gold is the first power in the world, then undoubtedly the second is the press"<sup>15</sup>. The Popes, especially those of the present century, have also noted the power of the press and have on numerous occasions emphasized the "need for the establishment and support of a good and sound press"<sup>16</sup>.

The press is, indeed, a vital element in the life of any nation or organization. For the Ukrainian Catholics in Canada, the press had to fulfill an urgent twofold role. It had to help them to withstand the assaults on their Catholic faith; it had to help them preserve their national identity.

The Ukrainian peasant, who in his home in Galicia had the service of the village priest at all times, suddenly found himself in the Canadian wilderness destitute of any spiritual consolation for long periods of time, often years. As early as 1900, it had been estimated that it would have taken five priests three months just to visit each settlement once. In Galicia, too, the Ukrainian peasant had little contact with

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15. Кир І. Борецький, "Слово Преосвященного Кир Ісидора в приводу основания українського католицького видавництва" в Нашій Меті, Торонто, рік І, ч. І, 8 жовтня, 1949, ст. 4.

16. Папа Пії ХІ, цитований Кир І. Борецьким в "Слово Преосвященного . . . . , ор. сіт., ст. 4.



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non-Catholics and probably was not even aware of the existence of Protestant denominations. In Canada he found himself being confused by all manner of Protestant, Orthodox and independent evangelizing.

Immediately after the turn of the century, various Protestant and independent denominations began to publish newspapers in the Ukrainian language to undermine the religious and social culture of the newcomers and thus in time to win them over to their ranks. The need for the antidote of a Ukrainian Catholic periodical was keenly felt. The need became even more pressing after 1918 when the Ukrainian Orthodox Church of Canada was founded. Because of its national appeal and the closeness of its ritual to the Byzantine rite, the new church was making great inroads among the Ukrainian Catholics, far greater than had been made by Russian Orthodoxy or Anglo-Saxon Protestantism. This new church was receiving the full support of the well-established weekly, Ukrayinsky Holos (Ukrainian Voice), which had been founded in Winnipeg by a group of Ukrainian teachers in 1910.

Bishop Budka, with his handful of priests found himself hard-pressed to withstand the assaults of the new enemy and to promote the development of the Catholic Church among his people. Even though the struggling Kanadiysky Rusin (The Canadian Ruthenian) was of great assistance to him, the need for a stronger and more specialized press was urgent. Both of

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the religious orders working among the Ukrainian Catholics saw the threat and recalled the words of St. Pius X:

It is a fact that Christian people are corrupted, deceived and poisoned by impious reading (...) In vain will you build churches, preach missions, found schools; all your works, all your efforts will be destroyed if you cannot at the same time wield the defensive and offensive weapon of a press that is Catholic, loyal and sincere.<sup>17</sup>

In spite of financial difficulties and the even greater difficulty of obtaining suitable personnel, both orders established religious journals to meet the crisis. The Redemptorist Fathers began publishing Holos Izbavytelya (Redeemer's Voice) in Yorkton in 1923, while the Basilian Fathers started the Svitlo (The Light) some fifteen years later in Mundare.

The new world was vastly different from Ukraine in language, religious expression, agriculture and economic practices, social habits, institutions, attitudes and political customs. If the Anglo-Saxons and the French were strange to the Ukrainian, it is conversely true that the Ukrainian was just as strange to the established Canadians. Assimilation or even adaptation would present serious and complex problems and would be a very slow process. These conditions required interpretation for the bewildered Ukrainian settler in Canada. Moreover, it was only natural that a strong nationalism should

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<sup>17</sup>St. Pius X, quoted by George Thomas Daly, CSsR, in Catholic Problems in Western Canada, Toronto, MacMillan, 1921, page 294.

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express itself in a people that had been suppressed and poverty stricken for centuries and which found itself in a country where freedom and tolerance were the basic law of society. The Ukrainian immigrant, therefore, after having established himself on a farm on the prairies or as a laborer in a city, felt a need to express himself as a member of a national group. He had no country, government or embassy to speak on his behalf. If he were to be heard individually or collectively, he had to belong to a united, nationally-conscious body. Consequently, it was inevitable from a national viewpoint that Ukrainian newspapers and journals should make their appearance.

Because of the long period of subjugation, the Ukrainian is sensitive to scorn. When he first arrived in Canada there were many instances when he felt that he was being treated as an inferior. Even the word Galician became a word of ridicule. This created several more reasons for the appearance of the Ukrainian-language press<sup>18</sup>. For some, the appearance of a periodical in their own language was a way of showing that the Ukrainians were not inferior to the other ethnic groups educationally or intellectually. To some, their own newspaper was a means of maintaining an attitude of isolationism

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18. Омелян Ревюк, "Духове обличчя українського імігранта в Америці" в Ювілейнім Альманаху, 1894-1944, (Л. Мигу-га, редактор), Джерзі Сіті, Видання УНС, 1944, ст. 73.

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in the face of slights and misrepresentations of the non-Ukrainian press. To others, undoubtedly the largest group, a Ukrainian-language press was a means of self-education and social contact. Because of the language barrier, the only way a Ukrainian settler could learn about Canada or about the Ukraine or about the progress and manner of life of his confreres in other parts of Canada was through a paper printed in his own language.

#### 4. Ukrainian Catholic periodicals from outside of Canada

Until 1911, when the Ukrainian Catholics got their first newspaper, the weekly, Kanadiysky Rusyn (The Canadian Ruthenian), the people had to depend on the periodicals from abroad to keep in contact with Ukrainian and Catholic developments as well as news in general. The most popular of these non-Canadian publications was the American weekly, later a daily, Svoboda (Liberty) which began publication in Jersey City, New Jersey in 1893<sup>19</sup>. So highly regarded was this paper that we read of a subscriber near Gimli, Manitoba, walking two and a half miles to the post office every time an issue was due; by the time he returned home, about ten or eleven o'clock at night, there would be a group of people waiting to hear it read. Those who couldn't make it in the evening came the next

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<sup>19</sup>. Богдан Казимира, "Українці в Канаді", op. cit., ст. 207.

## HISTORICAL AND RELIGIOUS BACKGROUND

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morning<sup>20</sup>. Similar "reading parties" were common in other communities.

Besides Ukrainian news, Svoboda provided information about the new world which was of great value to the Canadian immigrant. One of the first pleas for priests of the Byzantine rite was made through the pages of Svoboda<sup>21</sup>. The Ukrainian Catholics also read Dushpastyr (Shepherd of Souls) and the Missionar (The Missionary) which were both printed in Philadelphia starting in 1909 and 1916, respectively.

The newspapers and journals from Europe, that is, from Galicia, also did not satisfy the Canadian need. Although they gave the readers news of their homeland, which they craved and, depending on the type of periodical, provided some spiritual instruction and uplift, they were expensive, slow to arrive and unable to satisfy Canadian needs. The most popular of the Ukrainian periodicals from Europe was the Missionar (The Missionary), published by the Basilian Fathers from 1897 in Zhovkva. Ruslan, Osnova (Foundation) and Nyva (The Field), all of Lviv were also read in Canada, as well as Poslanyk (The Messenger) from Berezhany, (1889). The others began publication shortly before or after the turn of the century.

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20. І. В. Іванчук, "Спогад про !Свободу! в Канаді" в Ювілейнім Альманаху "Свабоди", 1893-1953, Джерзі Ситі, Видання УНС, 1953, ст. 177.

21. G. W. Simpson, op. cit., page 52.

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All of these periodicals from abroad, whether American or European, although Ukrainian and Catholic, could not satisfy the need for a paper edited and printed in Canada for Canadians. They could not instruct about Ukrainian Canadian life, about Canadian religious, cultural and political conditions; nor could they deal with local situations in these matters. In the words of Archbishop Sheptytsky, they could not "have the same actuality as Canadian periodicals"<sup>22</sup>.

## 5. The influence of non-Catholic periodicals

The only Ukrainian papers printed in Canada available to the Ukrainian Catholics during their first years in Canada were the secular publications and the religious press of the Orthodox, Protestant and independent denominations.

The first Ukrainian newspaper in Canada was the Kanadiysky Farmer (Canadian Farmer), founded in 1903 by Frank Oliver, Minister of the Interior in the Liberal government, the purpose being to obtain as many votes as possible among the Ukrainians in subsequent elections<sup>23</sup>. As long as this weekly concerned itself with party politics, its influence on the

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22. Andrew Szepticky, Address on the Ruthenian Question to their Lordships the Archbishops and Bishops of Canada, Leopoldis, 1911, page 12.

23. о. Н. Саварин, "Українська католицька преса в Канаді", в Пропам'ятній Книзі з Нагоди Золотого Ювілей Поселення Українського Народу в Канаді, Вінніпег, Накладом Епископського Ординаріату, 1941, ст. 39.

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Ukrainian Catholics was indifferent. But, when the Kanadiysky Farmer began to express itself on matters of religion, then, especially in the early years, it showed itself ill-disposed towards the Ukrainian Catholics<sup>24</sup>. Of a similar nature was the Slovo (The Word), the Conservative-sponsored weekly which appeared in 1904.

The situation was even worse when one considers the Ukrainian religious press of the time. To entice the Ukrainian Catholics away from their faith, the Presbyterians began to subsidize in 1905, in Winnipeg, Ranok (Dawn), an organ of the Bodrugite Independent Greek Church. Naturally, this periodical praised its supporters and scoffed at the beliefs and ritual of the Ukrainian Catholics. In the same year, and likewise in Winnipeg, appeared Kanadiyskaya Nyva (Canadian Field) and Pravoslaviye (Orthodoxy), the former published by the Russian Orthodox priests of Winnipeg, the latter by Seraphim. Other Protestant sects also hoped to extend their influence among the Ukrainian Catholics by publishing periodicals in Ukrainian and, therefore, Svidok Pravdy (Witness of Truth) of the Baptists appeared in 1909 in Toronto; Kanadiyets (The Canadian), the organ of the Methodists began publication in 1910 in Edmonton and later the Seven Day Adventists had their Holos Pravdy (Voice of Truth) which started in Winnipeg in 1924.

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24. о. Н. Саварин, op. cit., ст. 39.

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Anti-religious agitation among the Ukrainians was carried on by Chervonyy Prapor (Red Banner), published by a group of Winnipeg socialists from 1906. In 1909 it changed its name to Robcchyy Narod (Working People) and continued its anti-religious policy until 1918 when it was banned. The socialist group in Edmonton began publishing Nova Hromada (New Community) in 1911. A group of Ukrainian school teachers founded the Ukrayinskyy Holos (Ukrainian Voice) in 1910 in Winnipeg. This is the paper that later put all its support behind the newly-formed Ukrainian Orthodox Church of Canada. Of a neutral character was the periodical Khata (The House), which started in 1911 in Winnipeg.

Many other periodicals appeared, some of them to last for a few issues only, others to continue for many years. On the eve of the appearance of the first Ukrainian Catholic periodical in Canada, Archbishop Sheptytsky in his Address to the Canadian hierarchy summed up his impressions of the Ukrainian press in Canada as follows.

While on our side the Ukrainians in Canada have not a single periodical, the Protestants have at least four, or rather there are four which protect and favor the Protestant movement; the "Kanadijskij Farmar", an organ subsidised by the Central Government but nearly always edited by Protestants (...) the "Golos Ukrainy" (Ukrayinsky Holos), a radical and atheist organ, (...) Then there is the "Sojouzd" (weekly from New York) and the "Ranok", socialist organs bound to the Protestant cause. The Ruthenian part of the "Telegraph" of Winnipeg is also edited by a Protestant, a pupil of Manitoba College.

The fifth Ruthenian organ read by the farmers, the



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"New Country", which is published every week at Ros-  
 thern, not decided in policy just at present it seems,  
 will be influenced by those who subsidise it well, and  
 of money it is in great need at present; and the Pres-  
 byterians will probably do this. There you have the  
 four or five organs which serve the Presbyterian cause.  
 Besides that there are brochures (...) Among others  
 there is a Protestant Catechism of 1904 written to en-  
 snare people. For example it admits the seven sacra-  
 ments, the doctrine of the Holy Trinity, the name of  
 the Catholic Church and masks all the heresies under  
 incomprehensible terms.

There is also a series of Protestant publications,  
 translations, it seems, edited at Toronto by the  
 "Svidok Pravdy" (...) (Thirteen Ruthenian books sold  
 for a dollar). The Ruthenian publishers at Winnipeg  
 have again a series of good-for-nothing publications  
 which I was unable to buy, even through the medium of  
 a third person, the vendor suspecting that the books  
 were being bought in my name.

Here then is almost a whole literature on one side,  
 and on the other not a single brochure, because the  
 books edited in Galicia or even in the United States  
 have not for Canada the same actuality as the Canadian  
 periodicals.<sup>25</sup>

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25. Andrew Szepticky, op. cit., page 11.

## CHAPTER II

ORIGIN AND DEVELOPMENT  
OF THE UKRAINIAN CATHOLIC JOURNALS AND PERIODICALS

During the course of their sixty-eight years in Canada, the Ukrainians have produced an extraordinary number of periodicals and newspapers. Since 1903, when the Kanadiivskyy Farmer, the first Ukrainian newspaper in Canada, made its appearance, about one hundred and fifty<sup>1</sup> papers have been published. Many were short-lived, disappearing after two or three months, others lasted several years, and a few have survived in spite of early financial difficulties to become well established and successful publications.

Of the 127<sup>2</sup> Ukrainian periodicals published in Canada from 1903 to 1941, the fiftieth anniversary of Ukrainian immigration to Canada, sixteen, or almost thirteen per cent, could be considered to be genuinely Catholic. In April, 1955, thirty-seven<sup>3</sup> Ukrainian periodicals were being published in Canada;

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1. Богдан Казимира, "Українці в Канаді" в Українці у Вільному Світі, Ювілейна Книга Українського Народного Союзу, Джерзі Сіті, Видання УНС, 1954, ст. 207.

2. о. Н. Саварин, ЧСВВ, "Українська католицька преса в Канаді" в Пропам'ятній Книзі Поселення Українського Народу в Канаді, Вінніпег, Накладом Єпископського Ординаріату, 1941, ст. 44.

3. Notes on the Canadian Family Tree, Ottawa, Canadian Citizenship Branch, Department of Citizenship and Immigration, 1955, page 45.

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over half of these had been established since 1945. The Ukrainian Catholics could lay claim to ten<sup>4</sup> out of the thirty-seven, that is, about twenty-seven per cent. When one considers the large number of Ukrainian religious and national groups that publish periodicals, twenty-seven per cent is a significant figure.

For the sake of order, the journals and periodicals will be grouped in this chapter according to their frequency of publication and within each group the individual publication will be treated chronologically.

