

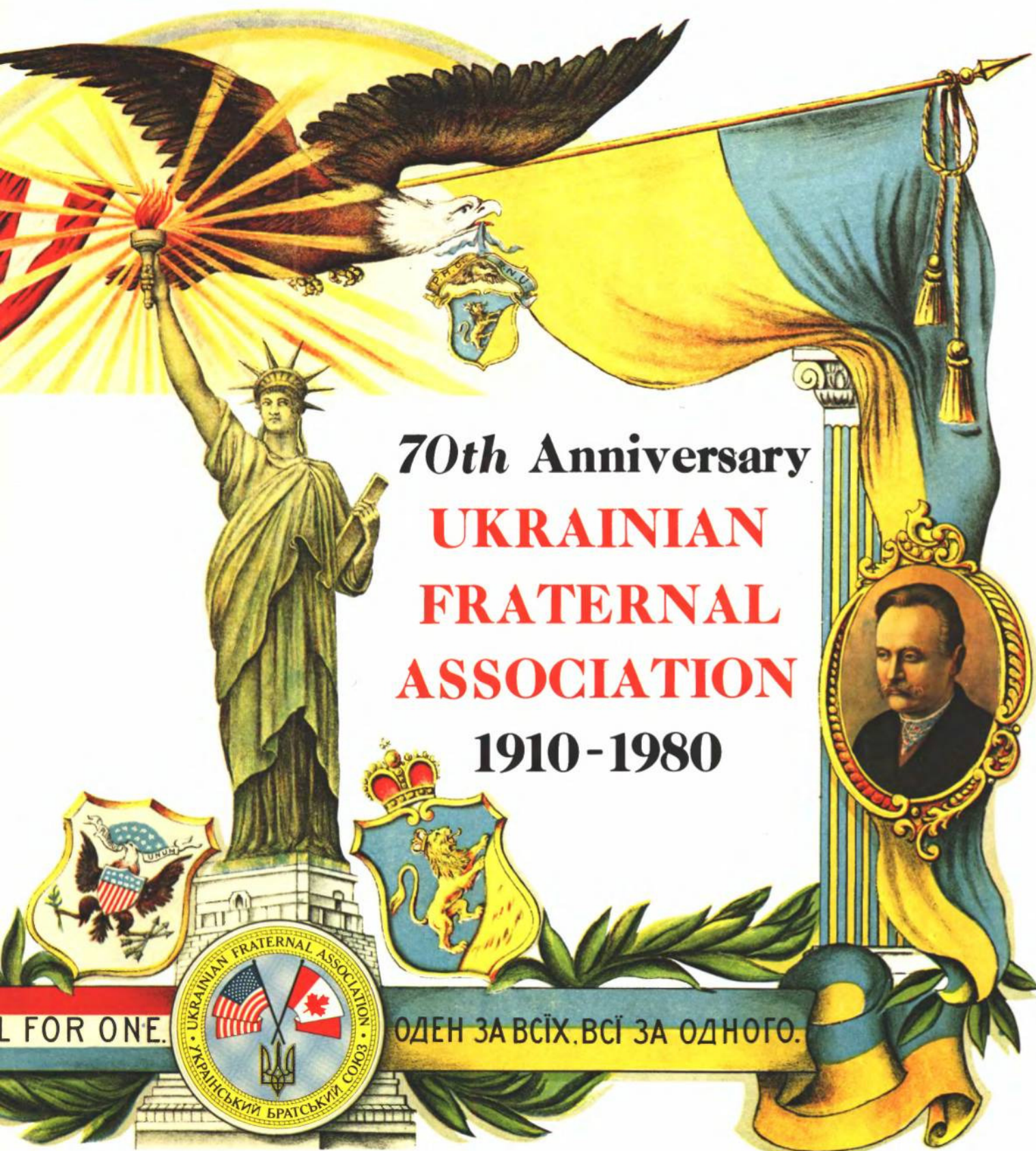
FORUM

A UKRAINIAN REVIEW

Ukrainians in Slavery
Art World of Peter Shostak
Canadian Discovery Train

NO. 44

SPRING, 1980



70th Anniversary
UKRAINIAN
FRATERNAL
ASSOCIATION
1910-1980

FOR ONE.

ОДЕН ЗА ВСІХ. ВСІ ЗА ОДНОГО.

FORUM

A UKRAINIAN REVIEW

No. 44

Spring, 1980

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UKRAINIAN FRATERNAL ASSOCIATION

FRONT COVER

Decorative frame adapted from UFA
document of 1912, issued to all
members in early years.

Ukrainian Fraternal Association 1910-1980

by Ivan Oleksyn

President, Ukrainian Fraternal Association

Its History and Contribution to the Ukrainian Community in America

Introduction

THE UKRAINIAN FRATERNAL ASSOCIATION has played a significant role in Ukrainian American history over the past seventy years. The achievements of our Association are many and this brief introduction describes only the highlights. However, it is important for us to know our past and our roots in order to better build a stronger future.

The United States of America was established by immigrants of many nationalities who were searching for the same ideals: Freedom, Democracy, religious and political freedom and opportunity for a better economic level of life.

We Ukrainians are a permanent part of present day America. To America we are grateful for the opportunity to be free people, for the freedom to preserve and develop our own cultural values and for the opportunity to provide material and moral support to the Ukrainian Nation in its struggle for freedom and for democracy in Ukraine. All these tasks we accomplish in our Ukrainian churches and organizations, one of which is the Ukrainian Fraternal Association founded on October 25, 1910 in Scranton, Pennsylvania.

This was not the foundation of yet another ordinary organization, which unites and brings together some group of people, writes out a program, sets up a constitution, adopts a name for itself and attracts members. The fact of the establishment of the Ukrainian Fraternal Association was in its own way a revolutionary event in the life of Ukrainian immigrants in America at the beginning of the twentieth century. It was the result of a complicated process which took place among our people in the United States.

From the activities of the U.F.A. and its work for the community and the Ukrainian nation, as well as for those countries in which it is active, the United States and Canada, you will see that the U.F.A. has fully justified its existence. This is why not only its membership, but also the entire Ukrainian community should be proud of this fraternal and national community organization.

REASONS FOR THE ESTABLISHMENT OF THE UKRAINIAN FRATERNAL ASSOCIATION

IN ORDER TO EXPLAIN the reasons for the establishment of the U.F.A. it is necessary to mention a few of the prominent people in our early immigration as well as to mention briefly the origin and development of our fraternal organizations in general.

The Ukrainian immigration at the time of the foundation of the U.F.A., although young in comparison with the immigration of other nationalities, nevertheless had its own history, its own fraternal societies and dozens of church parishes.

The researcher and scholar of the history of Ukrainian immigration, Yaroslav J. Chyz in his article "The Ukrainian Immigrants in the United States" (U.F.A. Almanac for 1940, Scranton, Pa.) explains that in the short period from the beginning of Ukrainian immigration in 1876 its character had changed considerably. The first wave of immigrants were mostly peasants driven by poverty overseas, because the land, especially in Galicia (Halychyna) from which most of the people came, belonged to big landowners. These first immigrants formed educational societies, religious communities and organizations of regional origin, which served not only their religious, but also their national needs, in helping to maintain their traditions and customs.

Having organized their religious communities first, they asked for priests to come from the old country to serve them but the church authorities were not much interested then in serving the re-

70 Years Of Service to the Ukrainian People

ligious needs of the immigrants overseas. With time, as a result of the efforts of Lemko immigrants, the first Ukrainian Catholic priest, Ivan Volansky arrived in 1884. Already long before that, in 1865, Rev. Ahapius Honcharenko, a Ukrainian Orthodox priest, had been active in religious and community affairs in California and Alaska. The services of I. Volansky to the Ukrainian community were very great, mainly in spreading national awareness and enlightenment among the immigrants. Other priests who came after Rev. I. Volansky, mainly from Carpatho-Ukraine, were less conscious of their Ukrainian nationality, and most were pro-Hungarian and pro-Russian in their views and as a result contributed very little to the enlightening of the national consciousness of the immigrants.

IN 1886 REV. I. VOLANSKY began publishing the first Ukrainian newspaper **America** (which has no relationship to the present organ of the Providence Association). In 1884 with the help of Volansky the first Ukrainian fraternal organization in Shenan-



May 17 - 22, 1937

The Ninth Convention of the Ukrainian Workingmen's Association.

Scranton, Pa.

doah, Pa. was founded. The activity of Rev. Volansky on behalf of such a fraternal organization resulted in their proliferation in Pennsylvania. In 1887 seven such fraternities founded the first Union, which was called, "The Union of Ruthenian Brotherhoods". When Metropolitan Sembratovich recalled Rev. Volansky to his native land, this first association did not survive due to lack of competent leadership.

In order not to wander about alien associations, our immigrants established in 1892 a new center called the "Union of Greek Catholic Russian Brotherhoods". The name itself speaks of the place in it of the Russophile element from Carpatho-Ukraine and Galicia. For this reason, almost from the very beginning, a struggle began based on the regional origin of its members, as well as their national viewpoint.

Cooperation did not last long, and after a short while all the organizations whose members were from Galicia left the Union. On February 2, 1894 in Shamokin, Pa. the general conference of Galician organizations founded a new center naming it the Ruthenian National Association. Because of the presence of some Russophile members its development was slow and its national-cultural work was unsuccessful. The presence of the Russophile element held back the development of Ukrainian national consciousness among the less educated immigrants. This situation existed up to the 1902 convention when the Russophiles wanted to take complete control of it. But they were not successful because the nationally conscious Ukrainian delegates united and successfully blocked the election of the Russophiles from leadership.

From that time on the Ruthenian National Association (now the U.N.A.) has stood for a clear Ukrainian national viewpoint. As a central organization it began to grow at a rapid pace in membership and assets. Only seven years later this Association numbered already 16,000 members, and its assets exceeded \$100,000.

THIS AMAZINGLY RAPID GROWTH of the Ruthenian National Association was interrupted when it had to face the danger of losing its community character. At the 10th Convention of the Ruthenian National Association it was decided that from that time only Catholics could be members. At the 11th Convention in Cleveland in 1910, as stated in the Jubilee Book of the Ukrainian National Association on its 40th Anniversary, . . ." a resolution was passed regarding the change of the name 'Ruthenian National Association' to 'Greek-Catholic Ruthenian Association' ". The resolution was finally forced through by delegates who sided with the bishop, who at that convention happened to be the chairman of the constitution committee.

As a result of this decision the Association lost its general national Ukrainian character because from its name the word National was omitted, restricting it to the Greek Catholics and in this way

changing it in to a church brotherhood. The Association became a totally different organization. As a result of this decision the Ukrainians of Orthodox faith could no longer belong to the organization, and were thrown out-right into the arms of the Russian Orthodox. It should be mentioned that this was a great advantage to the Russians since right from the beginning of our immigration it was their aim to attract our immigrants to their organizations and churches and by this means to deprive them of their Ukrainian consciousness. This work was financed not only by Russian churches and organizations in America but also by money sent directly from Russia.

IT SHOULD BE MENTIONED here that at that time the immigration had already changed from its earlier character. Among the immigrants now there were people of various professions, such as businessmen, merchants, teachers and an increasing number of priests. At the same time there began to appear members of the political immigration.

In the meantime, on October 3, 1910, a group of nationally conscious members called a meeting of Association members from Scranton and locality. After lengthy discussions it was decided at that meeting to establish a new Ukrainian association on a national and social basis. An organizing committee was selected with Michael Babey as head.

This committee joined with the Cleveland committee to work together. Under pressure from the Ukrainian community it called a meeting on the matter of establishing a new Ukrainian fraternal association for October 25 and 26, 1910, in Scranton.

THE ESTABLISHMENT OF THE GOALS, PRINCIPLES AND NAME OF THE U.F.A.

AGainst this historical background it is easy to understand the thoughts and plans of the 42 delegates and 20 guests from 34 branches of the former Ruthenian National Association who came to Scranton. After recent events this turbulent period of Ukrainian American history disappeared after the new association was founded. It filled the gap left by the narrow Greek Catholic organization which had become unsuited to broad Ukrainian national and social community activities.

Anxiety and sorrow filled the delegates at the Music Hall on Lackawanna Avenue in Scranton that opening day. Some delegates explained that the decisions of the Cleveland convention of the R.N.A. were legal and that they could not be changed. They could attempt to propose changes at the next convention. They also had the choice of leaving the organization but then they would forfeit all their rights as members and lose their invested money. But the confidence of the delegates grew over the two days and they preferred another plan. They decided to renew and continue the activity of the old Ruthenian National Association.

For this matter there was a need for experienced

The rest of the capable people — M. Babey, Michael Biela, George Krikevsky, P. Kyryliuk, A. Taras, M. Semeniuk — were peasant leaders. Babey was a deacon, Biela had not finished high school, Semeniuk was a factory worker, Krikevsky was a merchant, Taras was a church leader and only one, Kyryliuk, was a teacher. If today our professionals, doctors, engineers, teachers and professors have much influence on Ukrainian organizational life this is not the first time. At the time of the foundation of the Ukrainian Workingmen's Association one of their colleagues, Dr. Ivan Kulchytsky, a doctor, played a decisive role at a critical moment at a meeting of confused delegates. With his recognized authority and intelligence he helped the meeting to its conclusion in choosing an executive and in establishing the guidelines for the future activities of the organization.

- On the motion of Dr. I. Kulchytsky is was unanimously decided to establish a fraternal organization with a national character.
- It was decided to give the new organization the name which was dropped by the Greek-Catholic Ruthenian Union, that is, Ruthenian National Association. During the discussion on the name it was proposed to replace the name Ruthenian with Ukrainian. But the first name was unfortunately passed by a few votes majority.
- Women were granted the same privileges as men in the new organization.
- To the Association were to be accepted all Ruthenian-Ukrainians, without regard to their political and religious beliefs, and without regard to which region of Ukraine they came from.
- In order that the organization maintain its Ukrainian character, only Ukrainians would be elected officers. They did not have to be American citizens.
- Members were prohibited from engaging in religious quarrels. Any member who spoke against religion and created a religious dispute or quarrel would be suspended from the membership of the organization.
- The emblem of the organization would be the coat of arms of Rus (Ruthenia) in national colors.
- The first convention was to be held in 6 months, in May, 1911.
- The official organ of the association prior to the first convention was to be the 8 page weekly **Shershen** (Hornet).
- A constitution committee was elected which was to prepare a constitution to be presented to the Convention for ratification. The First Officers of



the Ruthenian National Union (U.F.A.) elected were:

Controlling Committee

Directors

Chief Medical Doctor

The minutes of the founding meeting end in this way: "some patriotic songs were sung, and with this the satisfied delegates left having resolved individually that they would not only for the benefit

of their national organization, but also for the benefit of the Ruthenian-Ukrainian Nation."

THE FIRST CONVENTION of the Ruthenian National Association (U.F.A.) took place on May 15-16, 1911 in Harrisburg, Pa. In his opening remarks the chairman of the convention, Eugene Hvozdyk, underlined the importance of the convention, whose decisions are awaited by all American Ruthenia-Ukraine, and then he concluded: "Ukraine Still Lives!" All present stood and sang the Ukrainian National anthem, *Shche ne vmerla Ukraina!*

The most important decisions of the First Convention were:

- The name Ruthenian National Association was ratified.
- It was decided to publish the Association's own organ under the name **Narodna Volya** (The People's Will).
- Eugene Hvozdyk was chosen Editor.
- The Association is to remain always a secular Ruthenian-Ukrainian organization and is never to be under the control of any church, church organization or political party. This article of the constitution cannot be changed by any Convention.

When the members and officers of the Greek Catholic Ruthenian Association saw that many of their members and in some places whole branches started to leave and join the new Ruthenian National Association, then they began to claim in their organ **Svoboda** that the change of their constitution and the name of the Association at the Cleveland Convention were not legal because of a law about governmental supervision of fraternal organizations. Obviously this was not in keeping with the truth. As a result, the leaders of this Association not even waiting for the next convention, formally announced that they would not carry out the resolutions of the Cleveland Convention, because it was supposedly invalid and at the same time began using again the discarded name Ruthenian National Association. Thus, until the beginning of World War I there were two separate Ukrainian fraternal associations (now the U.F.A. and the U.N.A.) with exactly the same name.

OBVIOUSLY, THE CHARACTER of the organization became even more pronounced due to a membership referendum of 1918 by which the name "Ukrainian Workingmen's Association (U.W.A.) (Ukrainsky Robitnychy Soyuz) was adopted. The Old Ruthenian National Association (Rusky Narodny Soyuz) had returned to its previous name already in 1911, and the existence of two associations with the same name in the Ukrainian community was causing confusion and complications. The group which had been responsible for the change of the name in the statute in 1910, left the R.N.A. and formed in 1912 a separate fraternal organiza-

tion — the Union of Ukrainian Catholics Providence (Soyuz Ukrainsiv Katolykiv Provydinnia).

Today, after more than half a century of communist rule, with its class division and class struggle, the words "Worker" and "Comrade" have been too much used and abused by Soviet propaganda. This is why suggestions were often made about changing the name of the UWA. But in those times the word worker best reflected the democratic ideals and aims, as well as the spirit of brotherhood and respect for the working people and their ideals.

The U.W.A. changed its name to Ukrainian Fraternal Association at the 19th Convention held June 19-22, 1978 at Verkhovyna, Glen Spey, N.Y. Through its activities the U.F.A. has also acquired a good reputation in Canada, where it has been active since 1932.



Rev. John Ardan

CHARITABLE ACTIVITIES AND MANAGEMENT OF UWA

Although the salaries of the Ukrainian immigrants in America were much higher than in the old country, here the immigrant was much more vulnerable to all kinds of vicissitudes. Exhausting work in coal mines, railroads, steel and textile industries, quickly undermined the health of the immigrant. Quite often the immigrant himself would shorten his life, because of his thriftiness, undernourishment, lack of necessary rest, and unsuitable living quarters.

Furthermore there was no unemployment or life insurance, no compensation for accidents, and no old age pension. At that time American companies did not sell insurance to workers engaged in heavy labour. If a worker was killed in a mine, the owners of the house where he was boarding had to pay for the retrieval of his body from the mine, and the funeral costs had to be carried by his fellow workers.

Today the U.F.A. has some 24,000 members and \$10,000,000 in assets, while in 1910 it began with



UFA Jubilee Book 1910-1960 Cover.

1,789 members and \$1.80 in cash. The main office was located in Wasyl Hryshko's printing shop and paid \$5.00 per month for rent. The monthly pay of the chairman was \$5.00, of the treasurer \$5.00 and of the secretary as much as \$50.00 but with this money he had to pay the rent and all the office expenses. The chief organizing officer got 10 cents for each recruited member, the regional organizer 20 or 25 cents and a physician 15 cents for every medical checkup.

ALL OF THIS INFORMATION can be found in Theodore Mynyk's long article "Ukrainian Workingmen's Association" in the **U.W.A. Jubilee Book, 1960** (PROPAMYATNA KNYHA URS). Theodore Mynyk, who was the Supreme Secretary of the U.W.A. for a long time, died in July 1975. In that article the reader will find a lot of information about each convention and many details and episodes, that together give a full and vivid picture of the life of our people in those times, and of the activities of the U.F.A. over a period of half a century.

Although today such amounts may seem to be very small, the U.F.A. insurance was then a very important matter. In order to insure oneself for \$1,000, a member had to pay 75 cents monthly, and for half that amount he paid 50 cents. If the wife of an insured member died, he would receive half the insured amount even though she may not have been a member of the Association. In addition to the

monthly dues, members also paid 20 cents once a year for an annual **Almanac** and 25 cents every month for miscellaneous purposes; which included 10 cents for the newspaper and 3 cents for the national fund used to assist students.

NOWADAYS, A SUM OF \$1,000 is not an impressive amount of money, since it is but the monthly salary of a skilled worker. But in those times it was different. Antin Batiuk in an article in the **U.F.A. Jubilee Book 1960** stated that the average yearly salary of a foundry worker was \$409.00, in the coal mines it was \$457.00 and in the sugar mills \$549.00. Only in the oil industry could the average salary reach as high as \$622.00. Thus, an insurance of \$1,000.00 enabled the family of the deceased to live for two years.

In order to conclude this discussion about "numbers" it is worth mentioning that to date the U.F.A. has paid out more than \$6,000,000 in insurance claims. We are talking here not only about life insurance, for throughout the years the U.F.A. also had to assist its members in hundreds and even thousands of cases whenever they found themselves in financial difficulties due to illness, accidents, etc. In this respect the assistance of the U.F.A. amounted to a quarter of a million dollars. In addition to this, over \$100,000 was paid out from the national fund for similar purposes. The above mentioned assistance does not include all the relief forwarded to people in Ukraine, financial help to various youth, learned, artistic and religious institutions and other organizations. The life insurance policies that were paid out, as well as other payments made to members during the existence of the U.F.A., show a total membership of 100,000.

UPON THE INTRODUCTION of the reserve fund regulations by the government authorities and the creation of new types of policies, the membership could now benefit from substantial reserve funds. From that time on, the basis of their policies U.F.A. members were granted loans at very low interest rates for a sum of more than a million and a half dollars.

The financial strength of the U.F.A. served the needs of other organizations, such as national homes, clubs, and especially the churches in many places in America and Canada. Thus, for the construction of such national homes the U.F.A. has granted over \$1,500,000 in loans. There is no doubt, that thanks to these loans many communities were able to build or improve their facilities for the upbringing of their youth, or for social, cultural and educational activities. The U.F.A. was also a co-founder of the United Ukrainian-American Relief Committee (Zlucheny Ukrainsko-Amerykansky Dopomohovy Komitet), and cooperated with it in all its relief actions. The U.F.A. also used the resources at its disposal to assist the victims of terror, as well as scholars, learned institutions and Ukrainian invalids.



(SZERSZEN)

VOL. II.

SCRANTON, PA., November 10, 1910.

No. 22.

Shershen in 1910-1911 was the organ of the Ukrainian Fraternal Association.

НАРОДНА ВОЛЯ

NATIONAL FREEDOM
ORGAN RUSKYHO NARODNOHO SOYUZA

VOL. I. OLYPHANT PA., THURSDAY, JUNE 15, 1911 No. 1.

VOL. I. OLYPHANT PA., THURSDAY, JUNE 15, 1911 No. 1.

Відозва
всіх місцевих відділів Р. Н. Союзу.

Сила є виняті з комерційного протоколу з якої такі є народні а іхні обидови, бо члени Союзу не повинні бути в ділі з нагоди, не слід їм.

Протокол
з Першої Головної Конференції Р. Н. Союзу в Америці, яка відбулась в Harrisburg, Pa. на дні 15—18 мая 1911.

Перше число "Народної Воли", органу "Руського Народного Союзу", підлішого Українського Робітничого Союзу в Скрентоні, Па.

In 1911 the newspaper's name was changed to Narodna Volya.



НАРОДНА ВОЛЯ

NARODNA VOLYA



РІК LXX. Ч. 7. СКРЕНТОН, ПА. ЧЕТВЕР, 14 ЛЮТОГО 1980.

ЦІНА 25 ЦЕНТІВ — PRICE 25 CENTS SCRANTON, PA. 18503 FEBRUARY 14, 1980 YEAR LXX No. 7.

Надія Світлична про
Український Гельсінкський Рух



Надія Світлична

Український Гельсінкський

найкращим віком до покинутої Батьківщини. За три роки свого життя Українська Гельсінкська Група заявила дуже жорстоко переслідувано. На кінець 1979 року кількість ув'язнених членів Групи значно перевищила її перший склад. Але її постання доповнюють смислово, які муляють ставати на про з мілітаризованою поліцією державною машиною. Цей дивовижний спосіб несправедливо двобічний, але жорстокий. Тепер наступ на Групу почався всьобно, з чотко спрямованим курсом на цілковите придушення гелсінкського руху. Заліде представництво теж виявилось на передньому краї цього фронту.

Зараз чи не найдокументальніше

Джордж Вашингтон —
борець за національні права



Відзначення 88-ліття
Патріярха Йосифа

17 лютого 1980 р. злине 88 років з дня народження Блаженнішого Патріярха, Кардинала Йосифа Сліпого, Первоієрарха Помісної Української Католицької Церкви, колишнього ректора Української Богословської Академії у Львові, видатного богослова-науковця, автора багатьох студій, почесного члена МТШ і дійсного члена Тіберійської Академії в Римі та почесного члена УВУ і члена університетів в Америці і Канаді.

88-ліття цього славного церковного і національного діяча відзначають українською по всьому світі з особливим пошаною і адякністю за довголітню працю і труд. Квітати для розбудови і зміцнення УКЦієрху шляхом піднесення освітнього рівня в звичайності і дитини усті.



Блаженніший Патріярх Йосиф

Висловлюючи почуття ми

Narodna Volya as it appears today.



NARODNA VOLYA

English Supplement

Organ of the Ukrainian Fraternal Association

SCRANTON, PENNSYLVANIA 18503

AUGUST 17, 1978.

No. 32.



Ivan Oleksya
UFA President



Stephen M. Wichar, Sr.
First Vice President



Jerry Pronko
2nd Vice President



Edward Popil
Financial Secretary-Treasurer



Dr. Roman Rychek
Supreme Secretary



Anatole Bilocerkevsky
Canadian Vice President

Ukrainian Fraternal Association

• Legal proceedings have been completed for the change of name of the Ukrainian Workingmen's Association to UKRAINIAN FRATERNAL ASSOCIATION.

The 19th Quadrennial Convention changed the name of the Association for the second time in its history. When organized in 1910, the association was known as the Ruthenian National Association and in 1918 by referendum, the name was changed to Ukrainian Workingmen's Association which it held for sixty years. Now, our organization will be known as the Ukrainian Association.

HOW IT ALL BEGAN

The Ukrainian Fraternal Association was organized and chartered in the Courts of Lackawanna County, (Pa.) in 1910 by a group of Ukrainian immigrants whose chief aim was to unite the Ukrainian people into one solid organization. From a meager society, consisting of 13 branches, the association grew through the years into a 10 million society with 261 lodges throughout the country. The UFA boasts of more than 100,000 members.

played members during the great depression in the thirties and is willing to do so again, if the need arises. It is also one of the few fraternal societies granting student aid to its members studying in universities or colleges.