## 1. The weeklies

Kanadiyskyy Rusyn. - For more than a decade after the beginning of Ukrainian immigration to Canada, no attempt was made to establish a Ukrainian Catholic periodical. It could not be expected that the new settlers, most of whom were poor, illiterate and unversant with the laws and business methods of this country would undertake such a venture. There were no experienced journalists, editors or printers, and few educated leaders of any kind. The only ones who could assume the responsibility were the clergy who were already overburdened with their pastoral duties. Nevertheless, the Basilian Fathers

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<sup>4</sup>• Богдан Казимира, op. cit., ст. 204.

## ORIGIN AND DEVELOPMENT OF THE JOURNALS AND PERIODICALS 28

decided at a meeting held in Winnipeg in 1906<sup>5</sup>, to acquire a press and begin publishing a paper for the Ukrainian Catholics. Due to the lack of finances and personnel, these plans were not realized, but, neither were they abandoned.

At the plenary Catholic Council of Canada, held in Quebec in 1909, Father S. Dydyk, OSBM, presented the Ukrainian problem and emphasized the need for a Catholic periodical. After visiting the Ukrainian settlements in Canada in 1910, Archbishop Sheptytsky made a similar recommendation in his memorandum of 1911 to the Canadian hierarchy. Archbishop Langevin, in whose diocese the majority of the newcomers lived, personally saw the confusion that was being created among them by Orthodox and Protestant groups because the Ukrainian Catholic immigrants did not have a periodical to unite, inform and direct them. Therefore, he established a periodical for them and for a time supported it financially.

The Kanadiyskyy Rusyn (Canadian Ruthenian), the first Ukrainian Catholic newspaper in Canada, appeared on May 27, 1911, in Winnipeg. Besides news from Canada, the Ukraine and the world at large, this paper carried educational, historical and informative articles for practical living. One of its eight pages was devoted to religious articles, the Sunday

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5. Василь Дикий, "ОО. Василяни при громадській і національній праці в Канаді" в Пропам'ятній Книзі ОО. Василян у Канаді, Торонто, Видавництво ОО. Василян, 1953, ст. 178.

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Gospel and a sermon, while another page was devoted to farm and home matters.

When Bishop Nicetas Budka, the first bishop of the Ukrainian Catholics in Canada, arrived in Winnipeg in December, 1912, Archbishop Langevin at once turned over the Kanadiyskyy Rusyn to him. A well-equipped printing establishment was soon acquired and the periodical was taken over by a company with the bishop at its head.

The name was changed to Kanadiyskyy Ukrayinets (Canadian Ukrainian) with the issue of April 15, 1919. In the English-speaking world Rusyn had acquired a meaning of Russian by association with "Russkiy". Also, the attempt to establish a free Ukraine in 1918-19, had stirred the imagination of the Canadian Ukrainians. The nation was to be called Ukraine and its people Ukrainians.

As soon as the weekly made its appearance in 1911, it was attacked by Ukrainian socialist and sectarian periodicals. Because it had been founded by a French bishop, it was accused of having for its aim the assimilation of the Ukrainians by the French; because most of the attackers believed in some sort of undefined independence and the Kanadiyskyy Rusyn upheld the unchanging principles of the Catholic Church, the attacks were the more bitter. The most persistent accusation was that the Church of the Ukrainian Catholics and the paper

## ORIGIN AND DEVELOPMENT OF THE JOURNALS AND PERIODICALS 30

which supported that Church were not serving the "Ukrainian cause"<sup>6</sup>.

In spite of its many worthwhile achievements and contributions to the life of the Ukrainian Catholics in Canada, the Kanadiyskyy Ukrayinets was in difficulties. Financial problems plagued it, although it seemed to have an adequate subscribers' list. Starting with Nicholas Syroidiv, the first editor, there was a change-over of editors in quick succession as follows: O. Sushko, J. Petrushevich, Father M. Zalitach, R. Kramar, J. Rudachek, V. Biberovich, A. Zahariychuk, Father P. Oleksiv and V. Bossy. The people of Winnipeg used to say, jokingly, that if an editor of the Kanadiyskyy Ukrayinets retained that office for a year, he was worthy of jubilee celebrations. A bitter polemical controversy developed between the Ukrayinskyy Holos, the organ of the Ukrainian Orthodox Church of Canada and the Kanadiyskyy Ukrayinets. In 1927 the Catholic paper lost a libel suit, the company was liquidated, the equipment sold and Kanadiyskyy Ukrayinets was taken over by the National Press of Winnipeg (non-Catholic publishing firm) as an addition to its business<sup>7</sup>.

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6. Священик Пантелеймон Божик, Церков Українців в Канаді, Вінніпег, Накладом "Канадійського Українця", 1927, ст. 101.

7. о. Н. Саварин, op. cit., ст. 42.

## ORIGIN AND DEVELOPMENT OF THE JOURNALS AND PERIODICALS 31

Once again the Ukrainian Catholics found themselves without their own periodical. The Kanadiyskyy Ukrayinets, under its new owners, did not serve the needs of the Ukrainian Catholics. The paper continued to carry religious articles and even to defend the position of the Catholic Church, but this policy was dictated by business motives. It was no longer an effective, nor recognized organ of the Ukrainian Catholics. This hybrid newspaper continued to appear until March, 1931, when it was announced that due to financial and technical considerations, the Kanadiyskyy Ukrayinets would cease to exist and in its place the subscribers would receive the Kanadiyskyy Farmer which would now become a bi-weekly.

Ukrayinski Visti. - On June 20, 1929, Bishop Ladyka was appointed to succeed Bishop Budka who had gone back to Europe in 1927. After his consecration in July, Bishop Ladyka at once set about establishing a periodical for his flock. At a meeting held in Edmonton on November 7, 1929, the Ukrainian News Publishing Company was formed, with the bishop at its head. Bishop Ladyka, the Basilian Fathers, Kryzhanovsky and Dydyk, and J. Paschak, J. Basarab and J. Isaiw contributed a hundred dollars each to purchase the Zakhidni Visty (Western News) and its equipment from T. Tomashevsky of Edmonton.

This weekly was the only Ukrainian periodical in Alberta. It was non-partisan and was in reality a continuation of Nash Postup (Our Progress) which had lost its special

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postal rights for periodicals and in order to regain them adopted the name of the defunct Zakhidni Visty. The first issue of the Zakhidni Visty, as the organ of the Ukrainian Catholics in Canada, appeared on December 13, 1929. In January of 1932, the name was changed from Zakhidni Visty to Ukrayinski Visty (later Ukrayinski Visti) to correspond with the name of the publishers. Since the Ukrainian Catholic diocese was Canada-wide, it was rightly felt that its organ should not have a localized name. The change in name also encouraged national advertising.

From its first issue this weekly paper found itself in great difficulties. The depression made the financing of it a major problem. There were instances when V. Dickie and V. Kupchenko, the editor and printer respectively, went into debt personally to keep the periodical alive. Until Mr. Dickie took over the editorship late in 1930, staff changes were frequent. The people were confused; they were not sure whom or what the Zakhidni Visty represented. The Kanadiyskyy Ukrainets, which was still in existence, was no longer Catholic but it retained most of its Catholic subscribers; the Zakhidni Visty was now a Catholic organ, with its former non-Catholic subscribers. The paper could not put into effect a strictly Catholic policy for fear of alienating its subscribers for new ones were difficult to get, due to the confusion existing and hard times.



## ORIGIN AND DEVELOPMENT OF THE JOURNALS AND PERIODICALS 33

The hard work and devotedness of the staff and the zeal of the bishop and clergy in promoting the Ukrayinski Visti turned the tide. Gradually this weekly began to develop and expand. The number of subscribers increased and on its twentieth anniversary it was able to move into its own newly-constructed building with much improved technical facilities.

The Ukrayinski Visti has lived up to its aims and has always reported the most important news and events of the whole world with clarity, accuracy and objectivity<sup>8</sup>. It faithfully informs its readers of the religious, national, economic, political and social life of the Ukrainians in Canada, the Ukraine and wherever Ukrainians have settled. Today, the trend of the Ukrayinski Visti is genuinely Catholic and highly patriotic. The editorial staff strives to edit the paper in a peaceful and educational tone.

Nasha Meta. - As long as there was only one diocese for Ukrainian Catholics in Canada, the Ukrayinski Visti served the two-fold purpose of an Ukrainian Catholic weekly and that of official organ of the diocese. But, when Canada was divided into three dioceses in 1948, each of the bishops felt the need for his own diocesan periodical. Bishop Borecky, Ukrainian Catholic Bishop of Toronto, felt this need even more

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8. о. Н. Саварин, op. cit., ст. 43.

## ORIGIN AND DEVELOPMENT OF THE JOURNALS AND PERIODICALS 34

than the others because in his diocese the Ukrainian population was largely urban, unlike the predominantly rural Ukrainian population of Western Canada. The great distance between Edmonton, the place of publication of the Ukrayinski Visti, and Toronto precluded timeliness of news reports, announcements and advertisements, a key factor of good journalism.

With these considerations in mind, Bishop Borecki, Father W. Osadec, Dr. O. Boyko and other influential priests and laymen organized the Our Aim Publishing Company. The first issue of the diocesan weekly, Nasha Meta (Our Aim) appeared on October 8, 1949. Since then the organ has prospered through the efforts of Fathers G. Shavel, CSSR, and P. Chomyn, the editors who succeeded Father Osadec.

In the exposition of its aims, the proclamation and defence of truth in all fields of human activity, religious, social, economic and national, was placed at the top of the list. This was to be done peacefully and without controversy, with the hope that unity might be achieved among Ukrainians in all walks of life<sup>9</sup>.

Nasha Meta has been adapted to the needs and wishes of the Ukrainian Catholics of Eastern Canada, most of whom, especially in Montreal, Toronto and other cities, are new Canadians. This is evident from the articles, the special

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<sup>9</sup>. о. В. Осадець, "Наша Мета" в Нашій Меті, Торонто, рік I, ч. 2, 15 жовтня, 1949, ст. 5.

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features such as sports, biographies, memoirs and local news items. Because the diocesan organizations do not have their own publications, they use this weekly as their organ to a large extent. However, news of Ukrainian Catholic activities throughout Canada is a regular feature in Nasha Meta, so that it has a fairly universal appeal.

Postup. - Through the initiative of Metropolitan Hermaniuk a company was formed in the fall of 1958 for the purpose of publishing a weekly newspaper for the Ukrainian Catholic Diocese of Manitoba. With Father G. Shavel, CSsR, as manager and R. Danylevich heading the editorial staff, the first issue of Postup (Progress) appeared on February 27, 1959 in Winnipeg. The editorial of this issue stated that the aim of this latest Ukrainian Catholic periodical is "to help the Ukrainian community to fulfill its duty of making progress in goodness, individually and collectively, and thus contributing to the universal treasury of progress"<sup>10</sup>.

## 2. The biweeklies

Visty zi Skhodu. - The first Ukrainian Catholic periodical in Eastern Canada was the Visty zi Skhodu (News from the East), published in Toronto and edited by Rev. A. Sarmatiuk.

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10. "Поступ" передова стаття в Поступі, Вінніпер, рік I, ч. I, 27 лютого, 1959, ст. 3.

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It made its appearance on April 30, 1927 as a biweekly, but found itself financially unable to carry on after the publication of the eighth issue.

This periodical reported accurately and in an interesting manner the news of the parochial, national and organizational life of the Ukrainian Catholics of Eastern Canada, particularly Montreal and Toronto. In his message of approval and blessing, Bishop Budka expressed the hope that the Vistyzi Skhodu would arouse the parishes to greater activity and lead them to a closer unity and thus strengthen the church organizations of Eastern Canada<sup>11</sup>.

Buduchnist Natsiyi. - Through the leadership of Rev. S. Semczuk, the first parish organization of the Ukrainian Catholics in Canada, the Ukrainian Catholic Brotherhood, was founded in Saskatoon in 1932. At the organizational meeting it was decided to establish a monthly periodical, an official organ of the Brotherhood, to help in promoting the movement. It was to be called Byuleten BUK-a (Bulletin of the Ukrainian Catholic Brotherhood of Canada).

Starting in January, 1933, Father Semczuk mimeographed the first eight issues of the Byuleten at Alvena, Saskatchewan.

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11. Кир Н. Будка, привіт у Вістяхі Сходу, Торонто, рік I, ч. I, 30 квітня, 1927, ст. I.

## ORIGIN AND DEVELOPMENT OF THE JOURNALS AND PERIODICALS 37

But from September of that year, when the number of subscribers surpassed the 500 mark, it was decided to print it in Yorkton by the Redeemer's Voice press. In 1938 the Byuleten changed from a monthly to a biweekly and was renamed Buduchnist Natsiyi (Future of the Nation). It allotted a section to the children, one to the women and one to the youth. Each of these sections carried appropriate and interesting material headed by a stirring motto. In general, there was a wide variety of news and articles, humor and verse and many illustrations and pictures. Buduchnist Natsiyi was the closest to our concept of a family periodical.

The membership fee of the Brotherhood of one dollar per year included a subscription to the periodical and any pamphlets published during the year through the sponsorship of the paper. Being the organ of the Ukrainian Catholic Brotherhood, its first purpose was to promote and aid the organization in any way possible. In the words of Father Semczuk, the first editor, "it carried faith into the hearts of the people, awakened the sleeping, roused the indifferent and stirred all to action"<sup>12</sup>. The periodical had organizational, ideological, historical, and literary sections and a readers' forum. Some of the parts were presented in English for

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12. о. Степан Семчук, "Братство Українців Католиків Канади" в Українських Вістях, Едмонтон, рік 31, ч. 13, 31 березня, 1958, ст. 2.

## ORIGIN AND DEVELOPMENT OF THE JOURNALS AND PERIODICALS 38

Ukrainians unable to read their mother tongue.

During the war years Father I. Shpytkowsky of Winnipeg took over the editorship and held the office until 1950, when financial difficulties overwhelmed the Buduchnist Natsiyi. Others closely associated with this publication were D. Kobrynski of Smuts, Saskatchewan and J. Novosad of Winnipeg, who were manager and assistant editor, respectively, for many years.

### 3. The monthlies

Dzvinochok. - The first journal for Ukrainian Catholic youth, Dzvinochok (Little Bell), was established in Winnipeg in 1918. It was edited by the Kanadiyskyy Rusyn as a monthly and for the subscribers of the weekly, Dzvinochok cost fifty cents a year, half the regular price. It was hoped that in reading the Ukrainian literature and history in this journal, the youth would better understand the hopes and aspirations of their parents concerning their Church and people<sup>13</sup>. However, the response of the people was so indifferent that publication of the journal stopped after four issues.

Nyva. - Another short-lived monthly was the religious journal Nyva (The Field) of Winnipeg. It was first published

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13. о. Н. Саварин, op. cit., ст. 42.

## ORIGIN AND DEVELOPMENT OF THE JOURNALS AND PERIODICALS 39

in 1920 and its purpose was to serve as "missionary" among the Ukrainian Catholics by replacing, to some extent at least, the priests who, because of their limited number, could not adequately serve the people.<sup>14</sup> This publication lasted one year only.

Holos Spasytelya. - For many years it had been the ardent wish of Rev. A. Delaere, CSSR, and the other members of his community to establish a religious journal for Ukrainian Catholics. But lack of funds and lack of personnel prevented him from realizing his ambition for several years. However, in 1922 his staff was augmented by the arrival from Europe of Fathers Joseph and John Bala and Father S. Bachtalowsky. With the addition of these three native-born Ukrainian priests and others soon to follow, the project was finally launched by Fathers Ludvig Van den Bossche and Joseph Bala and in April, 1923 the first issue of Holos Izbavytelya (Redeemer's Voice) was published.

The Redemptorist Fathers were missionaries and therefore, in the words of Father Delaere in the first issue of the journal: "They (the Fathers) want to publish the Holos Izbavytelya in order that the fruits of the missions may be lasting. Like an everlasting missionary it will carry the

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<sup>14</sup>. о. Н. Саварин, оп. cit., ст. 42.

## ORIGIN AND DEVELOPMENT OF THE JOURNALS AND PERIODICALS 40

teachings of Jesus Christ into the homes in the towns and on the farms of the vast Canada"<sup>15</sup>. This monthly also carried news from Ukraine, from the Catholic world at large and from communities where the Fathers had preached missions. Thus, the Holos Izbavytelya became a uniting force among the scattered Ukrainian settlements.

In March of 1928, the journal succumbed to financial pressures and was not revived until November, 1933, when it appeared under the slightly changed name of Holos Spasytelya (Redeemer's Voice). Since then the journal has developed in size and influence. It has been edited for longer or shorter periods by Fathers Joseph and John Bala, M. Kopiakiwsky, S. Bachtalowsky, J. Korba, and M. Schudlo. The faithful service for almost twenty-five years by W. Kozakewich and A. Wantuch in the printing shop has also contributed much to the present status of the publication.

In June of 1946, an English section was added to reach a wider reading public. It took the form of a monthly survey of the English Catholic press and was called the "Redeemer's Voice Digest". Today, the journal is a bilingual publication with a pictorial section whose format and English content is

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15. о. А. Деляре, "Лист Всеч. о. Делярого, протоігумена місіонарів св. Ізбавителя до основителів цього місячника і до вірних" у Голосі Ізбавителя, Йорктон, рік I, ч. I, квітень, 1923, ст. I.



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similar to the Catholic Digest. Local news items are carried in a separate insert called "Dovidnyk Holosu Spasytelya" (Redeemer's Voice News Section). Since the new format was adopted in January of 1958, no advertising is carried.

Bratskyy Vistnyk. - The Ukrainian Catholic Confraternity of St. John the Almsgiver is a benevolent society existing in Winnipeg since 1911. In 1927, this society began to publish its own organ, Bratskyy Vistnyk (Brotherhood Herald) "to inspire its readers to perform acts of mercy"<sup>16</sup>. The paper also carried other interesting and informative articles, but in less than a year, it ran out of funds and discontinued publication.

Svitlo. - Although the Basilian Fathers had been closely associated with the founding of the weeklies, Ukrayinsky Rusyn and Ukrayinski Visti, only in 1938 were they able to start their own religious biweekly. The first issue of Svitlo (The Light) appeared on May 1, 1938 in Mundare, Alberta, with the energetic Father M. Romanovich as the editor and Father D. Popowich as manager. This first issue of 100 copies was printed on a hand press and brought in twenty-six subscribers. As time passed, more suitable equipment was installed

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16. о. Н. Саварин, op. cit., ст. 42.

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in a larger building in order to keep pace with the growing popularity of the journal. Svitlo took on a tabloid size and in 1943, during the editorship of Father A. Truch, a pictorial section and a youth section were added. In 1949, the press was moved to Toronto and with it Svitlo, where at the beginning of 1950, it became a monthly, added an eight-page English supplement and adopted a format similar to that of Newsweek.

The editorial of the first issue mapped out the aims of the journal thus:

The word of God will be published, the true faith as presented by the Catholic Church will be expounded, the rite and ritual will be explained, the virtues of a truly Christian life will be taught, difficult articles of faith will be clarified, all religious falsehood will be exposed, news of Church life will be presented - in a word, all that may be interesting and useful to a religious-minded person will be included.<sup>17</sup>

In the same issue the idea developed that just as physical life is impossible without the light of the sun, so spiritual life is impossible without the light of religious truth, "and that is why a new periodical appears which takes as its aim to lift religious darkness from the minds of the people"<sup>18</sup>. The journal is primarily concerned with matters of religion, but since religion enters into all aspects of human activity

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17. о. М. Романович, "Наше перше слово" передова стаття в Світлі, Мондер, рік I, ч. I, I травня, 1938, ст. 2.

18. "Нехай буде світло" в Світлі, Мондер, рік I, ч. I, I травня, 1938, ст. I.

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and thought, the journal deals with all matters having any bearing on religion. In recent years the trend of this publication has been towards a more universal character.

The growth and development of Svitlo during the past two decades is a tribute to the editors: Fathers I. Nazarko, B. Dribnenky, M. Solovey and N. Swirsky; the managers: Fathers E. Paschak, M. Gnesko, D. Dzigolyk and assistants: Father N. Savaryn (now Exarch of Edmonton) and Dr. S. Hodowansky and O. Mokh and others.

Youth. - The first Ukrainian Catholic youth organizations in Canada were an outgrowth of the Ukrainian Catholic Brotherhood. In 1939, the Ukrainian Catholic Youth organizations was formed, a group distinct from the Brotherhood. The official organ of the Youth movement in Alberta, Nasha Buduchnist (Our Future) was founded by Father E. Bilyk and other Basilians in Mundare. The first issue, which was mimeographed, was dated April, 1945. All subsequent issues have been printed.

The Dominion executive of the Ukrainian Catholic Youth decided in 1946 to adopt the Alberta organ as the official publication of the Youth organization in Canada and suggested that the name be changed to Youth (Yunatstvo). These ideas were finalized at the first Congress of Ukrainian Catholics of Canada which was held in Winnipeg, July 2-4, 1946, and the first issue bearing the new name appeared in September, 1946.

The journal still survives despite severe financial

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difficulties. Nevertheless, Youth continues to fulfill, as best it can, its aim to provide interesting and sound material, in Ukrainian and English, about the religion, rite, country and people to which the Ukrainian Canadian youth belongs. Topics of special interest to young people and news and pictures of the activities of Ukrainian Catholic Youth locals scattered throughout Canada help to create interest and foster unity.

Miy Pryyatel. - Through the efforts of Rev. S. Izyk, the Ukrainian Catholic Council of Canada began to publish Miy Pryyatel (My Friend), a journal for children, in January of 1949 in Winnipeg. In a promotion leaflet, Father Izyk stated that the aim of the publication, the only one of its kind in North America, is to teach the children the Ukrainian language and to bring them up in a religious atmosphere.

The sixteen pages of the journal contain a wide variety of material - religious knowledge, history, literature, legends, fairy tales, poetry, scouting, letters from young readers, contests and in fact everything that might interest boys and girls. Some of the material is in English. The journal is well illustrated by M. Levitsky and is usually printed in two colors.

Katolytska Aktsiya. - The Ukrainian Catholic Council of Western Canada began to publish Katolytska Aktsiya (Catholic

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Action) in 1950 to help promote and direct the work of the diocesan organizations. It appears as a monthly, in Edmonton, and serves the Ukrainian Catholic Brotherhood, the Ukrainian Catholic Women's League and to a lesser extent the Ukrainian Catholic Youth.

Besides organizational material, Katolytska Aktsiya also carries articles on matters of religion, rite, the home and family. Various aspects of Catholic Action and explanations of the liturgical calendar are other interesting features. That the periodical is interesting and the articles timely is due in large measure to the work of the editorial staff which was first headed by Dr. B. Kazymyra. He was succeeded by Father V. Tarnawsky.

Visti. - Since January of 1958, the provincial executive of the Ukrainian Catholic Youth of Saskatchewan publishes every month a mimeographed bulletin called Visti (News). Its purpose is to foster a closer relationship among the Youth locals in Saskatchewan. It regularly carries a message from the spiritual director of the organization, suggestions for activities and for the expansion and growth of the local clubs and news of the work and progress of these clubs.

#### 4. The quarterlies

Problesk. - The scholastics of the Order of St. Basil

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the Great at Mundare have been publishing since November, 1936 a mimeographed periodical for private circulation called Problek (Aurora). Its purpose is to provide an opportunity for the future priests to acquire ease in the use of the pen in the defence and propagation of the faith<sup>19</sup>. An English section called Aurora was added to the publication in March, 1939. Problek was published monthly until the early 1950's, when the smaller number of students made it necessary to put it out as a quarterly.

Misiyni Visty. - The Missionary Union of St. Josaphat was founded in 1942 in Winnipeg by the Ukrainian Catholic priests of northwestern Manitoba as a tribute to Bishop Ladyka on the occasion of his thirtieth anniversary as a priest. The society helps to build and equip churches in poor communities, gives material support to priests in poor parishes, contributes to the support of Ukrainian Catholic institutions and promotes the Ukrainian Catholic press.

To publicize and promote this fine program, the Union published an eight page quarterly from September of 1945 to June of 1947 called Misiyni Visty (Missionary News). Rev. M. Krywucky and Rev. M. Gregorychuk headed the editorial staff. Besides material concerned with the work of the Missionary

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19. Передова стаття в Проблеску, Мондер, рік I, ч. I, листопад, 1936, ст. I.

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Union, the periodical carried a fine selection of articles on spiritual and Church topics.

At first the Misiyni Visty was distributed free of charge through the churches and by mail. In April, 1946, it was announced that henceforth the periodical would charge regular subscription rates in order to become eligible for the special postal rates for periodicals. Because of the disruption of the Ukrainian Catholic Church in Europe, Misiyni Visty felt morally bound to become a part of the Ukrainian Catholic press and do its part in the struggle for the faith and Church of these people. Because of financial and editorial problems, Misiyni Visty ceased publication in 1947.

Slidamy Maloyi Svyatoyi. - Father Julian Prokopiw became a member of the Sacerdotal Society of St. Therese of the Child Jesus in 1945 while still in Western Ukraine. He led the movement among the Ukrainian Catholic priests in Western Europe after reaching France in 1946. In March of 1945 he began to publish in Amiens, France, the quarterly Slidamy Maloyi Svyatoyi (In the Steps of the Little Saint) for the Ukrainian members of the Society. After the first two issues the scope of the publication was broadened so that "it became a journal for promoting the way of spiritual childhood among

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the faithful in general"<sup>20</sup>. A promotion leaflet, published by Father Prokopiw in Canada stated that the aim of the quarterly was to deepen the religious life of the faithful in the spirit of Christ's Gospel. In the second year of its publication a section called Vervytsya Ditey (Children's Rosary) was added to inform and teach the young readers about their rite and the Ukraine.

From 1953 to 1955 (general number 21 to 32) the journal was published in Canada because Father Prokopiw had come to Mundare to join the Basilian Order. It was printed in Toronto by the Basilian Press. However, Father Prokopiw did not persevere in the Order and returned to France where the journal is still published.

Lohos. - Until the Second World War at least three theological journals for Ukrainian Catholics were being published in Europe. When the communists suppressed all religious publications a great need for a theological publication began to be felt on this continent. In answer to this need, the faculty of the Ukrainian Redemptorist Fathers' Seminary at Waterford, Ontario, began to publish Lohos (Logos) in January, 1950. The editorial staff of seminary professors was

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20. о. Ю. Прокопів, Підручник Священничого Союзу Святої Терені від Дитяти Ісуса, Париж, Накладом "Слідами Малої Святої", 1951, ст. 36.



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headed by Rev. M. Hermaniuk, now Metropolitan Archbishop of Winnipeg. When he was appointed Auxiliary Bishop to Archbishop Ladyka in 1951, Rev. V. Malanchuk took over the editorship.

The aim of the quarterly is to provide a fund of information for its readers on practical questions of pastoral and sacred theology and canon law. Through discussion of topics from dogma, moral, Sacred Scriptures, Church History, liturgy, patrology, asceticism, mysticism, philosophy, Christian archeology, Catholic Action and other related fields, it is the wish of the editors to preserve and increase the interest of the Ukrainian Catholic clergy in theological studies.<sup>21</sup> Book reviews, articles on Ukrainian history and culture, a question box and a chronicle of current events related to the aforementioned topics are other features of the journal which extend its appeal to others than priests. Lohos is today a highly respected journal both here and abroad. It is well edited, carefully printed and is a truly scholarly publication.

## 5. The annuals

Calendar-Almanacs. - A form of periodical publication popular with the Ukrainian people is the calendar-almanac.

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21. о. М. Германюк, ЧНІ, "Від редакції" в Логосі, Йорктон, рік I, ч. I, січень-березень, 1950, ст. 3.

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This soft-covered book, ranging in size from 160 to 250 pages, is published annually by leading Ukrainian periodicals, journals and church groups.

A typical Ukrainian Catholic calendar-almanac is divided into three parts. The first contains the current Church calendar according to Julian and Gregorian reckoning and a liturgical directory (ustav). Often general information about the Catholic Church, Ukraine and Canada is found in this section.

The second part contains articles on religion; on Ukrainian history, literature and politics; on Canadian life and institutions, agriculture and economics. Short stories, biographies and memoirs, interspersed with poetry, humor, illustrations and advertising complete the section. The informative articles are usually written by well qualified, often outstanding people in their field. The literary articles come from the pens of Ukrainian-Canadian writers or are selected from Ukrainian literature.

The last part of the almanac is a Ukrainian Catholic directory for Canada or even the whole world, where the dioceses, clergy, institutions, press and other information pertinent to Ukrainian Catholic life is given.

The first calendar-almanac which could be considered Catholic was published for the year 1915, in Edmonton by Novyny (News), a periodical favorable to Catholics. The

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Kanadiyskyy Ukrayinets published an almanac annually from 1916 to 1930 bearing the name of the weekly.

In 1925, St. Raphael's Ukrainian Immigrants' Welfare Association (Tovarystvo Opiky nad Ukrayinskymy Pereselentsyamy sv. Rafayils) was founded in Winnipeg to help the immigrants coming to Canada. To make its work better known and to help the newcomers by informative reading material on Canadian farming, economics, government, etc., the Association published a series of calendar-almanacs from 1927 to 1936. The one for 1927 was called Nove Pole (New Field), for 1928 Preriya (Prairie) and for 1929 Klenovyy Lyst (Maple Leaf). From 1930 to 1936, it was called Kalyendar Kanadiyskykh Ukrayinstiv - Providnyk (The Calendar of the Canadian Ukrainians - The Leader).

Ukrayinski Visti published a calendar-almanac from 1935 to 1939. Then the Basilian Fathers' press took over its publication and from 1940 to 1952 it was called Kalyendar Ukrayinskoyi Rodyny (The Calendar of the Ukrainian Family). Since 1953, the almanac is called Kalyendar Svitla (The Calendar of The Light). Holos Spasytelya has been publishing a calendar-almanac, in Yorkton, since 1936.