Being a fraternal and civic organization, the UFA practices brotherhood and brotherly tolerance not only among its members but also with the members of the community.

The first official English page of Narodna Volya began in 1950 under the banner of "Narodna Volya English Supplement." English articles appeared in Narodna Volya as early as 1912 . . .



Ukrainian **FRATERNAL** Association

VOICE



SCRANTON, PENNSYLVANIA 18503 PHONES: (717) 342-0937 — (717) 347-5649

MAY 22, 1980.

(Supplement to Narodna Volya)

No. 21.

Ukrainian 500 Years Old

"New American" About Ukraine
"Novyi A"

Ukrainian-Canadian
Award

. . . In 1978, the English Supplement was changed to The Fraternal VOICE.

Another example of a charitable deed that we find in Theodore Mynyk's article, is the fact that after World War II, the U.F.A. paid out in full 36 life insurance claims for those of its members who died in action as members of the American armed forces. Other insurance companies did not pay life insurance in such cases since they had special provisions in their policies against providing coverage for war related accidents. The U.F.A. does not have such reservations, and consequently met in full its obligation with respect to the widows and orphans of the men who died in war.

From such humble beginnings the U.F.A. has developed into a multi-million dollar organization, only because it was founded on the fraternal motto "All for one, and one for all". Its success is due to patriotism and mutual respect, and full religious and political understanding. The U.F.A. has developed into a multi-million dollar institution also because its membership has always believed in the strength of the Ukrainian nation, and its perseverance in the struggle for its rights. Our organization was founded and led by leaders who believed in Ivan Franko's words which said that the only lasting assets that the Ukrainian people may achieve are those which will be earned through its own effort, hard work and struggle, rather than through the gifts or favours of aliens. Everything that we have today, is the result of the work of our members. (**Our Past and Future in America**, by Dr. Matthew Stachiw).

CULTURAL, EDUCATIONAL, AND SOCIO-POLITICAL ACTIVITIES OF THE UKRAINIAN FRATERNAL ASSOCIATION

COMPLYING WITH ITS AIMS and objectives as stated in its statutes, the U.F.A. has been generously fulfilling its obligations towards its membership. The complicated situation in the first years of the existence and development of the U.F.A., and also the financial insecurity of the new immigrants, directed the association to channel all its financial resources and the organizational apparatus to render the necessary assistance, taking care, however, to keep on hand the necessary reserves for an emergency situation.

In later decades, when the U.F.A. became financially stronger, it enabled its leadership to put into effect yet other objectives stated in the constitution, that is, to assist its members not only financially, but also to "raise their educational level, and to promote among them personal and organizational solidarity, and mutual help," and "to raise the educational and civic level of the Ukrainian Community in the United States and Canada, and to promote good citizenship."

These obligations were in fact fulfilled by the leadership of the U.F.A. from the very beginning, providing that financial resources were available. In just a half year after forming its executive, the U.F.A. was ready to publish its own official organ

Narodna Volya, first as a weekly then twice and three times a week. For thousands of immigrants this publication was invaluable as a true "window on the world" providing them with solutions to their problems, advice and a source of knowledge. There they could find news from across the world, as well as news of the life of the immigrant community. In a more practical way the publication's information section was devoted to helping the new immigrant by familiarizing him with his new country's ways, laws, and the obligations demanded of him. For U.F.A. members **Narodna Volya** proved to be a wealth of knowledge, as it featured articles dealing with areas of history, literature, art and the socio-political realm.

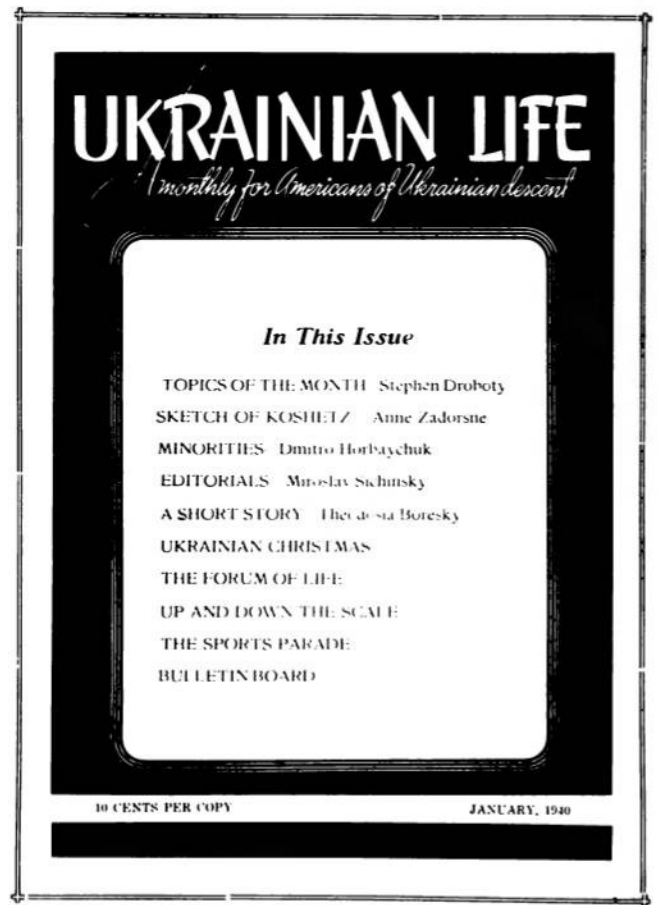
THE EXECUTIVE COMMITTEE OF the U.F.A. went even further with its actions and plans. An enlightenment educational committee was formed, and provided with separate funds for its work. The committee's aim was to broaden knowledge not only through the press, but also by the printing and acquisition of books. Many books were published in the scholarly field, among them Michael Hrushevsky's **Short History of Ukraine** in Ukrainian. Books written in English also appeared, their purpose being to inform other American ethnic groups about the Ukrainians, as well as to meet the needs of the immigration's American born youth, who for various reasons failed to learn their mother tongue.

The monthly magazine **UKRAINIAN LIFE** merits special mention, as it was published in 1941-1943 in English, and was wholly devoted to Ukrainian matters. Its editor was a journalist by the name of Stephen Drobotiy. The Enlightenment Committee conducted separate activities in building libraries and bookstores. Scranton featured a large Ukrainian library and a bookstore, which became a buying agent for the smaller libraries of U.F.A. branches, open to their membership.

ANOTHER ASPECT OF THE U.F.A.'s cultural-educational program was the organization of Ukrainian Schools (Ridna Shkola), orchestras and drama groups in U.F.A. branches. This phenomenon deserves a separate study, as it was such a massive and longstanding movement. In this field Ukrainians have in the past been the most active of all ethnic groups, and remain so today. This work was immensely important as the amateur groups and orchestras brought together Ukrainian youth, saving them from the harmful influences of the streets, and instilling in them instead a sense of beauty, harmony and a reason to strive for something better. Apart from amateur groups and orchestras, the program also included self-taught courses, complete with special guides, as well as roving lecturers and speakers. Through the U.F.A.'s initiative and financial help the Ukrainian Americans had their own pavilion named 'Ukraine' at the Chicago World Fair in 1933.



Ukrainian Life 1940-42 (right) was first English magazine published by the Ukrainian Fraternal Association. Publication stopped during World War II. Republication of an English magazine about Ukraine and Ukrainians began in 1967 under the name "FORUM — A Ukrainian Review" and continues today. This issue of FORUM is the 44th.



To contribute to its youth, the U.F.A. helped in the organization of various sports clubs, workshops and camps featuring volleyball, football, basketball, and swimming, among other sports. The U.F.A. cooperates with other sporting organizations in these matters, especially with "Chornomorska Sich", which through the years has conducted a sports school at the U.F.A. resort "Verkhovyna", in Glen Spey, N.Y., using highly qualified professionals.

As a culmination of its social-education work, and specifically to help its youth, the U.F.A. has created a scholarship fund for students. To date the "National" fund has granted over \$175,000 amongst all youth, with no consideration as to whether they were members of the U.F.A.

The U.F.A.'s cultural contribution also includes a one hundred thousand dollar publishing fund, to enable the publication of books requiring heavy financial input. This fund has provided finances for the publication of **The Ukrainian Heritage** a beautifully illustrated history of Ukrainian culture in preparation now.

Finally, the U.F.A. can take pride in its quarterly illustrated magazine **FORUM** published in English since 1967. Edited by Andrew Gregorovich and Jerry Pronko the magazine's excellent content and technical quality have attracted a large following, mainly among younger people, as well as among persons of other ethnic groups interested in Ukrainian culture and affairs.

THE COMMUNITY-POLITICAL ACTIVITY of the U.F.A. is a direct and natural progression of its cultural-educational activity, and all other activity. As an organization based on democratic principles the U.F.A. has throughout the years become a good school and forum for its membership interested in community and political functions. U.F.A. conventions serve as prime parallels to the electoral conventions of this country. Each U.F.A. branch democratically elects its delegates, who in turn elect the association's executive, including its cabinet and governing body. A convention program includes extensive reporting on the Association's achievements and actions as well as comprehensive discussion periods. All this is published in the convention's proceedings, including the decisions of the governing body and the proceedings of the executive committee.

Not surprisingly, the U.F.A. has fostered and stimulated enough interest and action so as to play a large role in our group's life in the U.S.A. as well as in American political life. For example, head of the U.F.A. controlling committee, Joseph Andrews, is a former assistant minister of finance in the state of Pennsylvania. The present financial secretary-treasurer, Edward Popil, was president of the Pennsylvania Fraternal unions, and is very well known as a Democratic leader in Pennsylvania, and especially in Scranton. He is a former member of the

commission responsible for revising the constitution of the state of Pennsylvania. The case of Edward Popil shows a man who sacrificed a promising career in American political life in order to devote his full energy to the U.F.A. Also very well known in American political life was Yaroslav Chyz who was an Editor of **Narodna Volya** and an expert on nationalities in the U.S.A.

U.F.A. LEADERS HAVE BEEN, and are continuing to take part in broader Ukrainian organizations such as the Ukrainian Congress Committee of America (UCCA) which was founded in Washington on May 24, 1940 with the participation of U.F.A. members. Long time U.F.A. General Secretary Theodore Mynyk was a former president of the UCCA. A longstanding president of the U.F.A. Anthony Batiuk, played an important role in UCCA's activities. The U.F.A. was also co-founder of the Ukrainian-American Relief Committee, and had an active part in aiding Ukrainian emigration from Europe after the Second World War and its resettlement in America. In recent years the U.F.A. helped to found in New York in 1967 the World Congress of Free Ukrainians, and takes part in all its activities. The U.F.A. works with and helps such scholarly and educational institutions as the Shevchenko Scientific Society, the Ukrainian Academy of Arts and Sciences in the U.S., the Ukrainian Free University (Munich) and the Harvard University Ukrainian Research Institute. The U.F.A. also played a role in the erection of the Taras Shevchenko Monument in Washington, D.C. on January 27, 1964 unveiled by General Dwight D. Eisenhower, 34th President of the United States.

In the past the U.F.A. has distinguished itself by organizing the "First Ukrainian Parliament in America" in 1915. The main group of the organization "Defense of Ukraine" after the First World War had U.F.A. members.

Beginning in the 1920s the communists began an onslaught on the Ukrainian-American emigration, including Ukrainian fraternal organizations. This was met by the nationally conscious Ukrainian leadership and membership, aided in their anti-communist stand by activists such as Evhen Konovaletz, Yaroslav Chyz, Nikifor Hryhorijiw, Andrew Hryvniak and others. The communists did not have much effect on the national organizations and fraternal associations so instead they focused their attention on the International labour union, which had a Ukrainian section. However, this union was disbanded by the American government in the 1940s as a disruptive organization.

The U.F.A. led the action in defense of Ukraine from Russian communism and Polish chauvinism in various ways, including demonstrations, mass meetings, printed work and financial help. The U.F.A. and its paper **Narodna Volya** showed significant understanding of the Ukrainian legion's struggle against Russia, and provided moral and financial help through charity drives for invalids. Massive



40th Anniversary Dinner of UFA (UWA) held in Scranton, Pa. 1950.

meetings were organized to bring to the attention of Americans the great Famine in Eastern Ukraine purposely planned by the Soviet communist government in 1933. One demonstration in this cause brought together twenty-five thousand people in New York. Such demonstrations and manifestations were also organized by U.F.A. members in the matter of the "pacification" and terror practiced by the Polish government in Ukraine in the 1930s. Similar demonstrations were held to protest the Hungarian invasion of Carpatho-Ukraine in 1939. Many U.F.A. members joined the American armed forces and fought in World War II, 1939-1945.

U.F.A. PRESIDENT ANTHONY BATIUK appeared before a Washington Senatorial Commission, presenting original documentary material on the soviet occupation of Ukraine, in 1939-1940 and Polish and German atrocities perpetrated upon Ukrainians. The U.F.A. almanacs and the pages of *Narodna Volya* attest to the awareness and political maturity of the U.F.A. membership. For example, the 1918 Almanac features an article entitled "Ukraine Has Not Yet Died", author unknown. The article discusses the formation of Ukrainian state affairs in the words:

- "Today Ukraine is free and can decide its own matters"
- "Ukraine has her own state, her own law, her own army"
- "Ukrainian revolutionary columns marched under the blue and yellow flag to the sounds of military music"
- "People who until recently have not heard the word 'Ukrainian' have become devoted Ukrainian patriots"

Even from this small example we can see how the U.F.A. members were so completely enthusiastic about the news of the establishment of a free Ukrainian nation. This is a good indication of their well developed national awareness.

In their community and political activities the leadership and members of the U.F.A. were able to maintain all the main principles of their constitution. This was expressed in these words:

"The association is a secular and non-political one, must always remain so, and may never come under the control or serve some particular church, religious sect, political organization or party group. . ."



First home of U.F.A.

THE U.F.A. AS REPRESENTATIVE OF THE UKRAINIAN COMMUNITY AMONG AMERICAN ETHNIC GROUPS

THE GREAT NATIONAL AWARENESS and political activity of U.F.A. members obviously led the organization to be involved in many ethnic group projects. The association devoted much attention to Ukraine, the country from which its members came, in the same way as did other American ethnic groups such as the Irish, Poles, Jews, Italians and Balts in relation to their homelands.

For Ukrainian immigrants interested in the fate of their countrymen, activities for assistance to them is quite naturally understood. Over the past half century Ukraine has experienced momentous events which led to her establishment as an independent nation 1917-1921 and then a period of defeats and catastrophes when the achievements of the nation were quickly lost. Then the new Soviet regime emerged and proved to be more brutal than all previous ones.

Between the two world wars U.F.A. assistance was given to the All-Ukrainian Academy of Sciences when it was still free and independent and was not yet a propagator of communist propaganda. The U.F.A. also funded libraries in the villages of Western Ukraine under Poland, helped finance the



Current home of U.F.A.

building of Reading Halls and National Homes, supported schools and also invalids from the war.

We must also mention especially the U.F.A. funding of the Ukrainian Workingmen's Home in Lviv where most of the Ukrainian democratic organizations were located. Thanks to the generous support of the U.F.A. the magazine of the Kamenyar Youth Organization appeared and also the Ukrainian People's University of Education published about 150 self-educational publications for youth. These Samoosvita (Self Education) publications developed much patriotic Ukrainian feeling among the peasant masses.

EVIDENCE OF THE U.F.A.'s COMMUNITY work, assistance and donations to the native land may be seen in the many letters and certificates of gratitude received from scholarly and educational organizations as well as invalid, youth, women, community and journalist groups. One of these diplomas sent from Lviv on the 25th anniversary of the U.F.A. was signed by eight organizations and said:

"To you who have been separated from your native land by the great ocean, To you, who are more concerned with the struggles of your Native Land than your own fate, To you, who





Verkhovyna campers visit Ukrainian Community Center, home of UFA, 1959.

stand ready always for every summons of your Motherland, To you, who so steadily support the Native Land with your warm heart and hands and assist your people in its difficult needs, To you who are celebrating your great and happy day of 25 years of work in the Ukrainian Workingmen's Association — We send sincere greetings and best fraternal wishes to your organization of working people from your native Ukrainian land."

The words of the diploma speak for themselves.

All this assistance was carried on through the initiative and at the cost of the members of the U.F.A. Apart from this assistance the U.F.A. carried out many actions of a general character. Contact with the native land was important for the members of the U.F.A. for many reasons. The immigrants renewed their ties with their native culture, and received from there many valued publications including scholarly, literary and art works as well as music and newspapers from which they learned about the life of their motherland. The link with their native land gave them not only these but also living rep-

resentatives from the Ukrainian community who could enrich it culturally.

Two such figures, the famous choir director Alexander Koshetz and the dance master Vasile Avramenko, have remained permanently in the history of the Ukrainian ethnic group in America. Both of them helped Ukrainian Americans to gain recognition, prestige and honor in American society.

Ukrainian Americans had already attained much influence and an organizational framework in the period before World War I. For example, as a result of the request of the Ukrainian community, including the U.F.A., President Wilson proclaimed April 21, 1917 a 'Ukrainian Day' in the United States.

THE APPEARANCE OF THE FAMOUS COMPOSER

A. Koshetz on American soil gave the Ukrainian community the opportunity to present to Americans one of Ukraine's greatest cultural treasures, namely song music. The triumphant appearances of the Koshetz choir filled the hearts of the Ukrainian Americans with pride in their origin and culture. A wonderful complement to the triumph of Ukrainian song was the triumph of Ukrainian folk dance presented by Vasile Avramenko, especially at the Chicago World's Fair in 1933. After the Second World War a similar role has been filled to the present day by the Shevchenko Ukrainian Bandurist Chorus of Detroit whose transfer from Europe to America was assisted by the U.F.A.

When you survey the activities of the separate branches of the Ukrainian Fraternal Association in the inter-war period there is a vast wealth of dynamic activity in choral music and folk dance. Rehearsals and competitions continued unceasingly, attracting large numbers of youth and bringing them into the life and affairs of the Ukrainian American community.

Today, after 70 years, the U.F.A. is still active in these areas. In July 1976 a Bicentennial Ukrainian American Youth Festival was successfully held in Glen Spey, N.Y. It celebrated in music, song, dance and art the 200th anniversary of the U.S. Declaration of Independence and the 100th anniversary of Ukrainian mass immigration to the United States.

Verkhovyna-UFA Resort Center, Glen Spey, N.Y. home of Ukrainian Youth Festivals.





1978 Convention Delegates who voted to change name of organization from Ukrainian Workingmens Association to Ukrainian Fraternal Association.

The scene of this event was the beautiful U.F.A. Summer Resort Verkhovyna in the Catskill Mountains near Glen Spey, N.Y. Verkhovyna has been transformed into the Ukrainian American Cultural Center and this provides the opportunity to fulfill various cultural projects better partly because around the Center has grown a Ukrainian community. For example, on a piece of land donated by the U.F.A. the Ukrainian Catholic Church of St. Volodymyr was built. It is beautifully constructed of wood in the traditional style of the Carpathian Mountains of Ukraine and has a separate bell tower.

AT THE OTHER (southern) end of the resort the Ukrainian Orthodox Church of Sts. Peter and Paul has been built in the Cossack baroque style. On the U.F.A. grounds facing St. Volodymyr Church a symbolic mohyla (mound) has been raised in honor of those who fought for the freedom of Ukraine. Every year religious services are conducted here by high church officials and a great mass of people, including veterans and youth, participate. Facing the Center's administration building in a large green expanse of lawn stands a monument of the patron of the U.F.A. — Ivan Franko.

In the Summer of 1975 the Cultural Center conducted its first program, the Ukrainian Dance Workshop, which attracted over 80 dancers and instructors from many areas of the United States and Canada. Participants from the Workshop presented a remarkable performance of a folk ballet, Hutsul Suite, at the Bicentennial Youth Festival which attracted a total of 10,000 people in three days. A professional Ukrainian dance company is now being organized.

Looking back on their past record the leaders of the U.F.A. can confirm positively that over the past decades that the U.F.A. has been active it has steadfastly maintained true to the principles of democ-

racy. It has played an integral part in building the life of the Ukrainian community in America in all its facets: social, political and cultural. It is in this spirit that the Ukrainian Fraternal Association plans its future activities, greeting with pride and enthusiasm the celebration of Ukrainian culture in the freedom of the United States and Canada. ▼





Peremyshl City In 1618

Peremyshl is one of the oldest cities of Galicia (Halychyna) province. It was first mentioned in the historical chronicles in 981 but its site has been settled since the Stone Age. For centuries it was a center of Ukrainian cultural and church life. From the Brest Union (1596) to 1692 there were two Ukrainian bishops here, Orthodox and Catholic.

In the 10th century Peremyshl was part of Kievan Rus and from the 12th century to the first half of the 14th century it was part of the Ukrainian kingdom of Halich-Volynia. The Mongol-Tatar armies ruined it in the mid-thirteenth century. From 1340 to 1772 it was under Polish rule and from 1772 to 1918 under Austrian rule. Between the wars it was in Poland. In 1945 the city with its large Ukrainian population was left outside the border of Ukraine and up to the present time is in Poland.

In 1960 its population was 46,000 of which about 1,000 were Ukrainians who were left behind after the post-war deportations. Peremyshl, known as Przemyśl in Polish, is about 54 miles west of Lviv and is located on the Sian River.

This engraving is titled in Latin "Premislae Celebris Russiae Civitas" which means Peremyshl Celebrated City of Rus. It is from the famous work *Civitates Orbis Terrarum*, by Braun and Hogenberg and was published in 1616-18. The title indicates its ties with the Kiev Rus kingdom of early Ukrainian history. This view is of interest for the architecture, walls and fortress. Especially interesting is the Lviv gate (Porta Leopolis) on the left. ▼



CANADIAN DISCOVERY TRAIN

160 акрів = 130 моргів австр.

❖ ВІЛЬНОЇ
ЗЕМЛІ ❖

200 мільонів акрів під управу
в західній
КАНАДІ
ДЛЯ
КОЖДОГО
ОСЕЛЕНЦЯ

Canadian government advertisement in Ukrainian proclaims 160 acres of "free land" available from 200 million acres in western Canada.

CANADIAN DISCOVERY TRAIN

DURING 1980 THE NATIONAL MUSEUMS of Canada will reach all parts of Canada with the Discovery Train a popular traveling museum of the Canadian past launched in 1978. It was on Saturday, July 22, 1978 that the Discovery Train was officially launched on its inaugural cross-Canada tour in Kingston, Ontario.

The Discovery Train, planned by the National Museums of Canada, consists of nineteen brightly decorated red, white and silver cars, fourteen of which contain exhibits. These display cars depict the diversity of Canada as well as the historic development of the country from prehistoric times to the present.

Fifteen cars from the American Freedom Train used to celebrate the 1976 Bicentennial of the United States were purchased for use in the project which is to last five years. The original price of the train was \$5.3 million but Canada obtained it for a bargain at a price of \$575,000 from the American government.

On the initiative of Premier William Davis, Ontario obtained the cooperation of all the provinces (except Quebec) in helping to fund the purchase of the train. Several private firms have made substantial contributions towards the cost of the exhibits.

SPECIALY DESIGNED FOR EXHIBITS, the train contains moving sidewalks which control the

Below: Ukrainian peasants in Chernivtsi read poster about free land in Canada under the watchful eye of an Austrian policeman.



speed of visitors through the train. Both the Canadian National and the Canadian Pacific Railways have volunteered assistance in preparing and moving the train across the country.

The National Museums of Canada developed a Concept Committee of eighteen members who produced the overall plan. One of the key men in the project was Paul Arthur of Toronto who was the Creative Director for the project, a task which he carried out very capably.

The exhibit is arranged chronologically starting in car 4 with prehistoric man. We then go on to the Indians and Inuit, French, British and Immigrants from Central Europe (1898-1900) in car 8. This car is of special interest because it is devoted almost entirely to the Ukrainian immigration to Canada.

IT USES A UKRAINIAN FAMILY, parents and a nine year old daughter, for its storyline in six scenes. It opens in 1898 with a Ukrainian couple looking at a Canadian immigration poster by a police station

in Chernivtsi, Bukovina province, with an Austrian policeman in the background.

The second scene is the most impressive as it portrays the family packing the wagon and saying a tearful goodbye in their native Ukrainian village.

The Discovery Train Fact Sheet says: "The experiences of a Ukrainian family are portrayed through five, huge, and specially commissioned oil paintings. Three dimensional figures from the paintings stand in the foreground surrounded by artifacts of the period and place.

The artist who did the paintings is Carlos Marchiori, a Torontonian of Italian origin. His portrayal of a Ukrainian village is particularly well done and authentic. The third scene shows the ship S.S. Palatia (which carried many Ukrainians to Canada) docking in Halifax. A colonist railway car packed with immigrants is crossing the prairies in the next scene. One of the passengers is reading a Ukrainian newspaper. The Ukrainian family is then shown building its home on a stormy prairie day in the area near the present day Vegreville, Alberta. The last scene shows the father introducing his daughter to a Canadian school with all the children watching. The teacher has just written on the blackboard "I am a Canadian" in English (and French, which was highly unlikely) and the date, December 3, 1900.

A VARIETY OF UKRAINIAN ARTIFACTS from museums have been distributed throughout the exhibit. Special items were commissioned in addition to the main paintings such as music and loaves of Ukrainian bread. About six loaves at \$100 a piece were made which are to last five years. Car eight, despite its name, is basically a Ukrainian car however there is no immediately evident label of what, in fact, is being portrayed. In the haste of preparation even the name "Ukraine" was unfortunately



A sad goodbye as the family leaves their native Ukrainian village for Canada.



In the baggage being loaded is one with the name Andriy Hryhorovych which the artist named for the Editor of Forum, who was the chief Ukrainian consultant for the Discovery Train.

A nine-year-old Ukrainian girl, Natalia, is on the S.S. Palatia arriving in Canada.