School Yearbooks. - Both of the high schools for Ukrainian Catholics in Yorkton publish a yearbook annually since 1946. The yearbook of St. Joseph's College, the school for boys conducted by the Brothers of the Christian Schools, was

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mimeographed for the first twelve years. Each issue contains accounts of the activities, events and achievements of that year; pictures, sketches, humor, several articles and advertising complete the content. Part of the material is presented in Ukrainian. In 1957 the name Signum Fidei (Sign of Faith) was adopted and in 1958 the annual appeared in printed form.

The yearbook of Sacred Heart Academy, a high school for girls conducted by the Sisters Servants of Mary Immaculate, bears the name Cor Regis (Heart of the King) and is similar in content to the College publication. It has always been printed.

Both of these yearbooks are edited by the senior students, assisted by a staff member. The purpose of the annuals is to maintain a record of the year's activities and events, to provide a souvenir for the graduating students and to furnish publicity for the schools. The production of these yearbooks also gives the participating students training in journalism, management and responsibility.

Obnovyanyyn and other Obnova periodicals. - The first Congress of Ukrainian Catholic students was held in Winnipeg in May, 1953, and a federation of all organization of Ukrainian Catholic university students was then formed. This federation, the Canadian Federation of Ukrainian Catholic Student

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Organizations - Obnova<sup>22</sup>, was founded on principles of a similar federation in Europe and is an affiliate of Pax Romana.

It was also decided at this Congress to publish a federation journal, a quarterly. It was felt that such a project would be important for its unifying effect that would be created by the interchange of ideas and news of activities among the students of the various campuses. Distinguished professionalists, clergy and graduates were to be invited to contribute articles. Book reviews, reprints and reports of activities of related student groups were to be included to add variety and interest. Throughout, a high standard worthy of students of higher learning was to be maintained<sup>23</sup>.

With these objectives in mind, the first issue of Obnovyanyyn (Obnovan) was published in March of 1955 in Winnipeg. Financial difficulties have caused the journal to appear annually instead of quarterly. An attempt in 1957 to edit it as a semi-annual was unsuccessful.

A supplement to the journal in mimeographed form, called Byuleten Obnovy (Obnovan Bulletin) was started in January, 1957. At the third Federation Congress held that year in Winnipeg, a resolution was passed to have the Byuleten

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22. "Obnova" means renovation. The motto of the Federation is "To renew all things in Christ".

23. Mary Bodnarchuk, "Foreword" in Obnovan, Winnipeg, Vol. 1, No. 1, March 1955, page 7.

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Obnovy appear four times during the academic year - October 15, December 15, February 1 and March 15.

This supplement carries news of local Obnova activities, informs of the work and plans of the national executive and strives to keep the federation united and active. This makes it possible for the Obnovyanyyn to fulfill its primary objective, "that of providing the medium of expression for the small but ever-growing Canadian Ukrainian Catholic Intellectual Apostolate"<sup>24</sup>.

An Obnova Alumni Society was formed in Winnipeg in 1957 which began to publish in December of that year an Information Bulletin for its members. It is called Akademichne Tovarystvo "Obnova", Informatyvnyy Byuleten ("Obnova" Alumni Society, Information Bulletin) and its purpose is to provide better contact for the members, better mutual understanding and co-operation and an opportunity for the exchange of ideas. The Bulletin is mimeographed, the text is in Ukrainian and English and it appears irregularly.

#### 6. Periodicals published irregularly.

Pastyrski Poslannya. - In co-operation with the Kanadiyskyy Ukrayinets, Bishop Budka published some ten letters or epistles called Pastyrski Poslannya (Pastoral

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<sup>24</sup>. Ray Michalczyshyn, "Foreword" in Obnovan, Winnipeg, Vol. 3, No. 1, March 1957, page 2.

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Letters). These appeared between 1913 and 1926, as circumstances and events demanded. Some appeared at Christmas, Easter and at the beginning of Lent; some dealt with the need for churches, organizations and a strong press; others were directives and instructions for those coming to Canada or for those going to the Eucharistic Congress in Chicago; Pastyrski Poslannya appeared on the occasion of papal jubilees, the 1600th anniversary of the freedom of the Church, the fiftieth anniversary of Canadian Confederation, the Diamond Jubilee of King George V. In a word, these letters dealt with all aspects of religious, national, social and political life of the Ukrainian Catholics in Canada.

Kanadiyskyy Eparkhiyalnyy Vistnyk. - To deal with matters of diocesan administration, the Eparkhiyalnyy Vistnyk (Diocesan Herald) was started by Vishop Budka in October of 1927. It was printed in Yorkton and appeared whenever circumstances called for it. The publication dealt with priests' conferences, newspapers, missions, episcopal visits, pastoral appointments, funds, taxes, etc. Circulation was limited to the clergy.

When Bishop Ladyka assumed the direction of the Ukrainian Catholic diocese in July of 1929, the Vistnyk was continued as the official organ of the bishop except that the word Canadian was added to the name to make it the Kanadiyskyy Eparkhiyalnyy Vistnyk (Canadian Diocesan Herald). The content

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remained unchanged, except that articles by priests began to appear. When Canada was divided into three Ukrainian Catholic dioceses in 1948, the second issue for that year bore the name Vistnyk Tsentralnoho Exarkhatu Kanady (The Herald of the Central Exarchate of Canada). In 1948 this diocese consisted of Manitoba and Saskatchewan. When the Vistnyk appeared again in 1954, Saskatchewan had become a separate diocese and the publication was called Vistnyk Manitobskoho Exarkhatu (Herald of the Exarchate of Manitoba). It is now planned to restore the Vistnyk as the organ of the Metropolitan See of Manitoba.

High school student publication. - Almost all of the high schools for Ukrainian Catholics in Canada publish mimeographed school periodicals. These are edited by the students with the aid of staff help and supervision. They normally appear every two months during the school year and have similar aims: to make the school better known, to maintain high standards of conduct and scholarship and to provide training in journalism and self-expression. The contents are presented in Ukrainian and English.

The first of these publications was S'ayevo (Radiance) edited by the Ukrainian Literary Society of St. Joseph's College in Yorkton from 1921 to 1937. Its text was in Ukrainian, handwritten for the first few years, then typewritten.

Since February, 1941, the students of Sacred Heart Academy in Yorkton publish a school paper called The Torch.



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In Eastern Canada, the students of Mount Mary Immaculate Academy at Ancaster, Ontario, publish Astron since September, 1954. Besides the usual English and Ukrainian content, this paper has pages in French and Spanish. St. Nicholas School, a parochial school in Winnipeg, published The Globe Trotter from 1944 to 1950.

A leadership club at St. Joseph's College in Yorkton undertook to publish a school paper, The Collegian, in the fall of 1957. This high school also publishes the St. Joseph's College Alumni Bulletin. This publication started in 1939 with the organization of an Alumni Association but lapsed by 1943. It was started again in December of 1957 and now appears four or five times a year. Each issue features the activities and achievements of a group of former students of the College. Short articles of interest to the alumni about school activities and events are also included. Through this bulletin the graduates of this institution are able to keep in contact with one another and with the school.

University student publications. - Until the appearance of the Obnovyanyyn in 1955, the Ukrainian Catholic students at the universities of Manitoba, Saskatchewan and Alberta published their own periodicals to promote the activities of their respective clubs.

Studentski Visti (Student News), the organ of the "Gamma Rho Kappa" (to stand for Greek Rite Catholics) society

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for Ukrainian Catholics at the University of Manitoba in Winnipeg, appeared from 1947 to 1952.

The Sheptycky Club at the University of Saskatchewan published in 1953 in Saskatoon a bulletin, also called Studentski Visti (Student News). Only one or two issues appeared.

In Edmonton, the St. Basils Club at the University of Alberta published The Memo from 1953 to 1955. It was illustrated.

All three bulletins were mimeographed, were published in English and Ukrainian and carried club news, announcements and short articles.

The students at the Ukrainian Catholic Students' Residence (Bursa BUK-a) in Saskatoon published two issues of Studentsky Dzvin (Students' Bell), one in 1938 under J. Pryma, the first rector, and the other in 1940 under Father P. Kryworuchka. The publication was in reality a yearbook with pictures and articles about the life and activities of the students.

Parish bulletins. - Many of the Ukrainian Catholic parishes throughout Canada publish parish bulletins consisting of announcements, directives, parish news and schedules of church services and parish activities. They usually appear irregularly and are mimeographed.

As early as 1937, the Parish of Sts. Vladimir and Olga in Winnipeg published Tserkva v Narodi (The Church and

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its People). Starting in 1938, Father P. Bozyk edited Tserkovne Zhyttya (Church Life) which was distributed in the seven Ukrainian Catholic Churches of Greater Winnipeg. It appeared almost every month, was printed and was somewhat larger than bulletins of this kind. Parokhiyalni Visti of the Blessed Virgin Church in Winnipeg was established in 1953.

In Toronto, Katedralni Visti (Cathedral News), 1952, Parokhiyalnyy Vistnyk (Parish Herald), 1954 and Parokhiyalni Visti (Parish News), 1955, are parish bulletins of the churches of St. Josaphat, St. Nicholas and Our Lady of Perpetual Help, respectively.

Visti Parokhiyi Sv. Vasyliya Velykoho (News of the Parish of St. Basil the Great) in South Edmonton and Visti dl'a virnykh (News for the Faithful) of St. George's parish also of Edmonton, were established in 1954 and 1955, respectively. St. George's Cathedral in Saskatoon started its Katedralni Visti in 1955. Father Luzney of Yorkton puts out the Parish Bulletin since 1958 for the parishes and missions in the Yorkton-Melville area which he serves.

It is likely that other parishes have published or are publishing similar bulletins, but because of their local character, they are not known beyond the limits of the parish.

Youth Herald. - Three issues of the Yough Herald (Vistnyk Molodi) appeared in 1940 in Winnipeg. It was published in the interest of Ukrainian Catholic youth by the

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Ukrainian Young People's Club of the Blessed Virgin Mary Church in Winnipeg, "with an earnest desire to stir up the many dormant talents we have in our midst, to furnish an outlet of expression and to provide an interchange of ideas"<sup>25</sup>.

Except for the name, which appeared in both languages, the journal was published entirely in English and carried articles and news of interest to youth, as well as poetry, humor, social notes and pictures. Judging by the letters of commendation, the periodical was well received. However, due to war conditions, it ceased publication in June, 1940.

Byuleten Provintsiyalnoho Zaryadu Bratstva Ukrayintsiv Katolykiv Saskatchevanu. - The first issue of the Byuleten (Bulletin of the Provincial Executive of the Ukrainian Catholic Brotherhood of Saskatchewan) appeared in December of 1953, with W. Kozakewich of Yorkton as editor. It is a four-page publication printed in Ukrainian and English and is sent to all the members of the Brotherhood and the clergy of the diocese of Saskatchewan. It started as a monthly but now appears irregularly. The content is devoted primarily to organizational material.

Byuleten Tsentrali Ukrayintsiv Katolykiv Manitoby. - The Ukrainian Catholic Council of Manitoba began to mimeograph

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25. Editorial in Youth Herald, Winnipeg, Vol. 1, No. 1, January 1940, page 2.

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its Byuleten (Bulletin of the Ukrainian Catholic Council of Manitoba) in 1953. It is published in Ukrainian, appears irregularly and its purpose is to direct and report on the activities of the diocesan organizations.

Ukrainian Catholic Youth Bulletin. - The Ukrainian Catholic Youth Club of the parish of Sts. Peter and Paul in Saskatoon started to publish a bulletin for its members in November of 1957, to arouse a greater interest in club activities. It is mimeographed and most of the material is in English.

In summary, the Ukrainian Catholic press in Canada, today, consists of three weeklies, which are also organs of the dioceses in which they are published: Ukrayinski Visti, Nasha Meta, and Postup. The monthlies consist of a religious journal, Holos Spasytelya, a magazine for youth, Youth, a children's publication, Miy Pryyatel and a universal journal, Svitlo. Lohos is a theological quarterly and Obnovyanyyn a university students' annual. Katolytska Aktsiya and the various bulletins serve the organizations, while the university and high school students and the parishes have their local publications.

The Ukrainian Catholics in Canada still lack a true family periodical and a belles-lettres journal. By assuming a more universal character in recent years, Svitlo is filling

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this void to some extent, but the need for these two types of publications is still evident.

It is interesting to note, however, that over the years eight of the more promising publications of the Ukrainian Catholic press in Canada have ceased to exist. These were Kanadiyskyy Ukrayinets, Nyva, Dzvinochok, Visty zi Skhodu, Buduchnist Natsiyi, Bratskyy Vistnyk, Misiyni Visty and Youth Herald, all of which appeared in printed form and were not of a local character. Only in part can the demise of these publications be attributed to the poverty of the Ukrainian settlers. The more weighty reason is the indifference of the people to their press, a characteristic that was also evident in Europe. This aspect of the Ukrainian Catholic press will be discussed more fully in a subsequent chapter of this thesis.

## CHAPTER III

CONTRIBUTIONS OF THE UKRAINIAN CATHOLIC PRESS IN CANADA  
TO THE RELIGIOUS, CULTURAL, INTELLECTUAL, SOCIAL AND NATIONAL  
LIFE OF THE UKRAINIAN CATHOLICS

The characteristic mark of the first years of Ukrainian settlement in Canada was the struggle for existence. This consisted of back-breaking toil to clear land on which to grow some grain and a few vegetables and to erect crude log shelters. In the face of these pioneer hardships, made the more acute by the lack of knowledge of the English language and the laws and customs of this country, little time was left for religious development, even less for national matters and none at all for social, cultural and political pursuits.

But, as soon as the most pressing needs for survival were satisfied, the settlers turned to the building of churches and the organization of their religious and national life. Such organization requires the services of many trained and dedicated workers of which there were very few. The few missionary priests could not adequately look after the most urgent spiritual wants of the increasing number of Ukrainian Catholics. And yet, like the Benedictines of old who, together with their spiritual apostolate, laid the foundations of European civilization, the Ukrainian missionary priests became leaders in the national-cultural development of their people in Canada.

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They were convinced that for this purpose a good Catholic press could contribute immensely by becoming their mouthpiece to carry their word into the most remote quarters, where even their foot could not tread<sup>1</sup>. It was, therefore, as early as 1906 that attempts were made by the Basilian Fathers to establish a Ukrainian Catholic periodical. Since then almost all of the major Ukrainian Catholic journals and newspapers such as Kanadiyskyy Rusyn (1911), Holos Spasytelya (1923), Ukrayinski Visti (1929), Svitlo (1938) and others of more recent years have been established through the initiative and direction of the clergy or hierarchy, and all have made worthwhile contributions to the religious and national life of the Ukrainian Catholics of Canada.