The overall impression the Discovery Train leaves is a good one, contributing to national unity by creating pride in Canada and her story. It will be best received by children and should be useful for teachers of public and lower secondary school level as an excursion. The overall trip is 30 minutes which is not quite enough time to absorb or enjoy all the train has to offer. Children invariably ask for a second trip which is a good indication that it is interesting enough to visit twice. The train is free but does usually involve a wait to see it. Don't miss it if it comes to your town! ▼

Top: Three scenes in the immigrant (Ukrainian) car seen here are the colonist train, building the house and the schoolroom.

Below: Building a home on the prairie as a storm is brewing.

A black and white photograph of a classroom scene. A man in a dark jacket stands on the left, holding papers. A group of children are seated in rows, looking towards the man. A woman stands on the right, holding a book. A globe is visible in the foreground on the right.

THE ART WORLD of PETER SHOSTAK

MEMORIES OF GROWING UP in a pioneering prairie environment in an area settled by Ukrainian people have become the focal point for Peter Shostak's expression through the medium of oils and the technique of serigraphy. His art is a documentation of many of the experiences of Ukrainians who sought freedom on the Canadian prairies.

Born of Ukrainian immigrant parents on January 30, 1943 at Bonnyville, Alberta (at that time the population of Bonnyville was 528), Peter began his schooling in a two-room school, one-half mile from the family farmstead. His parents were supportive of his creativity and describe him as a very busy child who was constantly creating things with found materials.

By the time he entered school he had spent many hours with crayons and other drawing materials, and was able to produce drawings very near to the real object. His first grade teacher did nothing to encourage his talent, however, accusing him of tracing pictures in an attempt to deceive her. Peter's lack of knowledge of English (he spoke none) combined with his teacher's reaction to his work left him bewildered. Fortunately, this experience had an adverse effect on his desire to draw and contributed strongly to his stubbornness to succeed as an artist. He was further encouraged by an understanding teacher in his second year of school, who saved paper for him from the ration she received from the school Board office.

AT AGE ELEVEN, he purchased, with money he had saved, his first set of oil paints from a mail order catalogue. Peter recalls his frustrations with combining the linseed oil with the paint, trying to make the small tubes of pigment last as long as possible. (Peter) "I got little containers and put linseed oil in each with a bit of paint and stirred it all up. Then I tried to paint that way, producing, of course, washed-out, pale images."

Throughout his elementary and secondary school years, Peter received no formal instruction in art even though he began travelling by bus to a larger school at age twelve. His time to draw and paint was at home after the daily farm chores were completed.

Peter's secondary school principal took a special interest in him and, realizing his talent, asked him to display the work he had done at home for the other students and teachers during his last year of high school. His wife Geraldine says "I attended the same high school and remember the reaction of surprise and admiration which I, along with the other students, felt when this small exhibition was pinned on the wall in the entrance corridor to the school."

He entered post-secondary education in 1961 at the University of Alberta in Edmonton, enrolling in the Faculty of Education, and majoring in art. Peter took a few studio courses in art at the University but basically continued to grow as an artist by working in oils on his own.

AFTER GRADUATING, WITH a Bachelor of Education degree in 1965, he began a career in teaching art at the junior high school level. Upon learning of his abilities, parents of students in his class



P. Shostak

asked him to teach adult evening classes in oil painting. This he did.

He returned to the University of Alberta in Edmonton in 1968 to enter a Master's program in Art Education. He completed it in 1969, graduating with a Master's degree in Education.

In July of that year Peter Shostak received a teaching position at the University of Victoria in the Faculty of Education, working mainly in the area of curriculum development. The following year he built his own home in Victoria (on Vancouver Island in British Columbia) with a small studio and began experimenting with a variety of printmaking techniques. Up until this time he had worked exclusively in oils. The technique of serigraphy, he



Peter Shostak at work in the studio of his home, Victoria, B. C.



"Was that your baba's coat?" is one of Shostak's finest paintings. He likes titles in the form of questions.

found, lent itself best to what he was striving for in that it enabled him to produce a delicate image.

Another change took place at this time as well and that was the deepening of Peter's interest in photography. Now that he no longer lived in the environment he loved to paint he found that he had to rely on pictures taken on his trips to Alberta. It was while he was driving around the countryside near Smoky Lake, Alberta that he realized how quickly the landmarks of Ukrainian pioneers were disappearing. So, in 1974 he took it upon himself to photograph what remaining buildings he could find in the County of Smoky Lake. From this he assembled one hundred slides and wrote an accompanying text to form an educational kit titled: "Ukrainian Pioneer Buildings in the County of Smoky Lake, Alberta". Most university libraries in Canada and the National Library in Ottawa now possess a copy of this kit. In 1975 he gave a presentation on Ukrainian Pioneer Architecture at the Canadian Learned Societies conference. This study also aided the collection of material for the Ukrainian Heritage Village Museum outside Edmonton.

NOW SETTLED IN VICTORIA he became active in the Ukrainian community, first in the church organization. Presently, he is the President of the Ukrainian Canadian Cultural Society of Vancouver Island, a group of individuals concerned with the preservation of Ukrainian language and culture on the West Coast of Canada. The Cultural Society is also affiliated with the national Ukrainian Canadian Professional and Business Federation.

Since 1975 Shostak has had one man exhibitions in Victoria, Vancouver, Edmonton, Toronto, Winni-

peg and Ottawa. Numerous exhibitions have been sponsored by various Ukrainian communities and organizations. The most successful to date was his show in Toronto in November, 1978 which completely sold out. Since that time he has been unable to keep up with the demand for his work.

As a result he decided in July of 1979 to assume the full-time role of artist after ten years as a professor at the University of Victoria. He intends to continue living in Victoria with his wife, Geraldine (nee Mack) and his 3½ year old son, Andriy.

Peter Shostak is currently working on a book to be released in the fall of 1980. On Saturday, March 8, 1980 Peter Shostak gave a lecture, "Ukrainian Canadian Art" in the Canadian Institute of Ukrainian Studies Travel lecture series at the Ukrainian Cultural Centre, 3277 Douglas St., Victoria, B.C. ▼

SERIGRAPHY

The name serigraphy for the art form was originated by the American art historian Carl Zigrosser. It comes from the Greek word 'serikos' (Latin sericum) for silk and the Greek word 'graphein' to write. It is one of the lesser known graphic arts and is based on the same principle as silk screen stencil printing used by commercial artists.

However, serigraphy is considered a fine art process since it is produced by the artist himself and is under his direct control. Artists, or serigraphers, like Peter Shostak use specialized techniques and usually sign and number the limited edition of an art work which they create.

Andrew Gregorovich



Bringing the calf home (oil) detail

PETER SHOSTAK AND HIS ART

by William Kurelek

DURING A PETER SHOSTAK exhibit in Toronto in 1977, William Kurelek was asked for his comments. Kurelek wrote the following about Shostak the artist and Shostak the person.

"I have been asked to write a personal evaluation of the Works of Peter Shostak now on exhibit at the Ukrainian Art Foundation Gallery. My immediate reaction was to readily agree since I was quite taken by the show as soon as I saw it. But, I now have some reservations and I guess as long as readers understand them I'll go ahead and write anyway. First of all it has been said artists make poor critics and I'm especially poor as I'm blind to most non-objective art and that makes up over 50% of today's art productions. Peter's work, of course, is representational, in fact it is very close to my own style. And therein lies the second problem. I can't help but be biased in favour of work that resembles my own.

Peter was born in 1943, also of Ukrainian parents (as I was) at Bonnyville, Alberta which is further northeast of Edmonton than Whitford where I was born. We both grew up on a farm and though he is some 15 years younger than I, as he explained because the Bonnyville district was pioneered 15-20 years later than the Willingdon district, we in effect had the exact same farming experiences. And now he paints them as I do. The similarity in subject matter is so striking in fact that visitors to the Gallery were heard to jokingly remark on his paintings "This is Kurelek, but without Kurelek's unreasonable prices."

Herewith at any rate is my evaluation using my limited general knowledge of art and my own work as examples. Though I don't understand all art, the art of famous artists like Rembrandt, Bosch, Brueghel, Van Gogh and Redon, Goya and Manet does get through to me — just to mention a few names. They give me an aesthetic emotion, a kind of spiritual richness. I have to fall back on a Delacroix definition of it "The first virtue of a painting is to be a feast for

I caught another one (oil)



Race you to the top of the pile (oil)

the eyes". And that is what I experienced coming into that roomful of Shostaks. His work is more stylized than mine — his clouds for example are semi-abstract. His colours are more monotone than mine (he has a penchant for Payne's Gray) and that gives them a curious resemblance to the silk screen prints across the room which comprise half of the show.

About those prints, he confided he'd not received proper instruction in silk screening and had to learn by trial and error much as I had to do with my lithographs. Despite the similarities in our style, he doesn't copy me at all. If he owes any stylistic debt, it is to Jacques Hnizdovsky of New York whom I personally regard as the greatest living Ukrainian artist.

His titles are very evocative — they have a lovable childlike humanity to them derived straight from personal acquaintance with landscape, buildings and people which he cannot forget even as a Fine Arts professor at the University of Victoria, British Columbia. The notion, for example, of framing them in the form of a question, e.g. "Can I drive the tractor?", "What is a Komora, dad?", "Who where the men in sheepskin coats?" is a measure of his reaching into childhood for inspiration. That innocence, wonder, awe, playfulness shows in the painting "Winter Fun at Full Moon". The moon is definitely outside yet is legitimate for considering the naive wonder in a child's mind and his tendency to exaggerate — that is how the optical illusion of a moon's appearance near the horizon strikes him. Likewise I am sure there was no such school name as "Kolocreeka".* It means school "by the creek" in pidgin Ukrainian. This is the very stuff of the expressiveness of our simple people. "The Threshing Machine is Coming" may not affect a city dweller as anything special for a title. Yet what farm child in the 30's and 40's in the West or anywhere in rural Canada for that matter did not feel a thrill when that announcement was made.

Someone may say that is regionalism and we read in surveys of art in the United States that

Daydreaming (oil)



Curry and Benton for example are classed as regionalism and therefore somehow inferior. Regionalism is no sin in my philosophy of art. I would advise art students and young artists — if they asked me for advice — to forget about immortality and "Is it Art?". The best subjects are those closest to one's heart or if one is a message painter, those that get across what one feels strongly about.

But even subject isn't so important as long as the painter loves the act of painting and does it conscientiously. There is wider criterion too of successful art and that is in some sense it has to speak for a people or community and if its honest in that sense then it transcends regionalism again.

Peter understands the things he paints by first hand experience and that gives his works a down-to-earth honesty. My teacher, Kimon Nikolaides, who taught me through his book "The Natural Way to Draw" points out in it that a bricklayer understands the weight of a brick and a sailboat man can draw a sail better than an art school student. So Peter paints with inherent understanding of the life of this Western community. Sure its regional but then that's what Canada needs — lots of good artists like him right across the land to speak for the real people that built her and keep her going. Peter deserves more recognition for this contribution to Canada." ▼

***Kurelek was wrong on this point as there actually was a Baptist missionary school two miles north of Smoky Lake, Alberta, known by this name. Stephen Pawluk of Toronto says "The Baptists sent out missionaries to civilize the wild Bukovinians". — Editor.**

AN ASSESSMENT OF SHOSTAK

OUR ADMIRATION FOR PETER SHOSTAK and real liking for his wife, Geraldine, and son, Andrew; our joy in having them as friends make it difficult to be objective critics of Peter's art. But, perhaps this is good. We see at once the fundamen-

Beverly Prokopchuk of Vancouver is an enthusiastic collector of Shostak paintings.



Mykhailo Szafraniuk, President of the Ukrainian Canadian Art Foundation Gallery in Toronto with Shostak at the November 1979 exhibit.

tal honesty of the man in his work, his deep feeling for family and home, his quite justifiable pride in his "roots", and his great love of our Canadian prairie land.

Other fine qualities which are not obvious on Peter's canvases and prints such as business acumen and a remarkable capacity for concentrated hard work are, no doubt, responsible in large measure for considerable success in a tough professional arena so early in his career.

Although Shostak's work has been evolving gradually over the past few years in style as well as subject matter, it seldom strays from the pioneering environment of his early years which still permeates his being and is expressed in his art.

As time goes by, it will be most interesting to observe the impact of the west coast environment upon the man and his work. The grandeur of this part of our Canada will surely contribute to the evolution of new and exciting expression. ▼

Merriton Art, West Vancouver, B.C.
Norm and Maria Simpson



PIONEER PRAIRIE

One of the oldest and most beautiful theater buildings in Ukraine is the Ivan Franko Ukrainian Drama Theater which is located at number 2 Ivan Franko Square in downtown Kiev. The company was established on January 28, 1920 in the city of Vinnytsa and in 1980 it celebrates its 60th anniversary. It was founded by a group of five including H. Yura who was its director for 40 years. The others were A. Buchma, M. Krushelnytsky, O. Vatulya and K. Koshevsky. Since 1920 it has won wide recognition for the excellence of its actors, art directors and stage artists, but primarily for the social and entertainment value of the dramas it presents.