1. Contributions of the press to the life of the Ukrainian people as Catholics of the Byzantine rite.

Speaking at the conference of delegates of the Catholic Weeklies of Canada held in Winnipeg on November 14, 1958, Archbishop P. Pocock of Winnipeg stated that the role of the Catholic press is to unite the Catholics of a given country and to help in the growth and development of Catholic

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1. о. Н. Свірський, ЧСВВ, "Двадцять років 'Світла' " в Світлі, Торонто, рік 21, ч. 7-8, липень-серпень, 1958, ст..9.



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life<sup>2</sup>. At the same conference, Rev. A. McKay, editor of the Casket of Antigonish, said that a Catholic periodical should promote truth and propagate social justice in accordance with the frequent exhortations of the Holy Pontiffs; it should include, as far as possible, news of the diocese and of the whole world; it should give a Christian interpretation of current events; it should spread the knowledge of the Christian faith and morals. In the light of these two statements, it will be seen that the Ukrainian Catholic press in Canada has fulfilled its role from the Catholic viewpoint<sup>3</sup>.

The Ukrainian Catholic press has always been one of the chief uniting elements of the Ukrainian Catholics in Canada. The first settlers were scattered far and wide throughout the vast Canadian prairies. Railroads were still in the process of development; roads were practically non-existent; a radio was a luxury few could afford; the small number of priests of that time could make their rounds but several times a year. Even in the urban centres the language barrier created isolation. The press was the only link for these people with the outside world and of one community with another. With the appearance of the first Ukrainian Catholic

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2. "Католицька преса має одну спільну ціль" в Українських Вістях, Едмонтон, рік 31, ч. 49, 8 грудня, 1958, ст. 5.

3. Ibid., page 5.

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newspaper, the Kanadiyskyy Rusyn, in 1911, the people began to group themselves more closely about their Church as they began to understand their position. Now they realized that they were not alone in Canada and that there were people who wished them well and wanted to help them to unite in one national and religious body<sup>4</sup>.

Even the very knowledge that now they had their own periodical gave the people a certain confidence and energy. They knew whither to turn, where to write about their needs and hopes, about the happenings of their parish and first organizations. Here they could read about the progress, achievements, successes and plans of other parishes in other communities and be stirred to imitate the good example or be heartened by their own efforts and progress.

For Bishop Budka and later Bishop Ladyka and their small band of priests, the Ukrainian Catholic press became an indispensable helper. News from the Bishop's Chancery informed the faithful of the plans of the Bishop and the activities of the Canada-wide diocese, while pastoral letters strengthened their faith and encouraged them in their hardships and struggles and indicated the plan of work for the diocese. Through the Eparkhiyalnyy Vistnyk the Bishop kept

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4. Священник Пантелеймон Божик, Церков Українців в Канаді, Вінніпег, Накладом "Канадійського Українця", 1927, ст. 99.

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in contact with his priests and encouraged and directed them in their difficult work.

The priests made use of the press to announce their schedule of Masses for the areas which they served, while for those who would not be able to get to church that Sunday, the weeklies carried the Sunday Gospel and a sermon. The Ukrayinski Visti still performs this service of Mass schedules. Both weeklies still carry the Sunday Gospel and a short sermon. Other articles of a religious nature in the weeklies and the greater part of the content of the religious journals Holos Spasytelya and Svitlo further helped to keep the people in touch with their Church<sup>5</sup>. Some of the press, especially the weeklies, published (and still do) special editions for Christmas and Easter. For many who still had ties with their homeland and probably had no church service on these feasts, these issues of special religious and traditional reading were at least some consolation.

The short-lived Nyva (1920) was founded with the aim of helping to keep the Ukrainian Catholics faithful to their Church in the absence of regular and frequent visits of the priest. The Holos Spasytelya had a similar aim, that is, to supplement the work of the priests by its news and articles.

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<sup>5</sup>• Іван Ісаїв, "Завдання 'Українських Вістей' " в Українських Вістях, Едмонтон, рік 10, ч. 44, 2 листопада, 1937, ст. 10.

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The educational role of the Ukrainian Catholic press is performed chiefly through its articles. The religious journals and the calendar-almanacs have printed scores of articles of a religious-educational nature. A few examples will illustrate the wealth of these articles. The Redeemer's Voice Almanac for 1959 has articles on: "The Catholic Church", "Apparitions of the Blessed Virgin in Ukraine", "The Brothers of the Christian Schools", "Teen-agers and the Priesthood", "Marriages Made in Heaven"; Svitlo for November 1, 1950, carried articles on the Life of Christ, the dogma of the Assumption of the Blessed Virgin Mary and others; a series of articles on the Ukrainian Catholic Church appeared in Ukrayinski Visti in 1949. Such feature sections as the question box, explanations of the Sacred Scriptures, of the Holy Liturgy and rites, expositions of Church History and the origins of other denominations and sects, expositions of Christian Doctrine, accounts of apparitions, histories of shrines and news of the Catholic world have all doubtlessly contributed to an increase of religious knowledge among Ukrainian Catholics in Canada.

Youth and the youth sections of Buduchnist Natsiyi and Svitlo have covered subjects of interest to young people such as dating and company keeping and vocations in a respectful and interesting manner. Brother Methodius of the Brothers of the Christian Schools, an educator of Ukrainian Catholic

## CONTRIBUTIONS OF THE UKRAINIAN CATHOLIC PRESS IN CANADA 69

youth since the early 1920's, speaking of Svitlo could say that "its religious and educational articles gave information to mature readers, while the page dedicated to the Ukrainian Catholic youth encouraged our youth to read and taught it to know and respect all that is dear and sacred to us"<sup>6</sup>.

The articles of Lohos are not only a source of accurate information for the clergy but also for the fast-growing number of Ukrainian Catholic laymen possessing a higher education. The fine variety of articles written by leading clerical and secular writers for Svitlo are of interest to people of higher and lesser education<sup>7</sup>.

The youngest readers find in the pages of Miy Pryyatel and formerly in the section of Buduchnist Natsiyi and the weeklies intended for them, the basic catechism of Catholic Doctrine presented in a manner that is interesting to them. The children's section of Slidamy Maloyi Syatoyi also made its brief contribution in this respect, although the journal was not too widespread.

It was not just a matter of educating the people to fill the churches on Sundays and holy days. The press strived to educate these people to be convinced Ukrainian Catholics

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6. Брат Методій, ЧБХШ, привіт у Світлі, Мондер, рік ІО, ч. ІЗ-ІІІ, І липня, ст. 2.

7. "20-ліття 'Світла'" в Календарі Світла, Торонто, Видавництво ОО. Василян, 1959, ст. І02.

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who would not be confused during the week by various agitators; who would show respect for their Bishop and clergy at all times; who would contribute to the support of their church and institutions and who would bring up their children according to the principles of their Church<sup>8</sup>.

It was inevitable that the Ukrainian Catholic press would have to cross swords with other periodicals inimical to the religious, national and political views of the Ukrainian Catholics. These attacks had to be answered and various confused issues clarified. Frequently, bitter struggles raged over religious matters which in the end helped to develop better informed Ukrainian Catholics when these hitherto uncertain or confused issues were explained<sup>9</sup>.

Although Russian Orthodoxy and Protestantism took various steps to gain converts among the Ukrainian Catholics, (as was shown in Chapter I) their efforts, for the most part, bore little fruit because the former was opposed to their nationalism and the latter to their tradition-loving character. But when the Ukrainian Orthodox Church of Canada was formed in 1918, the situation was different. Ignorance, indifference and misdirected national feeling drove many of the Catholics into the ranks of the new church. The

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8. ІВАН ІСАЇВ, op. cit., ст. 5.

9. ІВАН ІСАЇВ, op. cit., ст. 5.

## CONTRIBUTIONS OF THE UKRAINIAN CATHOLIC PRESS IN CANADA 71

Kanadiyskyy Ukrayinets, Holos Spasytelya, Ukrayinski Visti and Svitlo carried numerous articles of explanation of the articles of belief and other matters which, in the past and now, were considered to be the basic reasons for the schism between the Catholic West and the Orthodox East<sup>10</sup>. The purpose of the articles was more to enlighten and convince the Ukrainian Catholics than to ward off the attackers. However, when a reply to some verbal attack was necessary because silence would be interpreted as indifference or assent, then, this was handled without sarcasm, abuse or name-calling but in a firm, scholarly and peaceful manner<sup>11</sup>.

Ukrainian Catholics have no institutions of higher learning in Canada which would undertake to collect materials for a history of the Ukrainian Catholic Church in this country. There is no large library with archives and a museum where a historian could find all the necessary material for his work. Hence in the future, as in the past, the press will serve as source for material for the historians of Ukrainian Catholic activity in Canada. The press records weekly, monthly and yearly the more important events of church life such as the blessing of churches, bishops' visits, pastoral appointments,

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10. (OMC), "Світло" в дискусії з нез'єдиненими православними" в Світлі, Торонто, рік 21, ч. 7-8, липень-серпень, 1958, ст. 17.

11. (OMC), op. cit., ст. 18.

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meetings, congresses, conferences, parish and organizational activities. Periodicals such as the weeklies, the calendar-almanacs<sup>12</sup>, the Eparkhiyalnyy Vistnyk and the organs of the various organizations provide a chronicle of the growth and development of the Ukrainian Catholic Church in Canada.

The press has come to the aid of the Ukrainian Catholic Church in Canada at two very critical periods in its history. The first newspaper, Kanadiyskyy Ukrayinets, and the other newspapers that came as an outgrowth of this weekly, such as Pastyrski Poslannya, Dzvinochok and Nyva, came at the time when the Church was suffering from an acute shortage of priests and proper organization. Towards the end of the 1920's, however, the Ukrainian Catholic Church underwent a spiritual depression. Bishop Budka had gone back to Europe in 1927; the Kanadiyskyy Ukrayinets and Holos Izbavytelya had succumbed; two student residences (bursas) had been lost. This was the period when the Ukrainian Orthodox Church was making heavy inroads among the Ukrainian Catholics and some of the enemies of the Church went even so far as to say that the Church of the Ukrainian Catholics was doomed to extinction. At this low ebb we have the Ukrayinski Visti and the Holos Spasytelya and later the Svitlo coming into the picture. From then on the

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12. "50 літ Українців у Канаді" в Ювілейнім Календарі Української Родини на Рік 1941, Мондер, Видавництво ОО. Василян, 1941, ст. 62.



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Church continued to prosper and grow.

At no time did the press lead the Ukrainian Catholics into dissensions or bring about the organization of new denominations, but rather, for almost fifty years it has taught its readers, old and young, the ancestral belief in one God and His one Church, which through the infallible Vicar of Christ in Rome passes on to the faithful the true teachings of Jesus Christ. Besides fulfilling its general Catholic obligations, the press also tried to perform its duty on behalf of the Byzantine rite, of which even many of the non-Ukrainian Catholic periodicals were uninformed<sup>13</sup>.

Father A. Truch, a pioneer of the Order of St. Basil the Great and one of the first editors of Svitlo summed up the contributions of the Ukrainian Catholic press in Canada thus:

"We are certain that when hundreds of thousands of Ukrainians in Canada have remained steadfast in the true Catholic faith of Christ and are living virtuous, Christian lives; that when hundreds of the finest of Ukrainian youth have consecrated themselves to the service of God in the priesthood or religious state; that when our Ukrainian people have made such great progress that the Holy Father, Pius XII, has created three dioceses for us Ukrainian Catholics and has given us four of our own bishops, princes of the Church, and by means of these gifts he most emphatically confirmed our importance and individuality before the Canadian government and all non-Ukrainian groups in Canada, at the same time giving us the finest means to a greater development through well-organized dioceses -

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13. Острогірка, "Заслуги 'Українських Вістей' для нашої Церкви в Канаді" в Українських Вістях, Едмонтон, рік 12, ч. 47, 21 листопада, 1939, ст. 2.

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then much has been contributed to this by our beloved Ukrayinski Visti which (periodical) has for twenty years taught the Ukrainian people to be faithful to the Catholic Church, the Canadian country and Ukrainian nationality and in that way merit greater favors and be better fitted for further development<sup>14</sup>.

How appropriately can the foregoing words be applied not just to twenty years of service of one periodical, but to almost fifty years of service by the whole of the Ukrainian Catholic press in Canada!

## 2. Contributions to the cultural and intellectual, social and national life of the Ukrainian Catholics in Canada

Because of their Byzantine rite, the religious life of the Ukrainians is intimately bound to their social, cultural, intellectual and national life. Therefore, the contributions of the press to their secular development cannot be completely divorced from the contributions to their life as Ukrainian Catholics. Hence, some repetition may occur in the discussion of these contributions.

The foremost function of the Ukrainian Catholic press in Canada has been education<sup>15</sup> - religious and secular. The

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14. о. А. Трух, ЧСВВ, "Ювілей часопису - Ювілей редактора" в Українських Вістях, Едмонтон, рік 23, ч. 18, 2 травня, 1950, ст. 4.

15. Богдан Казимира, "Українські Вісті і завдання католицької преси" в Українських Вістях, Едмонтон, рік 23, ч. 19, 9 травня, 1950, ст. 7.

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extensive information it has presented about Canada - the laws, the institutions, the customs and political views - has been a powerful, if not the most important factor in helping the immigrant to adjust himself to the conditions of his newly adopted country. The great majority of adult Ukrainian immigrants never acquired sufficient knowledge of the English language to read English with comprehension. The Woodsworth survey of 1917, showed that ninety-six per cent of the Ukrainians questioned did not read English papers<sup>16</sup>, Canadianization would have been greatly retarded had there not been a Ukrainian-language medium accessible to the new comers.

Within the Ukrainian Canadian society, it was the press that crystallized the views of the compatriots and directed the course of national consciousness, of cultural activities and national aspirations. Without exaggeration, it can be stated that the Ukrainian press has been the most important instrument in the molding of the opinions of the immigrant settlers<sup>17</sup>. The educational aim of the Ukrainian Catholic press was to create a Catholic and a Ukrainian viewpoint in its readers with a clear evaluation on matters of faith and rite, of duties to the enslaved land of their

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16. Charles H. Young, The Ukrainian Canadians, Toronto, Nelson, 1931, page 166.

17. Paul Yuzyk, The Ukrainians in Manitoba, A Social History, Toronto, University Press, 1953, page 124.

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forefathers and to the country in which they lived.

The Ukrainian Catholic press taught its readers to cultivate their own native Ukrainian culture and above all their own language which is the soul of that culture<sup>18</sup>. Furthermore, the press has been a link between thousands of Ukrainian communities in Canada, each learning from the others of their cultural endeavours; it has been a means of preserving and teaching the cultural treasures, such as song and dance; it tries to preserve the youth in the traditional customs of Church and nationality by special Christmas and Easter editions, by articles on Ukrainian embroidery and weaving, the coloring of Easter eggs, Ukrainian folklore and song. A wealth of Ukrainian literature, including serial novels, short stories, satires, poems, history and essays, is found in the pages of the Ukrainian Catholic press.

Dramatic presentations, variety concerts, concerts of folk music and dances and films in Ukrainian have all received the support of the press by its publicity and promotion before the events, and its coverage of the performances. Many of the calendar-almanacs and some of the journals publish shorter and longer dramas for reading purposes and to arouse interest for staging.

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18. о. А. Трых, ЧСББ, op. cit., ст. 4.

## CONTRIBUTIONS OF THE UKRAINIAN CATHOLIC PRESS IN CANADA 77

The congratulatory message to the Ukrayinski Visti of the former Prime Minister of Canada, the honorable Louis St. Laurent, emphasized the cultural contribution of the press. He said:

I should like to extend to the Ukrainian News my best wishes for continued success in the assistance which it gives to the weaving of the native culture of these worthy citizens into the general pattern of Canadian life<sup>19</sup>.

The fact that the Ukrainian press has been responsible to a great extent for the decrease of illiteracy among the Ukrainian people of the first immigration is a contribution that is seldom recognized. A considerable percentage of the immigrants at first could neither read nor write, yet all were anxious and eager to learn the news and information in their own papers. It was common in the pioneer days to witness a group of listeners gathered around a person who read aloud from the paper which had just arrived<sup>20</sup>. In time, many of the illiterates learned to read themselves, because of the interest that had been aroused by the press<sup>21</sup>.

A section called the "readers' forum" or "letters to the editor" is found in almost all of the journals and

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19. Louis St. Laurent, greetings in Ukrainian News, Edmonton, Vol. 23, No. 18, issue for May 2, 1950, page 1.

20. Paul Yuzyk, op. cit., page 124

21. Paul Yuzyk, op. cit., page 124

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newspapers. This feature has an educational value for both the writer and the readers because of the interchange of ideas, opinions and suggestions and sometimes legitimate grievances and complaints.

Apart from the periodical publications, the press has contributed immensely to the religious, cultural and educational development of the Ukrainian Catholics in Canada through the printing of books and pamphlets. The Redeemer's Voice press and the Basilian Fathers' press have been most active in this respect; Buduchnist Natsiyi in co-operation with the Ukrainian Catholic Brotherhood of Canada published a series of very timely pamphlets between 1938 and 1950<sup>22</sup>, such as The Life and Conversion of St. Vladimir, Canada, My Native Land, Twenty-five Years of our Diocese in Canada, A Short History of our Church and others on alcoholism, mixed marriages and communism. Other periodicals that did not print books themselves advertised them and handled the sales.

Education has always been encouraged by the Ukrainian Catholic press. Almost all of the journals and periodicals pride themselves on their use of good Ukrainian, so that the following quotation from the pen of a former editor of Holos Spasytelya could apply to most of them. Father Joseph Korba, CSsR, said; "Finally, the crystal clearness of the Ukrainian

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22. "50 літ Українців у Канаді", op. cit., ст. 63.

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language put Svitlo at the top of our periodicals on this side of the ocean"<sup>23</sup>. Special explanations of doubtful or incorrect Ukrainian usage appear regularly in some of the periodicals, while "language corners" (kutok movy) appear in others. All these provide a means of self-improvement for the interested reader.

The many student publications, both on the high school and university levels, give the young Ukrainians an opportunity to develop skill in the use of their mother tongue. The journal Miy Pryyatel and publications that have children's sections to which the youngsters are encouraged to write letters are contributing much to the preservation of the Ukrainian language through reading and writing.

Educational achievements of Ukrainian Catholics are a source of pride to their press. Individuals who obtain an academic degree, professional standing or specialized training are featured in the pages of the Catholic press. The Ukrayinski Visti has issued special editions to pay tribute to Ukrainian school inspectors, Ukrainian members of the legislatures and parliament, Ukrainian road masters and Ukrainian doctors.

The Ukrainian establishments of learning, such as the two high schools in Yorkton, Saskatchewan, and the students'

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23. о. Йосиф Корба, ЧНІ, привіт у Світлі, рік ІО, ч. ІЗ-ІІІ, І липня, І947, ст. 2.

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residences in Saskatoon and Edmonton have obtained much success through the friendly co-operation of the press<sup>24</sup>. Students are encouraged to attend these institutions, their activities and achievements are publicized and when necessary material help is appealed for. For example, the Ukrainian people were somewhat distrustful of St. Joseph's College in Yorkton because it was built by the Catholic Church Extension Society of Canada and was staffed by the Brothers of the Christian Schools, both belonging to the Latin rite. Some of the non-Catholic press fostered this distrust. Through the work of the Kanadiyskyy Ukrayinets, Holos Spasytelya and Ukrayinski Visti much of this distrust was broken down.

The new academies in Ancaster, Ontario and Yorkton, Saskatchewan for Ukrainian Catholic girls and the students' residences in Saskatoon and Edmonton have benefitted much from the publicity given them during the time of their construction.

For the first settlers, almost all of whom were farmers, the Ukrainian press was a continual source of information on farming methods in Canada, marketing and agricultural news. The weeklies and the calendar-almanacs were especially educational in this field. In 1942, for example, the

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24. o. A. Tpyx, 4CBB, op. cit., ct. 4.



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Ukrayinski Visti ran a special issue on Ukrainian agronomists with seven articles on various aspects of Canadian farming written by seven of these agriculturalists. Mr. H. Koziak, one of the first pioneers in Alberta, after many years of farming, could say that the "Ukrayinski Visti from the very beginning allotted one page especially to farm matters and from this one could learn much about farming because the work on a farm in Canada is completely different from the work in the old country"<sup>25</sup>.

Over the years the Ukrainian Catholic press in Canada has provided its readers with a vast fund of general information and current news. Such features as the work and organization of the Ukrainian Catholics in the major cities of Canada with facts and information about the cities themselves are but one example. The calendar-almanacs and the weeklies have published scores of articles on science, geography, medicine, mechanics and other topics of interest to the average reader.

Sections devoted to the improvement of agriculture, gardening, home cooking, handicrafts, the education of children and others are popular features also. All this information has aided enormously in the promotion of the

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25. Григорій Козяк, привіт в Українських Вістях, Едмонтон, рік 23, ч. 18, 2 травня, 1950, ст. 10.

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self-education of a large proportion of the people<sup>26</sup>.

Current events and news have always been interpreted and evaluated according to the principles of the Church<sup>27</sup>. World and Canadian news have been presented objectively, accurately and in an interesting way so that an Ukrainian editor in Paris could say of the Ukrayinski Visti "that the periodical is always interesting; I find therein news which I do not even see in the European press"<sup>28</sup>.

The Ukrainian Catholic press united the Ukrainians scattered from ocean to ocean in one national family, which loved truth and lived according to Christian principles. In the words of Father A. Truch, OSBM, these people "had but one heart and one mind in religious and national matters and this always in accordance with the highest ideals of Christ's religion, Canadian citizenship and Ukrainian nationality"<sup>29</sup>.

Individual readers found a good friend in the press through which they could share family joys and sorrows with their friends and relatives throughout Canada. All of the major Ukrainian Catholic journals and periodicals print

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26. Paul Yuzyk, op. cit., page 122

27. Острогірка, op. cit., ст. 2.

28. Роман Голіян, привіт в Українських Вістях, Едмонтон, рік 23, ч. 18, 2 травня, 1950, ст. 3.

29. о. А. Трух, ЧСВВ, op. cit., ст. 4.

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reports, often with pictures, of weddings, christenings, anniversaries, deaths and funerals, so that the press becomes a national album of the happy and sad moments from the lives of these people<sup>30</sup>.

The Ukrainian Catholic press is also ever willing to work on behalf of those who have suffered misfortune. There are instances where tragedies were reported and requests for material assistance were made. Orphanages, needy organizations, families and even individuals have been befriended by the press. In 1947, for example, the Ukrayinski Visti conducted an appeal on behalf of an unfortunate accident victim from the Ituna district of Saskatchewan, who had lost both arms. That same year Svitlo joined forces with Ukrayinski Visti to help a needy Ukrainian patient at a sanatorium in Manitoba, who was offered hope of recovery if he could afford the expensive new drugs and medicines.

Religious and political news items and commentaries from abroad presented to thousands of readers in Canada the struggle and martyrdom of the people and their Church in the Ukraine. This created a new kinship between the Canadian and European Ukrainian and developed a great spirit of generosity among Ukrainians in Canada in helping the displaced brothers

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30. "‘Українські Вісти’ як літопис" в Українських Вістях, Едмонтон, рік 12, ч. 47, 21 листопада, 1939, ст. 2.

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overseas by direct contributions or through special funds. Many of these unfortunate people were brought to Canada through the efforts of their relatives and friends here.

During the Second World War and later, when all Ukrainian Catholic periodicals and journals were suppressed behind the Iron Curtain, the Ukrainian press of Canada with such periodicals as the Ukrayinski Visti, Holos Spasytelya and Svitlo became the link that united these displaced persons with their Ukrainian brethren in Canada and other parts of the world<sup>31</sup>. These papers became a great source of encouragement and comfort to the people in displaced persons camps in Europe. After the war many of the leading periodicals published long lists of persons searching for relatives or friends in displaced persons' camps in Europe or of persons seeking their relatives in Canada.

During the war, the press of the Ukrainian Catholics took an active part in the drive for funds, for labor and for recruits. It tried to form in its readers an attitude and opinion in keeping with the Canadian war effort. This contribution to the war effort and interest in Canadian affairs carried over into the post war years and has helped to make the Ukrainians more Canada-conscious.

When thousands of Canadian-born Ukrainians enlisted

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31. Богдан Казимира, op. cit., ст. 7.

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in the Canadian armed forces, the press took a sincere interest in them and their families. Periodicals like the Buduchnist Natsiyi and the pictorial section of Svitlo regularly carried pictures and short accounts on the enlisted men. They were encouraged to be loyal to their Church and country and to the country of their ancestors.

Besides Church and national problems, the press has given close attention to the matter of Ukrainians participating in Canadian politics. The Ukrainian papers maintain a policy of supporting all Ukrainian candidates in an election who are anti-communists<sup>32</sup>. The Ukrainian press takes great pride in the success of Ukrainian candidates, irrespective of religious affiliation, and often devotes whole sections to this topic.

From the very first years of its existence the Catholic press has also taken an interest in social problems such as the exploitation of the farmer and the worker and has called upon these groups to fight for their rights<sup>33</sup>. The problem of heavy drinking, by the laborers in particular, has received the attention of this press also.

One of the finest contributions of the Ukrainian Catholic press to the social and national life of Canada has

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32. Paul Yuzyk, op. cit., page 184.

33. Іван Ісаїв, op. cit., ст. 5.

## CONTRIBUTIONS OF THE UKRAINIAN CATHOLIC PRESS IN CANADA 86

been the continual exposition and denouncement of communism. The bitter struggle which the press has waged against the communistic fifth column has been steadily producing results, so that the communist following among Ukrainians is on the decline<sup>34</sup>.

An item of special interest is the fact that in 1938, in conjunction with the Edmonton Journal, the Ukrayinski Visti won a special Pulitzer award "for distinguished and meritorious service in 1937"<sup>35</sup>. This award was made for service on behalf of the freedom of the press which the government of Alberta at that time was threatening.

As in the case of the history of the Ukrainian Catholic Church, so also is the press a chronicle of the cultural, educational, political and national life of the Ukrainian people in Canada. Since the press is in constant contact with the people, it faithfully mirrors the life of these people, their organizational work, their achievements, their bright and dark moments<sup>36</sup>. Special jubilee and anniversary issues, such as those put out in 1941 by most of the press to commemorate fifty years of Ukrainian immigration to Canada, are of

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34. Paul Yuzyk, op. cit., page 184.

35. These words come from the award document.

36. "Українські Вісти" як літопис", op. cit., ст. 2.

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especial worth. The value of the calendar-almanacs, the school yearbooks, the organs of organizations, the Pastyrski Poslannya of Bishop Budka evoked by special occasions, cannot be fully appreciated until one has to make use of them as a source of historical data. For thousands of Canadians who use both English and Ukrainian, the Ukrainian publications are frequently sources of information not to be found in the English-language press<sup>37</sup>. This is particularly true of matters pertaining to Ukraine - the country and her people.

"An organization without a press is like a person without speech, a creation on paper, something stillborn. The press is the lungs of the organization, the life blood of any activity"<sup>38</sup>. These are the words of Rev. S. Semczuk, a long time organizer and contributor of articles to numerous periodicals. His statement finds proof in the fact that almost half of the periodicals and journals named in the preceding chapter are the organs of Ukrainian Catholic organizations. Through their press, such parish and national organizations as the Ukrainian Catholic Brotherhood, the Ukrainian Catholic Youth, the Ukrainian Catholic Women's League, the benevolent associations and students' societies keep alive the interest of the

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37. Paul Yuzyk, op. cit., page 122.

38. о. Степан Семчук, "Братство Українців Католиків Канади" в Українських Вістях, Едмонтон, рік 31, ч. 9, 3 березня, 1958, ст. 2.

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members by inspiring articles and news of activities. A plan of coordinated activity and a summary of results and achievements of a particular organization are announced and publicized by the press. In time, this becomes a history of that organization. If the organization has no press of its own, the diocesan organ becomes its mouthpiece. Some organizations prefer to make use of the services of several periodicals. At all times the leading Ukrainian Catholic periodicals have cooperated with the organizations.

The foreign-language press has been criticized at times as an obstacle hindering assimilation; and yet, the Canadian political parties, religious denominations and large business establishments such as the Wheat Pools did not hesitate to use the Ukrainian press to propagate their particular views. Clear-thinking individuals, even though they themselves are English-speaking or French-speaking, readily acknowledge the service and contribution of the foreign-language press in Canada. This is not surprising since every fourth citizen of Canada reads a paper that is neither English nor French<sup>39</sup>.

When Mr. John Diefenbaker was still Leader of the Opposition, he said in Parliament on July 20, 1956: "I am personally convinced that the ethnic, non-communist press -

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39. Клуб Етнічної Преси, "Преса національних груп виконує важливу роль" в Українських Вістях, Едмонтон, рік 32, ч. 2, 12 січня, 1959, ст. 4.



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and this I stress again - performs a great and valuable service for Canada and the preservation of the democratic way of life"<sup>40</sup>.

In an address to the Club of the Ethnic Press held in Ottawa on March 8 and 9, 1958, the honorable D. Fulton, then Minister of Citizenship and Immigration, also emphasized the contribution of the foreign-language press in the past to the growth and development of Canada as a nation and said that its potentialities for the future are indeed significant<sup>41</sup>.

And therefore, when we speak of the great worth and the important contributions of the Ukrainian Catholic press in Canada, it means that this press has for forty-eight years presented such informative and educational articles, such clear and accurate news reports, and such interesting and convincing commentaries, that its readers were inspired to a greater love for their Ukrainian Catholic Church, to a deeper loyalty to the Canadian country and to a just pride in their Ukrainian origin.