Its troupe was based on the actors of Kiev's Young Theater and the New Lviv Theater. The new company took the name of Ivan Franko, the great Ukrainian writer, dramatist and thinker. For some time the theater traveled from village to village and was, in fact, a traveling troupe. In 1923 it moved to Kharkiv which was then the capital city of Ukraine. In 1924 the troupe acquired the former Solovtsov Theater in Kiev which had been built in 1898 by architects E.P. Bratman and H.P. Shleifer. This attractive building, which was rebuilt and modernized in 1959-60, has seats for 1,200 people. Finally, in 1926, the company moved into this Kiev building.

The Ivan Franko Theater kept up and continued the traditions of such masters of Ukrainian theater



Franko Drama Theater

In Kiev

as Kropivnitsky and Starytsky, Karpenko-Kary and Sadovsky, Zankovetska and Saksahansky according to Valentina Osmak.

The theater's style is permeated with a desire to understand social problems and to portray human nature and to create true, live characters with a rich national color.

Plays by modern authors make up the basis of most of the theater's repertoire. Plays are presented by such writers as Mykola Kulish, Ivan Kocherha, Yuri Yanovsky and others. Two of the most talented Ukrainian actors who have performed here are Amvrosiy Buchma and Natalia Uzhviy. At present the Theater actively cooperates with such noted people as Mykola Zarudny, Olexiy Kolomiyets, Ivan Drach and other contemporary Ukrainian writers.

Always successful with audiences are such classical Ukrainian plays as "Stolen Happiness" by Ivan Franko, the comedy by Mykhailo Starytsky based on Nikolai Gogol's story "A May Night", Marko Kropivnitsky's "Two Families", the tragedy "Cassandra" by Lesya Ukrainka as well as foreign classic plays such as those of Shakespeare presented in 1941.

The Ivan Franko Theater has close artistic contacts with the Juliusz Slowacki Theater in Krakow, Poland. This cooperation has already led to a joint production of the play "Krakowians and the Mountain People" staged in Kiev by the art director of the Krakow Theater Jerzy Krasowski.

The Franko Theater has had in its company such outstanding actors and producers as Hnat Yura, Amvrosiy Buchma, Marian Krushelnitsky, Dmytro Milyutenko, Olexiy Vatulya, Mykola Yakovchenko and others. Very popular with audiences are Natalia Uzhviy, Olha Kusenka, Polina Kumanchenko and many other talented actresses.

The Ivan Franko Ukrainian Drama Theater is one of the major cultural centers in the Ukrainian capital city of Kiev. ▼

Two great names of Ukrainian theater, A. Buchma and Natalia Uzhviy in Franko's play "Stolen Happiness," 1940.



Marina Herasymenko in the title role of Lesya Ukrainka's "Cassandra," 1978.



A Ukrainian Zaporozhian Cossack costume for Franko Theater, by A. Petrytsky, 1939.



THIRD WORLD WAR

THE THIRD WORLD WAR: August 1985.
A future history by General Sir John Hackett and others. New York: Macmillan, 1979; London: Sidgwick & Jackson, 1978; Toronto: Thomas Nelson & Sons (Canada), 1979. 494 p. maps. \$12.95 cloth (U.S.). \$2.95 paperback (Canada).

If you want to know what World War III will be like this book provides a vivid scenario with a dash of optimism for the Western World. It is generally assumed that the next world war will result in a nuclear holocaust which will end with the destruction of all human life on earth. But in this book only two cities, Birmingham, England and Minsk, Belorussia, are destroyed by missile-delivered nuclear bombs. So the Third World War is a highly technical conventional, plus chemical, war and not a full nuclear war.

The human mind can barely comprehend what form the next world war could take. It is fascinating to see what a prominent British general and other top-ranking NATO Generals consider as a possible chain of events leading up to the war and the final result.

It is written in the form of a semi-scholarly history, with footnotes, two years after the war in 1987. The book is not just an entertaining fantasy but also has a serious purpose which is expressed in the author's note at the end of the book. It is intended to awaken the West to adopt stronger defense measures because the authors feel that the USSR's weapons developments are "essentially offensive."

With President Carter's recent announcement of the draft in the U. S. it is interesting that this book predicted it two years earlier as happening in 1979-81.

This is evidence of the careful thought that went into the book and also the factual basis upon which the book is based.

Some of the factors which lead to the Allied victory over the Soviet armies are things such as superior electronics, more flexible command, better integration and coordination, and greater resourcefulness. The Soviet military arsenal is larger but not as sophisticated and the personnel are not as well trained. The Soviet Union also chalks up "an impressive record of political ineptitude" (page 171) which contributes to its defeat. However, the book is fiction and probably represents a large dose of wishful thinking of the Generals.

Although the book is fascinating it is also difficult for non-military readers. Anyone who is interested should at least read the first two chapters and then skip to chapter 16, if they are interested in the naval war, or to chapter 18 for the war in inner space. The real story is actually told in the second half of the book from about page 250.

Although a novel it has no real characters, or rather very few, and little story line. The major and key character in the book turns out to be a Ukrainian by the name of Duglenko.

The action opens with the outbreak of war when the Soviet-backed Warsaw Pact armies invade West Germany in a plan to quickly overrun that nation and present a fait accompli which the U. S. would have to recognize. However, strong German and NATO opposition slows the invasion for two weeks in which time the U. S. "Cavalry" program supplies a fresh army which finally begins to push the Soviet armies back.

At this point the story moves to Mos-

cow. In the Kremlin the hawks (nuclear) and doves argue but the Soviet premier ultimately unleashes the first nuclear bomb on Birmingham with a blackmail phone call to the U. S. President. The U. S. answers by promptly destroying Minsk which is a Belorussian, not a Russian city. Since the regular armed forces thrust fails and the nuclear threat fails the USSR is finally crippled in the war by its nationality problem which emerges to destroy the Soviet Russian empire and thus end the war.

Ukrainians play a key role in the story (chapter 26) by leading the destruction of the USSR from within in a "smouldering nationalist explosion." According to Hackett "Soviet policy had always been at pains either to suppress or to appease any symptoms of independence of mind on the part of... Ukraine." In 1960, however, a Ukrainian by the name of Vasyl Duglenko started to climb through the ranks to the KGB headquarters in Moscow. As a secret Ukrainian patriot he plants sympathizers in Moscow and ultimately during the war he eliminates his Russian boss, the head of the KGB, takes over the Politburo and the Kremlin and then negotiates with the U. S. President for peace. As a result the USSR "was in dissolution; independence was now openly proclaimed as the objective of... Ukraine."

Even if you do not accept the ideas or opinions expressed, *The Third World War* is worthwhile reading. Although much of it is impersonal and packed with military acronyms there are also some passages of real literature such as the horror of the nuclear bombing of Birmingham. Read the book and you will know what it will be like to be a survivor of the short one-month World War III. ▼



BOOKMARK

The world of books and writers.
Reviews, news and notes of new, recent
and old books and their authors.

Available through your local or
Ukrainian Book Stores.

UKRAINIAN CANADIANA 1904-1979. A BIBLIOGRAPHY OF THE BOOK EXHIBIT TO MARK THE 75th ANNIVERSARY OF UKRAINIAN BOOK PUBLISHING IN CANADA. Robarts Library, University of Toronto, October 1 - November 30, 1979. Edited by Andrew Gregorovich with the assistance of Joyce Leverman and Luba Pendzey. Toronto: University of Toronto Library, 1979. 40 pages (Available free at the library. By mail \$2.00 from: A. Gregorovich, Room 6047, Robarts Library, University of Toronto, Toronto, Canada M5S 1A5).

There is, perhaps, no more suitable way to mark the anniversary of a historic book than to publish another book in its honor. In that sense, this bibliography is dedicated to the very first Ukrainian Canadian book, *KHRYSTIAN'SKII KATEKHIZM — CHRISTIAN CATECHISM*, published in Winnipeg in 1904.

This bibliography provides information on the 362 selected monograph titles in the exhibit which are representative of the whole range of Ukrainian book publishing in Canada. Arranged alphabetically by author, the bibliography includes rare titles never before noted in any bibliography along with modern recent titles. Many books of considerable beauty showing the achievements of Ukrainian printers are included.

A facsimile of the title page of the first book is printed along with a description. The *UKRAINIAN CANADIANA 1904-1979 BIBLIOGRAPHY* should be useful to teachers, professors and students in Ukrainian studies as well as to university, college, and other research or major public libraries.

The exhibit is based on the collection of the University of Toronto Library and the 224 titles from the library are identified by a call number. Some of the entries have an annotation. As far as is known this bibliography reflects the largest Ukrainian book exhibit ever held in North America and shows the vitality of the Ukrainian press in Canada. ▼

UKRAINIANS IN THE U.S.A. AND CANADA ACCORDING TO PUBLISHED CENSUS DATA. By Roman A. Cybriwsky, Ivan Tesla. New York: Ukrainian Center for Social Research (231 East 14th St., New York, N.Y. 10003), 1975. 31 p. maps.

This Ukrainian language booklet summarizes the 1970 US and the 1971 Canadian census data.

UKRAINTSI KANADY V 1971 ROTSII, by Ivan Tesla. Munich: Ukrainsko Tekhnichno-Hospodarsky Instytut, 1977. 46 p. maps.

The well known Ottawa geographer Ivan Tesla has brought together the most significant statistics on Ukrainian Canadians from the 1971 census. His well drawn maps and graphs help to portray the character of the Ukrainian Canadian community which numbered about 580,700 in 1971.

PYSANKA: ICON OF THE UNIVERSE, by Mary Tkachuk, Marie Kishchuk, Alice Nicholaichuk. Saskatoon: Ukrainian Museum, 1977. 46 p. illus. (part col.) bibliog: p. 45-46. Available from: Ukrainian Museum, 910 Spadina Cres. E., Saskatoon, Sask., Canada S7K 3G9).

This is the first publication on the Ukrainian pysanka in English which is based on a solid foundation of information and facts. The excellent museum collection of the Ukrainian Women's Assn. of Canada provided the basis of the photographs and some serious research, as indicated by the 31 item bibliography, rounds out this well designed booklet. This publication is now the most authoritative source in English on the pysanka of Ukraine and should be a first choice for school, public, college and university libraries.

It covers symbols, motifs, styles and methods in a clear text. Some of the color plates are excellent but the main series showing pysankas related to a map of Ukraine are somewhat small. Unfortunately they are also repetitive with examples repeated in adjacent pictures to no purpose. However these examples, plus descriptions of pysanky from various regions of Ukraine are a most valuable feature and may be found in no other English language publication.

Pysanka: Icon of the Universe is so nearly excellent for its size that perhaps it is unfair to be critical. However we must mention that the choice of transliteration is poor in places especially in its use of the unnatural "j" in its German value to represent the usual English "i" and "y". It does not serve Canadian and American readers well.

The bibliography, which contains mainly serious works in the Ukrainian language, has some startling omissions as, for example, Shcherbakivsky's *Osnovni elementy ornamentatsiyi ukrainskykh py-*

sanok (Prague 1925). Gurgula's (misspelled Hurhula here according to Y. Elyjiw) two page Nova Khata article is noted but not her 23 page article in *Materialy do etnografii i antropolohiyi* (Lviv 1929). Binyashevsky's name is misspelled. Clearly more care might have been given the bibliography. The leftover space might have been put to good use by citing articles such as those of Yaroslava Surmach, R. Klymasz, Orysia Tracz and R. B. Jordan in English. Overall an attractive and useful publication.

Andrew Gregorovich
University of Toronto Library

SCRIPTA MANENT . . . I. A Bio-Bibliography of J. B. Rudnyckyj. Winnipeg-Ottawa: Published by Students and Friends on the occasion of his 65th Anniversary, 1975. 236 p. facsim.

SCRIPTA MANENT . . . II. J. B. Rudnyckyj's Papers at the Public Archives, Ottawa. An inventory. Winnipeg-Ottawa: Published by Students and Friends, 1977. 164 p.

These two volumes document the life and career of Professor Jaroslav B. Rud-



Prof. J. B. Rudnyckyj

nyckyj who founded the Slavic Studies Department at the University of Manitoba in 1949. For a quarter of a century he was chairman of the department until he was succeeded in 1977 by Prof. Jaroslaw Rozumnyj. On September 1, 1977 Prof. Rudnyckyj was honored by the university with appointment as Professor Emeritus in the Department of Slavic Studies.

His scholarly activities as a linguist have found their ultimate expression in his *Etymological Dictionary of the Ukrainian Language* of which 2 vols. have appeared (See *FORUM* no. 20). In addition, the tremendous scope of his activities in scholarly, publicistic, book reviewing, editorial, folklore, lexicographical, bibliographical and other areas is covered. Prof. Rudnyckyj was a commissioner of the Royal Commission on Bilingualism and Biculturalism appointed by Prime Minister Pearson. He was in a position to help direct attention to the multicultural dimension of Canada with a minority report in the first volume.