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40. Клуб Етнічної Преси, op. cit., ст. 4.

41. Клуб Етнічної Преси, op. cit., ст. 4.

## CHAPTER IV

PROBLEMS OF THE UKRAINIAN CATHOLIC PRESS IN CANADA  
AND ITS ROLE FOR THE FUTURE

For almost half a century the Ukrainian Catholic press of Canada has served its people well, indeed. Undoubtedly, its chief merits lie in its dedicated effort to educate and unite the people both as Catholics of the Byzantine rite and as Ukrainians living in an adopted land. These contributions are the more praiseworthy when one considers the numerous problems that have continually beset the Ukrainian Catholic press and which today are hardly less acute than they were in 1911.

## 1. Problems of the Ukrainian Catholic press in Canada

The problems of the Ukrainian Catholic press in Canada resolve themselves into the following main categories: personnel, finances, language and reader interest.

The problem of personnel. - The editors of the various Ukrainian papers and magazines published in Canada are usually self-made men in their profession<sup>1</sup>. Trained journalists are an exception. This holds no less true for the Catholic press. In the early days of Ukrainian immigration to Canada there

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1. Paul Yuzyk, The Ukrainians in Manitoba, Toronto, University Press, 1953, page 123.

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were few secular persons educated well enough to assume the responsibility of editorship, and, therefore, the priests were forced to add this burden to their other tasks. With time, the number of Ukrainian Catholics with a higher education grew, but since this education was obtained in English-speaking institutions, the problem of the ability to handle the Ukrainian language fluently arose. The number of Ukrainians training for newspaper work is still insignificant and those who do obtain qualifications as journalists can draw better salaries and enjoy greater security with the English-language press. The priests are, therefore, obliged to continue as editors and managers of the Ukrainian Catholic press. It is naturally expected that the religious journals published by the religious orders such as the Basilian Fathers' Svitlo and the Redemptorist Fathers' Holos Spasytelya should have a priest in charge. But, today the other principal newspapers and journals in Canada such as the Ukrayinski Visti, Nasha Meta, Miy Pryyatel and Postup, also have priests as editors or managers. If some unthinking people accuse the Ukrainian Catholic press of being "clergy controlled", they fail to realize that it is a situation of extreme necessity, not the personal choice of any of the priests.

The question of articles presents a similar problem. Unlike the English-language press, contributors to the

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Ukrainian newspapers and magazines are not paid. Those who are qualified and could make worthwhile contributions must make a living either by writing for a fee or working at some other occupation. Thus the only contributors and correspondents are those who, because of their attachment to a cause or desire to help, make their articles available free of charge. Such people are few and far between and the variety of articles is consequently limited. Once again the clergy must fill this void in the Ukrainian Catholic press.

Some of the publishers have difficulty in obtaining good, reliable help for their shops, such as linotype operators, partly because of the "foreign-language keyboard" and partly because of their inability to pay competitive salaries. However, despite the poor working conditions and the lack of a proper material reward, some self-sacrificing individuals have worked for long years with the Ukrainian press.

The problem of finance. - One of the most serious problems of the Ukrainian Catholic press in Canada is that of finances<sup>2</sup>. Subscribers' lists are diminishing. During the early years of its existence, Kanadiyskyy Rusyn had about 14,000 subscribers. Today, none of the Ukrainian Catholic

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2. "Католицька преса і світський апостолат" в Нашій Меті, Торонто, рік II, ч. 8, 14 лютого, 1959, ст. 4.

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periodicals has more than 10,000 names; most of them have between 4,000 and 6,000<sup>3</sup> names on their lists. Youth, after thirteen years, has less than 500 subscribers and to stay in existence has to be subsidized by Bishop Savaryn<sup>4</sup>. Subscriptions are insufficient to finance any of the other publications and as a result, most of them maintain a continuous press fund to which the people are encouraged to contribute directly or by collections made at various social functions.

In an attempt to increase the number of subscribers, Svitlo and Ukrayinski Visti are currently conducting contests with valuable prizes being offered to those who obtain the highest number of new subscribers. Holos Spasytelya ran a similar drive for more subscribers in 1958, but had only mediocre success.

Advertising, also, is not the large source of income that it is for the English or French-language papers<sup>5</sup>. National advertising firms are reluctant to advertise in the Ukrainian Catholic press because of its limited circulation.

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3. Svitlo, which is considered to be doing quite well as far as subscribers go, is aiming for a list of 6,000 for 1960.

4. Tony Caruk, editorial "A Call to Action" in Youth, Edmonton, Vol. 15, No. 1, January, 1959, page 1.

5. "Задорога газета?" в Українських Вістях, Едмонтон, рік 32, ч. 6, 9 лютого, 1959, ст. 4.

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In spite of the fact that every fourth Canadian citizen reads a foreign-language paper<sup>6</sup>, government advertising in these papers has also been very light. Of the \$758,889 spent for advertising by the federal government in 1957<sup>7</sup>, the ethnic press received nothing. As a result, a memorandum was presented to the Prime Minister, Mr. John Diefenbaker, and his cabinet in December, 1958, asking that the contributions of the ethnic press be considered and a just portion of the advertising budget be awarded to this press. The Ukrainian Catholic press would stand to gain immensely if the memorandum were favorably considered and the distribution were made in proportion to the population, as has been suggested.

Local advertising in the Ukrainian Catholic papers is limited mostly to the weeklies which have to compete with the English-language dailies as well as weeklies. Some of the business firms which advertise in the Ukrainian Catholic press consider their advertisement an outright donation, since there is very little hope of an increase in business as a result of it.

The subscription rates, too, must be kept comparable

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6. Клуб Етнічної Преси, "Преса національних груп виконує важливу роль" в Українських Вістях, Едмонтон, рік 32, ч. 2, 12 січня, 1959, ст. 4.

7. -----, "Меморандум Клубу Етнічної Преси" в Нашій Меті, Торонто, рік II, ч. 4, 17 січня, 1959, ст. 5.

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to or even lower than those of the English-language press in order to hold the readers, who could for the same money get many more pages of more varied material in a language in which they feel more at home.

The problem of language. - The older settlers and the new immigrants still depend on the Ukrainian press for news and information, particularly on Ukrainian and religious matters and Ukrainian Canadian problems. But the presence of a large Canadian-born element (65 per cent of the Ukrainian Canadian population in 1941<sup>8</sup>) has meant a new tendency in the Ukrainian press: the appearance of periodicals in whole or in part in the English language. At first this innovation was condemned by the leaders of organizations as well as by immigrant parents. However, most of those who first objected have grudgingly approved the move on the ground that they will thus have a means of access to the large number of young people who no longer read Ukrainian.

Among the Ukrainian Catholic press, the Byuleten BUK-a was the first to have a section in English. That was in 1933. Since then, the journals Holos Spasytelya (since 1946) and Svitlo (since 1950) have adopted English sections, while

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<sup>8</sup>. Paul Yuzyk, op. cit., page 116.

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Miy Pryvatel, Youth, the student publications and some of the church bulletins use Ukrainian and English as material is available. The Youth Herald was edited entirely in English.

When Holos Spasytelya started the "Redeemer's Voice Digest" in 1946, the editor explained that this was being done "to reach as many readers as possible who are of Ukrainian origin"<sup>9</sup>. The hope was also expressed that perhaps curiosity would urge the new readers to find out about the first part of the magazine, the Ukrainian part. The English supplement appeared in Svitlo in 1950 with the purpose of creating a Ukrainian Catholic outlook in those who did not read Ukrainian, by providing information about the Church of the Byzantine rite and the Ukrainian people.<sup>10</sup> The purpose, therefore, of any English appearing in the Ukrainian Catholic press is to make readers conscious of their allegiance and duties to their Church and people. Yet, some of the older generation scorn the papers which have English in them for having yielded ground to the English language; but if these were edited in Ukrainian only, many of the younger people would not subscribe to them or read them. Thus, the problem

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9. "Here at Last", in Redeemer's Voice Digest an English supplement of Redeemer's Voice, Yorkton, Vol. 18, No. 6, June, 1946, page 1.

10. о. Никон Свірський, ЧСВВ, "Двадцять років 'Світла'" в Світлі, Торонто, рік 21, ч. 7-8, липень-серпень, 1958, ст. 12.



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is by no means settled.

Although the post war immigration and the introduction of Ukrainian in Canadian universities and some of the high schools has improved the situation temporarily, it is very likely that even more English will be used in the Ukrainian Catholic press in the future. Archbishop Hermaniuk, plans to have either a supplement or a special edition in English in Postup. Certainly it is more important to keep the coming generations conscious and informed of their national identity, their faith and rite, even if it has to be done in English, than to maintain a strictly Ukrainian press that is not accomplishing its purpose because it is not read.

The problem of reader interest. - Unless more Ukrainian Catholics can be made aware of the worth of their press and have their interest in it aroused, that press cannot continue to fulfill its purpose. The underlying causes for this lack of interest are chiefly: a spirit of indifference to the importance of the press, the competition of the English-language press and the lack of appeal of some of the Ukrainian publications, as a result of insufficient funds.

Alexander Mokh, a journalist with forty years of experience first in Europe and since 1952 in Canada, underscores the problem of indifference in his article "Voluntary

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Proletariat" in Svitlo for March, 1958<sup>11</sup>. He gives statistics and cites numerous examples, from Canada and Europe, to show the lack of support and the indifference of even the "intelligentsia".

Since most of the Ukrainians in Canada today, read the English-language newspapers and magazines and listen to the radio and watch television, many do not feel the need for Ukrainian papers. Some of these people subscribe to a Ukrainian newspaper or journal because of the persuasive ability of the parish priest or a friend, or because of personal pride and the feeling that this is socially desirable. They are not subscribers of conviction and therefore, they do not read the publications which come to their homes. The editors are faced with the problem of how to reach these non-readers and to arouse their interest.

For the Ukrainian weeklies, the competition of the English dailies is almost insurmountable. With our improved system of transportation and the generally high standard of living, most of the people in the urban centres and many in the rural areas easily avail themselves of the service offered by the daily newspapers. Whether a Ukrainian, non-partisan daily could compete successfully in this field is

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11. Олександр Мох, "Добровільні пролетарі" в Світлі, Торонто, рік 21, ч. 3, березень, 1958, ст. 34.

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uncertain. Certainly, a Ukrainian Catholic daily would be a hazardous venture.

The Ukrainian Catholic journals also find themselves surrounded by dozens of attractive journals and magazines, both Canadian and American, which probably have more appeal for the ordinary reader than his own publications. For a few cents a reader can get a wider variety of reading material in English than in Ukrainian, because the Ukrainian Catholic press cannot afford anything but the essential aspects of the press.

There has been a growing awareness for the need of a universal journal which with its variety and volume of material, its attractive presentation and, it is hoped, a large subscribers' list, would be able to capture the interest of the average Ukrainian Catholic reader. Svitlo is gradually developing into such a journal<sup>12</sup>. Mr. Alexander Mokh makes a number of suggestions in the jubilee issue of Svitlo for July-August, 1958, to help further this trend<sup>13</sup>. These suggestions, he explains, were gathered from past editors and from various articles; hence, other members of the Ukrainian Catholic press could well adopt some of these ideas, in a

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12. о. Никон Свірський, ЧСВВ, op. cit., ст. 13.

13. Олександр Мох, "Завдання редакторів 'Світла'" в Світлі, Торонто, рік 21, ч. 7-8, липень-серпень, 1958, ст. 57.

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greater or lesser degree, according to the type of publication and its aims.

Since the subtitle of Svitlo says that it is a Catholic journal for Ukrainian people, it should contain a wide variety of material so that readers of all degrees of education and from every walk of life can find therein something useful and interesting to read. This will cause the reader to take an interest in the journal and will influence his thinking and living.

To accomplish this, the editors must try to draw upon the talents of as many co-workers as possible; they are not expected to write everything themselves. They must know their readers, their wants and preferences and how to appeal to them. An active readers' forum such as that conducted by the Sign magazine would help to bring the readers in contact with the editors.

Svitlo, and the entire press, must be timely, that is, it must be guided by the needs of the day. In times of darkness it should enlighten; in times of indifference it should arouse; during May it should treat of Marian topics; before vacations it should talk about vacation; etc. The editors have to be widely-read and alert to the happenings of the day in order to be able to provide this actuality in their periodicals. The pronouncements and speeches of the Holy Father, the pastoral letters of bishops, the Catholic press of other

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nationalities, Ukrainian papers and announcements must be the main sources of this timely material. Clear, living and captivating pictures and illustrations will also help immensely in this respect.

Articles that are presented in the manner of a sermon do not attract the reader; sermons are to be heard not read. Such material should be presented in a belletristic form, where the moral is self-evident without preaching. This does not exclude the more serious articles, but even these must be interesting and carefully written.

There is a decided need in the Ukrainian Catholic press for well-written, interesting short stories and narratives with a Catholic atmosphere<sup>14</sup>. Not only Svitlo, but Youth, Holos Spasytelya and others have expressed a need for such material.

For the ordinary reader or rather the "non-reader" the editors must offer some lighter material - jokes, cartoons, anecdotes - which, although unessential to the prime purpose of the press, adds flavor to its material, as condiments do to food.

Thus any ideas which help to make the Ukrainian Catholic press more effective should be given honest consideration, since this press must continue to serve, to the best

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14. о. М. Билина, ЧСВВ, "Підсумки першого десятиліття 'Світла' " в Світлі, рік ІО, ч. ІЗ-ІІ, І липня, І947, ст. 6.

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of its ability, its people here and even abroad.

## 2. The role of the Ukrainian Catholic press for the future

The role of the Ukrainian Catholic press in Canada today is no less important than it was in the past, although the points of emphasis have shifted somewhat. The press must still serve its people as Catholics of the Byzantine rite; as Ukrainians, the fourth largest ethnic group in Canada; and as Canadians by birth or adoption.

The Catholic role of the Ukrainian Catholic press. - The influence of the press is so powerful that Father Mark Dirda, OSBM, writing on this subject in the Ukrayinski Visti<sup>15</sup> said that the influence of the journalists and writers is often greater than that of the priests and educators. To support this statement he cited the example of France where three-fourths of the Catholics have become indifferent to the Church through the influence of the press. If the bad press can exercise such vast influence for evil, then the good press should be equally powerful for good.

Although the Ukrainian Catholic Church in Canada has made tremendous progress in the past half century, much still

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15. о. М. Дирда, ЧСВВ, "Рідна преса життя народу" в Українських Вістях, Едмонтон, рік 23, ч. 18, 2 травня, 1950, ст. 10.

remains to be done. These achievements must be strengthened and solidified, while further progress is being made. Long years of inadequate spiritual service and guidance among the older generation and the hardships and confusion suffered by the members of the latest Ukrainian immigration to Canada during the war and post war years have been the cause of a weakening of faith among many of the Ukrainian Canadians. The gradual loss of their language by the younger generation and the general prosperity and atmosphere of materialism of the American continent have further helped to create a spirit of indifference to religion in these people. And therefore, polemics must now take second place to the need for stirring up the faith of these people and making them convinced Catholics, strong in their faith and loyal to their rite. Herein lies the major role of the Ukrainian Catholic press in Canada for the future.