Scripta Manet II was prepared in 1976 for the Manuscript Division of the Public Archives of Canada by W. J. Couch and Olha Woycenko at the National Ethnic Archives in Ottawa. Because Prof. Rudnyckyj had such wide activities in the life of Ukrainian Canadian society these two volumes and his papers in the Public Archives will be of broad value to researchers in the history of the community. ▼

THE JUBILEE COLLECTION OF THE UKRAINIAN FREE ACADEMY OF SCIENCES IN CANADA. O.W. Gerus, A. Baran, J. Rozumnyj. Winnipeg: UVAN, 1976. xiii, 657 p. maps, music. \$20.00 cloth bound errata sheet. (UVAN Canada, 456 Main St., Winnipeg, Manitoba R3B 1B6).

Thirty papers, scholarly and popular, are included in this 25th anniversary publication marking the foundation of the Ukrainian Free Academy of Sciences in Canada (UVAN) on March 13, 1949 in Winnipeg. It represents not only some of the major names in Ukrainian scholarship but also some of the most compelling subjects of interest to Ukrainian researchers. It's organized into two sec-



tions, *Ukrainica* (18 papers) and *Ukrainica Canadiana* (12) and is a bilingual volume with 10 papers in the Ukrainian language and 20 in English.

Among the authors, mostly academics, are: Y. Pelensky, A. Baran, G. Gajecky, O. Subtelny, M. Antonovych, R. Rakhmanny, B. Bociurkiw, G.Y. Shevelov, J. Rozumnyj, W. Shelest, Yar Slavutych, V. Revutsky, P. Macenko, V. J. Kaye, M. Ewanchuk, M.H. Marunchak, P. Migus, O.W. Gerus, I. Tesla, M. Lupul, P. Woroby and M.I. Mandryka. Among the contributions are such non-Ukrainians as J. E. Rea and Watson Kirkconnell.

Kirkconnell's paper "Ukrainian Literature in Manitoba" as always is written in an interesting style and was perhaps the last he wrote. The late V.J. Kaye, the dean of Ukrainian Canadian historians, sketches the history of the nobility in western Ukraine and some of the names of Ukrainians found in Canada who have coats of arms. He concludes by focussing on Cyril Genik (1857-1925), who was the first Ukrainian Canadian civil servant, and other gentry.

Prof. Oleh Gerus of the University of Manitoba provides an account of the origin of the Ukrainian Canadian Committee and concludes that "Despite certain shortcomings and its share of failures, the record of the U. C. C. as a coordinating and directing organ . . . has been rather impressive."

In the Ukrainian section three papers will warm the heart of Cossackophiles. Father A. Baran contributed "Shahin Girai of the Crimea and the Zaporozhian Cossacks", G. Gajecky contributed "Cossack General Staff Officers" and Orest Subtelny, the first historian to emerge from Harvard University's Ukrainian Research Institute, contributed "Pylyp Orlyk and the Campaign of 1711."

The UVAN jubilee volume is well designed and printed with a good binding. Although a number of typographi-

cal errors crept into the text the enclosed errata slip represents the scholarly concern of the editors for accuracy.

This book should be of value to larger college and public libraries, virtually all university libraries deserve a copy, and of course it is a must for the shelf of any scholar or person interested in Ukrainian studies relating to history, religion, literature or linguistics.

A volume like this one every couple of years could broaden considerably the resources for Ukrainian studies. All three of the editors are at the University of Manitoba. Gerus and Baran are historians and Prof. Rozumnyj is the Head of the Slavic Studies Dept. ▼

UKRAINIAN CANADIAN FOLK WISDOM.

Texts in English translation, by Joseph Chimczuk. 2d enlarged edition. Windsor: Printed by Sumner Printing & Pub., 1976. 183 pages, ports. \$6.00 hardbound Available from: St. Vladimir Institute Library, 620 Spadina Ave., Toronto, Ont. M5S 2H4.

Joseph Chimczuk, who is now in his mid-eighties, has collected Ukrainian proverbs, folk wisdom and wise sayings for much of his life. This well printed, compact book is a collection of about 1,250 examples covering all aspects of human life.

Very few of the sayings are specifically Ukrainian in content. Ukrainian examples are: "The kovybasa is not for a dog" (Luxury is not for the common person); "Do not expect a white kolach (bread) from the rich man." Others are clearly from other cultures or internationally common such as "One does not examine the teeth of a gift horse" or "Oil and water don't mix". No doubt many of these sayings were originally English and after being translated into Ukrainian are translated back again into English. The proverbs are not organized by subject but wander along every direction, but it is possible to find the occasional delightful one along the way. ▼

LVIV SUBWAY

The West Ukrainian city of Lviv in 1980 will begin construction of a subway system. This will be the third subway system in a Ukrainian city since the capital Kiev and Kharkiv already have subways in operation. Geologists are now planning suitable locations for the subway tunnels which will be up to 100 feet under the ground. It is expected that the subway system will help to relieve traffic congestion on the historic streets of Lviv and will make travel from the new residential suburbs to downtown much swifter. Subway fares, which are highly subsidized by the government, are five kopecks, or about seven cents. ▼

I Remember

How long
my father mourned you
Beloved Ukraine!

How long
he yearned for your
golden wheat fields
for the pear tree
behind his father's house . . .
for his green Bukovina!

How his heart
bled for you . . .
You who have lain
so long in bondage.

How happily he dreamt
that some day he would return . . .

But now his bones
are dust,
Mingling with the dust
of his lonely prairie grave . . .

So now I
his daughter
Remembering
Mourn you too . . .
and remembering well
ask God to
deliver you
from these Satanic chains!

Gloria Kupchenko-Frolick

IN DEFENSE OF THE UKRAINIAN CAUSE,
by Roman Rakhmanny. Edited by Stephen D. Olynyk. North Quincy, Mass.: Christopher Pub. House, 1979. 297 p. \$12.95 cloth. Christopher Pub. House, 53 Billings Road, North Quincy, Mass. 02171.

A noted Ukrainian Canadian broadcaster and journalist in Montreal provides entertaining and informative samples among the forty-four articles here from *The Montreal Star* and other publications. Whether he writes about European affairs, or the Kremlin, or Canadian multiculturalism, Rakhmanny is always interesting and worthwhile reading. Although the book uses the incorrect form "The Ukraine" the author told *Forum* that it was not his choice but that of the newspapers which first published his essays.



Roman Rakhmanny



Tatars taking Ukrainians into slavery. This engraving (17th century?) is in the collection of Eugene Kurdydyk.

UKRAINIANS IN SLAVERY

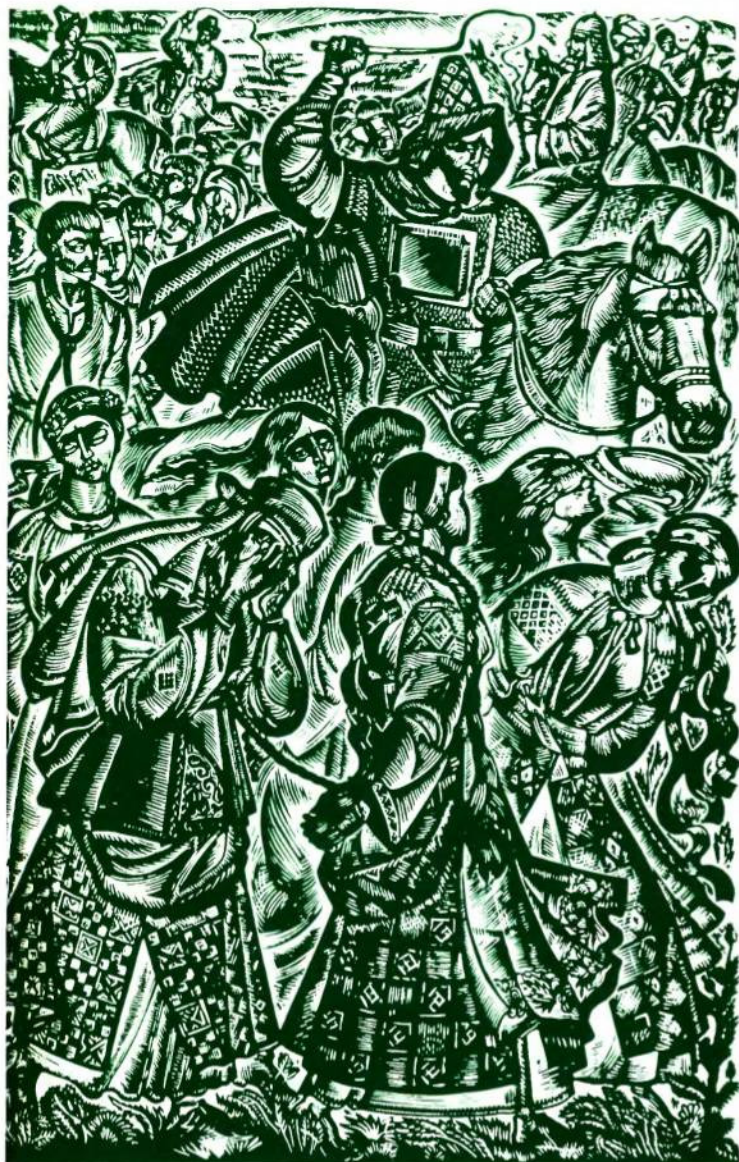
DURING THE 17TH CENTURY most of Ukraine was under Polish rule and many Ukrainians fled to the southern frontier of "wild fields" to find freedom from the landlords and magnates of Poland.

These free men ultimately became known as Cossacks, or kozaks as they are called in Ukrainian. First mentioned in historical chronicles in 1492, the Cossacks performed a significant role in protecting the Ukrainian people and villages from foreign raiders. These raids at the time came mainly from the Turks in the south-west and the Crimean Tatars in the southern direction from Ukraine. (Today Crimea is the southern province of Ukraine).

In 1449 the Tatar Khan of Crimea united the remnants of the Mongol-Tatar horde, which had arrived two centuries earlier to devastate Rus-Ukraine, and created a new military force. After Constantinople fell in 1453 the Turkish Empire started its drive into Europe. In 1475 the Tatars assisted the Turkish sultan to conquer the Genoese forts and colonies on the Crimean Black Sea coast and the Tatar Khan became a vassal of the sultan of Turkey.

The Tatars then began an annual slave hunt raiding Ukraine in major invasions almost every year. Between the years 1450 and 1556 they sacked Ukraine at least 86 times.

The size of the Tatar raids may be judged from the fact that in 1575 they captured over 35,000 Ukrainian prisoners. The 1676 Tatar raid on Ukraine



Artist V. Lopata

took almost 40,000 Ukrainians into slavery from the villages of Volynia, Podolia and Galicia, and only fortified cities were safe. A record 60,000 Ukrainians were taken captive by the Tatar armies in 1688 according to historian Olena Apanovich (*Zaporizka Sich u borotbi proty turetsko-tatarskoyi agresiyi*, Kiev 1961, p. 68). Some were ransomed but most were sold as slaves.

These Ukrainian slaves were marched back to Crimea over the infamous "Black Road" which went north-west from Crimea toward western Ukraine. This road appears on many 17th century maps of Ukraine. Many tears were shed and much blood was spilled on this bitter path to slavery.

SLAVERY WAS THE MAJOR TRADE of Crimea and Ukraine formed the major target of the Tatar armies. The writer Michael of Lithuania (Michalonis

Litvani, *De moribus Tartarorum Fragma*, Basiliae, 1615) left a vivid description of the Crimean slave trade which lasted over three hundred years to 1783.

The strongest slaves were chained and put to hard labour or perhaps served as Turkish galley slaves. The women who could sing, play music or dance would be employed to amuse guests or sold for harems. Ships from Asia with Arabs, Indians, Persians, Syrians and Turks would dock at the major slave city of Kaffa (today's Feodosia) to buy slaves.

"When the slaves are led out for sale they walk to the market place in single file . . . in whole dozens chained together by the neck, and are there sold by auction" says Michael. "The auctioneer shouts loudly that they are the newest arrivals, simple, and not cunning, lately captured from the people of the kingdom (Ukrainians) and not (Russians) from Muscovy".

He says, "Sometimes beautiful and perfect maidens of our nation bring their weight in gold." One of these was Roxolana (Nastia Lisovska) a Ukrainian girl who was taken into slavery in Rohatyn in 1520. Roxolana's beauty so captivated the Turkish Sultan Suleiman the Magnificent that he married her.

The Zaporozhian Cossacks of Ukraine established their "Sich" fortress beyond the rapids on the lower Dnieper River as a bulwark against the Tatars. The Cossacks regularly fought the Tatar invaders and raided even Crimea itself a number of times to rescue Christian slaves, with the 1622 expedition of Sahaidachny as most famous. ▼



Ukrainian Cossack raid on Kaffa in 1622 frees slaves.

VERKHOVYNA UKRAINIAN YOUTH



Over 100 beautifully costumed folk dancers whirl through the final breathtaking movements of the Hopak to the rhythmic beat of thunderous applause. Brilliantly decorated pysanky and hand-crafted embroidery garnish the sprawling resort lawns with a spectrum of color, and scrumptious, mouth-watering Ukrainian foods tickle the taste buds of young and old alike.

The splendor of the Fifth Annual Ukrainian Youth Festival returns to Verkhovyna in Glen Spey, N.Y. Friday, Saturday and Sunday, July 18, 19, 20 sponsored by the Ukrainian Fraternal Association, a national fraternal society with home offices in the city of Scranton.