The press can become the most important ally and co-worker of the Ukrainian Catholic hierarchy and clergy in confirming the people in their faith; in educating them in the beauty and splendour of their Byzantine rite; in explaining to them that their rite has received the approbation of numerous Sovereign Pontiffs and is in no way inferior to the Latin rite. Today, Rome wishes the Ukrainian Catholics to revert to the pristine purity of their rite by discarding all the hybridisms and arbitrary innovations which have been

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incorporated over the years to mar its true character<sup>16</sup>. Steps in this direction were started in the early 1940's and yet, so little has been done since then, while so much bad feeling and misunderstanding has been stirred up. What a rich field of labour for the Ukrainian Catholic press!

So many Latin Catholics have never even heard of the Eastern or Oriental branch of the Mystical Body<sup>17</sup>. The situation is understandable and excusable but it should not be left at that. The Ukrainian press should promote, publicize and help organize the celebration of Mass and other services of the Ukrainian rite at Canadian shrines, university chapels and other places where large numbers of non-Ukrainians could see and participate in the Eastern rite ritual. An exchange of articles with the English and French press pertaining to the two rites would help immensely to promote unity of Catholicism through education.

Peculiar to Canadian society is the co-existence of the two rites and two hierarchical organizations. It is an established fact for the foreseeable future. To guarantee that unity which must be a characteristic of Catholic activity

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16. Rev. N. Kushniryk, "The Ukrainian Rite", in Redeemer's Voice, Yorkton, Vol. 31, No. 2, February, 1959, page 59.

17. Rev. N. Kushniryk, "Stars in Your Mental Crown", in Redeemer's Voice, Yorkton, Vol. 31, No. 2, February, 1959, page 43.



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in every social area, intelligent policies must be enacted. This need is especially urgent in those parts of Canada where the population comprises considerable numbers of both rites. There is evidence to show lack of understanding on the part of Catholics of both rites. One point of disunity, for example, centres around the separate school<sup>18</sup>. It is the responsibility of both rites to contribute their taxes toward the support of the separate schools in those localities where they can be erected. But responsibility implies that the rights of both groups must be respected, that instruction in the proper rite be provided and that the obligations of both be a factor to be considered in all school undertakings. Because of ignorance of these responsibilities and rights, confusion and discord arise. The press should help to clarify these sources of disunity; it should point out the rights to which the Ukrainian Catholics are entitled (if they are being overlooked) and thus help to overcome the distrust that some of the Ukrainian Catholics feel toward the separate school.

One of the major problems of the Ukrainian Catholic Church in Canada today is the great shortage of vocations to the secular priesthood and to the religious congregations. The diocese of Saskatchewan has one seminarian; the diocese of

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18. Brother Aloysius Doiron, FSC, The Byzantine-Slavonic Rite in Canada, unpublished Master's thesis, Catholic University of America, Washington, 1957, page 60.

## PROBLEMS AND ROLE OF THE UKRAINIAN CATHOLIC PRESS 106

Western Canada has not had an ordination in ten years for the secular priesthood. The Basilian and Redemptorist Fathers also have a shortage of candidates. Besides the Canadian need, the idea is also being voiced that the Ukrainian Catholics of Canada may be called upon to send missionaries to Europe should the Iron Curtain collapse<sup>19</sup>. Another consideration in this vein is the desire of the Holy See to have branches of religious orders and congregations of the Latin rite also established in the Eastern rite. Every Catholic journal and newspaper should consider the seriousness of this great need for vocations and help in every way possible to overcome it. Although a vocation comes from God, a natural instrument like the press could inspire and foster it.

The Ukrainian role of the Ukrainian Catholic press. - For many Ukrainians of the younger generation living in Canada, Ukraine is just another European country. Often, too, the secular press and the school texts have left the impression in their minds that Ukraine is an integral part of Russia without a history, literature, culture or nationality of its own. It is the duty of the press to inform and teach these young Ukrainian Canadians about the country of their fathers about its geography, history, literature and culture. This

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19. Brother Aloysius Doiron, FSC, op. cit., page 51.

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should be presented in a captivating manner, in English if need be, but without undue stress on nationalism. These people are Canadians and, as such, resent an unreasonable emphasis on Ukrainian nationalism. The press must rather strive to make them conscious and proud of their ancestry and loyal to the national aspects of their life in this country.

A better understanding and unity must also be developed between the first two immigrations and those born in Canada and the immigrants of the post war period. This is necessary to ensure the continued progress of the Ukrainians in Canada. The press can impress upon both groups that they have to be willing to meet half way instead of mutually condemning each other. The newcomers should realize that the first Ukrainians in Canada were pitifully poor on all counts - material, spiritual and intellectual and the progress that they were able to make in fifty years is indeed praiseworthy, despite the failings and mistakes. The older settlers and their sons and daughters born in Canada, on the other hand, should be willing to accept the newcomers and admit that they can make great contributions to the national, social and cultural life of the Ukrainians in Canada. A series of clear, objective and well-planned articles clarifying the views of both groups would go a long way in strengthening the bonds of unity and goodwill among these people.

Within the last ten years at least six Canadian

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universities have established courses in Ukrainian - in language, history and literature - on graduate and undergraduate levels. The province of Saskatchewan offers Ukrainian as a high school subject; Alberta will offer Ukrainian in the high schools in the fall of 1959 and it is expected that Manitoba will follow suit shortly. These are truly outstanding achievements for a minority group. However, the press has not taken much note of this, although it would seem that it ought to publicize this progress to the fullest extent and do all in its power to encourage more students to take advantage of the opportunities offered for learning Ukrainian. Some parents of children of high school age are quite unconcerned by their children's indifference to Ukrainian, although it is offered in the school. The Ukrainian press could not only help its people in this regard but it could provide for its own continued existence by training its future workers in these schools and universities.

The press could also help itself and the people by devoting more space to book reviews and literary arts and in general by promoting anything which would inspire people to buy and read more Ukrainian books and help build up educational and reading libraries. In recent years, the number of books sold annually is insignificant. Mr. Mokh tells of receiving payment after many months for ninety-two books of the one

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thousand which he sent out to the most likely prospects, all "intellectuals"<sup>20</sup>.

The Canadian role of the Ukrainian Catholic press. - If in the past the Ukrainian Catholic press taught its readers about Canada, then in the future it should teach Canada about the Ukrainians. Ukrainians are the fourth largest ethnic group in Canada today; their influence and contributions should be in proportion to their numbers. The press must encourage these people to take a more active part in the social, educational and political life of this country. As Mr. Mokh points out in his article "Voluntary Proletariat", already quoted<sup>21</sup>, success in the accumulation of personal wealth is not a measure of one's true worth. The young Ukrainian Canadians must be impressed by the fact that they have the same opportunities as other national groups and that any recognition by others has to be elicited by their activity and contributions to Canadian society and not just because of their numbers.

One of the ear marks of Ukrainians in Canada is their adherence to the Julian calendar for church purposes. In keeping with the general population trend of Canada today, more

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20. Олександр Мох, "Добровільні пролетарі", op. cit., ст. 34.

21. Олександр Мох, "Добровільні пролетарі", op. cit., ст. 35.

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and more Ukrainians are living in the cities where the use of the Julian calendar is more of an inconvenience, especially for students and laborers, than in the rural areas. With the desire for uniformity which is so characteristic of youth, a species of inferiority complex tends to arise with reference to this question of the calendar.

The first steps towards the change of calendar were made in 1940, when the Ukrainian press began to discuss the pros and cons of the matter. Several parishes in Alberta adopted the Gregorian calendar in 1941. Although other parishes in Western Canada made the change in the intervening years, considerable controversy has developed over the problem, some of it being inspired by the age-old argument of selling out to the Latin rite and some of it being caused by the characteristic attachment of the Ukrainians to traditional customs. If further, peaceful progress is to be made in this regard, the press must educate the people about the purpose and mechanics of a calendar and convince them that the only change involved is moving the church calendar thirteen days ahead; nothing else is changed or sacrificed.

It is an accepted fact that the foreign-language press is performing a very meritorious service to Canada in its continued outcry against communism. This must be continued even more vehemently now, when the people of the Western world and their press are so ready to believe the

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myth of co-existence or are smugly indifferent. This duty of the Ukrainian Catholic press is stressed in Svitlo for February, 1959<sup>22</sup>, in an article entitled "A Cat Saves from Death". Perhaps the Ukrainians are more aware of the menace of communism because of their first-hand knowledge of its aims and manner of co-existing. If that be so, then the Ukrainian Catholic press of Canada should be that cat that will arouse the sleeping populace in the face of a threatening danger. What greater service could this press perform for the people of Canada?

Although the influence of the Ukrainian press on the younger generation has lessened in more recent years, and although it is faced with the problems of finance, personnel and indifference, this press still has an important role to fill among the Ukrainian Catholics in Canada. Not only must it continue to serve its people as it did in the past, but it must also strive to extend and strengthen this service in the future.

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22. ОММ, "Кіт, що будить від смерти" в Світлі, Торонто, рік 22, ч. 2, лютий, 1959, ст. 59.

## SUMMARY AND CONCLUSIONS

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Ukrainian immigration to Canada began in 1891 but it was another twenty years before the Ukrainian Catholics saw the publication of their first newspaper, the Kanadiyskyy Rusyn. The explanation for this time lag lies in the fact that the Ukrainian immigrants who came to Canada were poor peasants. They had no country or government to supervise their emigration and consequently they arrived alone, without priests, teachers or leaders of any kind. To establish a press under these conditions was impossible. However, political and religious reasons moved the established Canadians to organize Ukrainian secular and denominational papers, the first of these being Kanadiyskyy Farmer, founded by the Liberal party in 1903. Seeing the lack of spiritual leadership among the Ukrainian Catholics, the Orthodox and Protestants began to offer a wide variety of periodicals in Ukrainian, each hoping in this way to win converts among the Ukrainian Catholics. Acting on the recommendation of Metropolitan Sheptytsky and Father Dydyk, OSBM, and personally realizing the urgent need for a Ukrainian Catholic periodical to counteract the non-Catholic activity, Archbishop Langevin of St. Boniface founded the Kanadiyskyy Rusyn in 1911.

Since then the press of the Ukrainian Catholics has grown steadily, except for a short period in the late 1920's when for over a year there was no Ukrainian Catholic paper. Today, the Ukrainian Catholics have three weeklies which are



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also organs of the dioceses in which they are published: Ukrayinski Visti (Edmonton), Nasha Meta (Toronto) and Postup (Winnipeg); the monthlies include Holos Spasytelya, Svitlo, Youth, Miy Pryyatel and Katolytska Aktsiya; Lohos is a quarterly; and appearing annually are Obnovyanyyn and the calendar-almanacs published by Holos Spasytelya and Svitlo; organizational organs, student publications and church bulletins complete the list. About six other publications have ceased to be over the years, among them the pioneer Kanadiyskyy Ukrayinets and Buduchnist Natsiyi.

The Ukrainian Catholic press has made its most outstanding contributions to the religious and national life of its people by educating them and uniting them. Lacking priests and national leaders these people were able to make such progress that Rome saw fit to create four Ukrainian Catholic dioceses and to make Canada an ecclesiastical province, with a Metropolitan Archbishop at the head of it.

These great contributions were not attained without problems and difficulties. Finances and lack of personnel and more recently indifference and the problem of language have made the work of the editors very difficult. However, the press must continue to serve its people as Catholics, as Ukrainians and as Canadians. Such matters as strengthening of the faith, the restoration of the purity of the rite, the promoting of Ukrainian courses in the high schools and

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universities, and the continued denunciation of communism will no doubt receive the attention of the press in the future.

It is true that the press has lost some of its influence among the younger people because of the language problem and the general spirit of indifference toward things Ukrainian. Nevertheless, it has to strive to recapture the interest of these young Ukrainian Canadians by adapting its content to their present needs so that it will be able to help form these people into staunch Catholics, devoted to their rite; good Ukrainians, informed and proud of their ancestral heritage; and true Canadians, loyal and vigorous citizens.

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## APPENDIX

ABSTRACT OF The Ukrainian Catholic Press in Canada<sup>1</sup>.

It is almost seventy years since the day in 1891 when the first Ukrainian immigrant set foot on Canadian soil. Thousands of poor, illiterate peasants, lacking all leadership followed him. It was another twenty years before the Ukrainian Catholics saw their own periodical, the Kanadiyskyy Rusyn which was founded in 1911 by Archbishop Langevin of St. Boniface who realized its great need and saw that the newcomers were not in a position to do so themselves.

Over the years the Ukrainian Catholic press has fulfilled a truly praiseworthy mission despite its numerous difficulties. Today, the role of this press is still as vital as it was in the past, while more problems continue to confront it. This study traces the origin, development, aims, contributions, problems and the future role of the Ukrainian Catholic press in Canada, with the emphasis on the last three aspects.

A survey of Ukrainian immigration to Canada and the beginnings of the Ukrainian Catholic Church in Canada helps to explain the long time it took for the press to emerge. Since the appearance of the Kanadiyskyy Rusyn on May 27, 1911, the Ukrainian Catholic press has gradually developed so that today it consists of: three weeklies, Ukrayinski Visti, Nasha Meta and Postup; the monthlies Holos Spasytelya, Svitlo, Youth,

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<sup>1</sup>. M. A. Thesis presented by Brother Isidore in 1959 to the Faculty of Arts of the University of Ottawa, 124 pages.

Miy Pryyatel and Katolytska Aktsiya; the quarterly Lohos, the annual Obnovyanyyn and two calendar-almanacs Kalyendar Svitlo and Kalyendar Holosu Spasytelya; organizational organs, student publications and church bulletins complete the list. Some half dozen publications have fallen by the wayside over the years, among them the pioneer Kanadiyskyy Ukrayinets and Buduchnist Natsiyi.

The press made outstanding contributions to the religious and national life of its people through its educational and unifying role. The initial problems of finances and lack of personnel still persist, while more recent ones of language and a lack of reader interest add to the burden of the dedicated few working in this field. Nevertheless, the Ukrainian Catholic press still has a vital role to fulfill. This consists principally in helping to restore the purity of the Byzantine rite, in helping to foster vocations, in helping to unite the old and new Ukrainian Canadians and finally in helping to maintain its outcry against the infiltration of communism into Canada.

The Ukrainian Catholics have every reason to be proud of their press and its contributions and they should be thankful to those who have guided its development through the years. Today this press must, however, adapt itself to changing conditions, if it is not to become sterile and incapable of fulfilling its threefold role of helping the Ukrainians to be strong Catholics, good Ukrainians and loyal Canadians.