Verkhovyna, meaning highlands, will host this extravaganza of the finest Ukrainian entertainment ever seen in North America. The three-day program will consist of entertainment groups from New York, Rochester, Toronto and Montreal, Canada. Add to this thirty-five exhibition booths of Ukrainian arts and crafts, and the cultures of Ukraine.

Appearing on the Festival program will be the Promin Women's Chorus of New York, Bulava song and dance group of Toronto, Rushnychok of Montreal, the Vesnianka Dance Ensemble of Toronto, Veselka orchestra of Rochester, Iskra dance group of New York and the Ukrainian Dancers of Astoria.

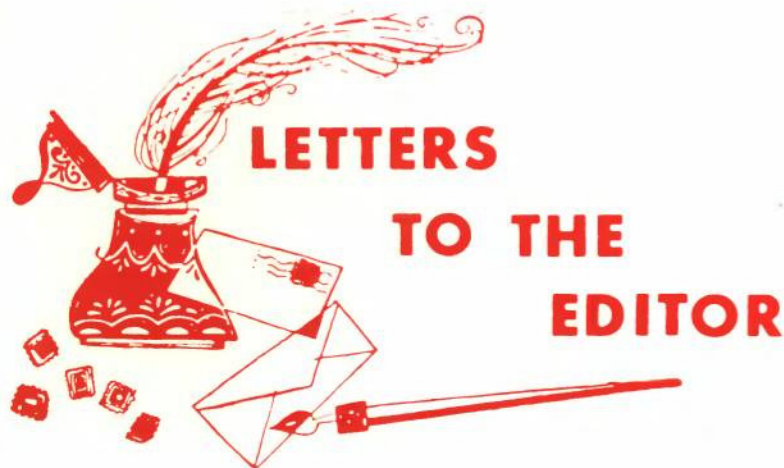
In addition to the entertainment program which will feature stage presentations on the gigantic outdoor amphitheatre stage, continuous concerts by the bands will be held throughout the day. Music for dancing in the pavilion and outdoor dance floor will be presented by the orchestras.

Ukrainian food will be available during the three-day festival and will be on sale on the cultural center's spacious grounds. Persons wishing a sit-down dinner are invited to visit the Resort's dining room which will be open all hours of the day.

Thirty-five exhibition booths, featuring the arts and cultures of the Ukrainian people, will be erected on the grounds. Arts and crafts articles, paintings, recordings, treasured documents and the like will be exhibited. The art of making Ukrainian pysanky and embroidery will be shown.

The Youth Festival is sponsored by the youth of the Ukrainian Fraternal Association, which boasts of over 25,000 members throughout the United States and Canada. The home of this national fraternal society is located in Scranton at 440 Wyoming Ave. Ivan Oleksyn is president of the UFA and Atty. Walter Steck is executive director of the Festival.

The UFA Resort Center Verkhovyna, is located 1½ miles off Rt. 97 at Pond Eddy, N.Y., 15 miles north of Port Jervis. ▼



Dear Editor:

I enjoy reading every issue of Forum. Some time ago I suggested that you should publish a story on artist Peter Shostak. I am looking forward to seeing it.

GLORIA MUNN
Oakville, Ont.

We always welcome suggestions for articles from readers. Forum is pleased to feature Peter Shostak in this issue which is the result of your suggestion. — Editor.

Dear Editor:

It is with great pleasure that I renew my subscription to "Forum" for another two years. This is one of the most interesting, and one of the best Ukrainian magazines published, and should be in every Ukrainian home. Unfortunately, many people do not know about "Forum."

Please advertise the magazine more. Anyone who reads "Forum" once, will be a regular reader.

MYROSLAW YATSUS
Rep. for Cultural Affairs
Ukr. Congress Comm. of America
New Brunswick-Bound Brook
New Jersey Branch

Dear Editor:

I am pleasantly delighted that a magazine such as yours exists for Ukrainians.

ALEXANDER DANIV, Ph.D.
Detroit Public Schools
Detroit, Michigan

Dear Editor:

You're printing a smart magazine and in Canada we are very proud of it.

N. BUNDZA
Toronto, Ont.

Dear Editor:

Your Forum has given much pleasure, kept me in touch with my heritage, and helps my children to know their beautiful heritage. Thanking you for a most informative magazine.

ELEANOR PASCALE
Staten Island, N.Y.

Dear Editor:

Love the magazine! Wish you had it years ago.

FRANCES WHYCOFF
Lunenburg, Mass.

Dear Editor:

Having read a few issues I feel it is a worthwhile periodical and deserves the support of every Ukrainian.

SYL HERSAK
Calgary, Alberta

Dear Editor:

It's great to have a magazine written in English about Ukrainians.

MICHAEL WOZNIAC
Detroit, Michigan



HALF MILLION UKRAINIAN PIANOS

The Chernihiv Factory of Musical Instruments in northern Ukraine has produced over 500,000 pianos with the trademark 'Ukraina'. This factory, said to be the largest of its kind in Europe, produces pianos, banduras, tsymbaly and other musical instruments for export. Some 18 countries, including France, Germany, Japan, Sweden and Canada purchase Chernihiv musical instruments. ▼

SHEVCHENKO BOULEVARD IN MONTREAL

One of the most widespread of Ukrainian place names is that of Shevchenko, the surname of the greatest poet of Ukraine, Taras H. Shevchenko (1814-1861). Among the cities where this name may be found are Paris, New York and Montreal. The map of the Montreal transit system lists "109 Bd Shevchenko" for Shevchenko Boulevard. ▼

NEW UKRAINIAN CAMERA KIEV-17

Ukraine is one of the relatively few countries in the world which produces precision cameras, a field dominated by Japan and Germany. Some years ago the American magazine Popular Photography praised a new shutter developed in Ukraine which showed some very original design features. The most recent product of the Ukrainian photographic factory Arsenal is a new 35 mm single lens reflex camera with a fast f 1.4 lens, named Kiev-17. The Kiev-17 camera was designed by A. Nosko, and appears to be about the size of the Konica T3 series although no official details are yet available. Photos of the camera show the russified spelling of the name and it is not known whether this Ukrainian camera is also available with a Ukrainian nameplate or in English for export. ▼



GOLDEN GATES of KIEV

by Paul Nedwell

IN 1982 THE PEOPLE OF UKRAINE are celebrating the 1,500 anniversary of the founding of the city of Kiev. Soviet Ukrainian historians and others do not all agree as to the actual founding date of the city of Kiev; but, regardless of this, one of the beneficiaries of the celebrations marking the 1,500 anniversary of the founding of "the mother of all Rus cities" might well be one of Ukraine's oldest surviving historical monuments – the Golden Gates of Kiev. In conjunction with these celebrations, the authorities have deemed it appropriate that restoration should at last be undertaken of this important ancient structure of the Ukrainian past.

Already back in 1971, a Soviet Ukrainian historian, Serhiy Vysotsky, in an article which appeared in the October 29th issue of "Literary Ukraine" in Kiev, had some words to say on the matter. In the article, entitled "The Golden Gates of Kiev," Vysotsky gave a brief historical account of the Golden Gates and of the half-hearted measures taken to preserve this ancient structure. And, in it, he asked:

"But are these measures adequate to preserve the monument? We must admit with sadness that they are not. In spite of regular upkeep, the Golden Gates are progressively falling into ruin. Even over the past few decades their appearance has markedly changed. Back in the 1920s, there was a large slide of bricks in the passageway near the western wall. Several smaller slides occurred during the Great Patriotic War. These slides are the result of atmospheric precipitation and drastic changes in temperature, from which the monument is not protected in any way. Exposed to the open sky, the ancient brickwork simply cannot be protected by existing means forever. Such half measures as shoring up or repairing are not good enough. More effective measures must be applied if the monument is to be preserved."

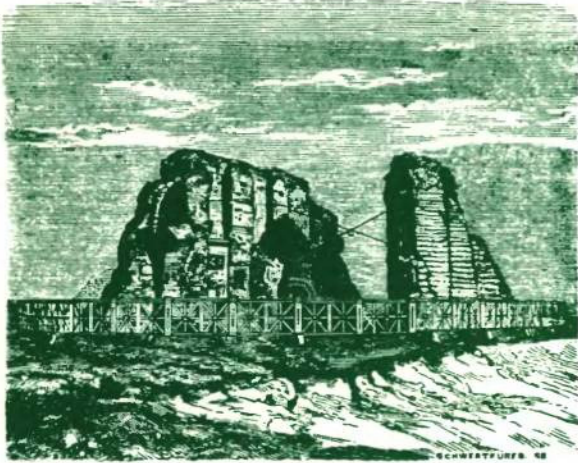
Vysotsky then goes on to speak of the measures that should be taken to restore and preserve this precious reminder of a princely Ukrainian past. He goes on to state that it is imperative that reconstruction of the Golden Gates be done in such a way as to include the original remains of the most ancient walls in the organic whole of the reconstructed Golden Gates. Only in such a way, he states, will this architectural wonder of the Kievan Rus period of Ukrainian history truly be preserved for future generations. Now perhaps with reconstruction finally underway, we will finally see Vysotsky's hopes realized.

*1500th Anniversary
of the founding
of the
City of Kiev*



The Golden Gates of Kiev take their name from the gold cupolas of the church, located over the gates. Mussorgsky wrote an impressively grand musical composition titled "The Golden Gates of Kiev."

The remains of the Golden Gates of Kiev stand in a small public park at the corner of Volodymyrska and Velyka Pidvalna Streets. Before reconstruction began, all that remained of the Golden Gates were two parallel stone walls. The distance between them was 7.5 meters (approximately 25 feet), their height 9 meters (approximately 30 feet), and the thickness of each wall 3 meters (approximately 10 feet). Iron rods had been used as braces and crisscrossed between the two walls. Abutments had been added to the outside wall, and the tops of both walls were each covered with an iron roof.



Golden Gates of Kiev in 19th Century.

IN THE FIRST HALF OF THE 11th CENTURY, the nomadic Pecheneg tribe began to attack the Ukrainian populace living in the border regions of the Ukrainian state of Kievan Rus. And, in the year 1036, the Pechenegs approached Kiev itself, stopping just before the city ramparts. It is said that the Ukrainian sovereign of Kievan Rus at that time, King Yaroslav the Wise, was extremely distressed at seeing this enemy encampment just outside his great city. Knowing it would not be an easy task to rout the Pechenegs, it is said that he prayed fervently to the Blessed Virgin Mary, promising her that he would build a church in her honor if he obtained victory in the difficult battle ahead.

There was indeed a fierce battle for possession of the city of Kiev; but, though the military might of the Pechenegs was great, King Yaroslav inflicted a devastating blow upon the army of the Pechenegs and virtually drove them off Ukrainian soil. With the war over, he ordered the construction of the magnificent Cathedral of St. Sophia on the spot where the decisive battle took place. He also ordered the construction of the metropolitan church, the Monastery of St. George and the Convent of St. Irene.

Since it would also be necessary to protect this new part of the city with walls and ramparts, King Yaroslav ordered the construction of new fortifications. And, through these new walls and ramparts, he also ordered the construction of a strong main gateway – the Golden Gates. The other new gates were the Liadsky Gate on the eastern side and the Lvivsky Gate on the western side.

And how did these Golden Gates look during those distant times? According to archeologists, the structure was a huge rectangular tower with a high arch, its upper part of decorative masonry. Overlooking the field were three tiers of apertures which also served as windows. The high stone arch itself was nearly 25 meters (approximately 82 feet) long, 7.5 meters (approximately 25 feet) wide and nearly 12 meters (approximately 39 feet) high. The foundation of the stone walls of this great gateway were laid to a depth of 3 meters (approximately 10 feet). Great stone blocks of granite and quartzite were used as construction material and a rose-colored limestone mixture was used as a mortar. The arched walls were more than a meter (roughly 3 feet) in thickness and were constructed with intermittent layers of natural stone and

yellow and red bricks. The layers were mortared with the aforementioned rose-colored mortar.

On top of this structure stood a small stone church, the Church of the Annunciation of the Blessed Virgin Mary, with a single golden dome resembling the surviving Trinity Gate Church of the Kievan-Pecherska Lavra. The church was ornamented with frescos, ceramics and wood carvings.

The gate itself was reinforced and decorated with metal. The entrance way could be closed off with heavy doors of oak panels bound together with sheets of gilded copper. The arch itself was crowned with notches and semicircular niches, an architectural feature peculiar to the architecture of Kievan Rus. Outside, the structure was girded by a deep moat spanned by a drawbridge.

In the year 1048, a French delegation arrived in Kiev. King Henry I had authorized his envoys to ask King Yaroslav for his eldest daughter's hand. The Golden Gates were ceremoniously opened on this occasion. The French were struck by the beauty of the capital of Kievan Rus with its golden-domed churches, strong ramparts and distinctive wooden houses and mansions of stone.



King Yaroslav the Wise built the Golden Gates.

Lino by Olena Kulchitsky, 1918

In the National Library of Paris, there can be found royal deeds with the seal of Princess Anna Yaroslavna of Kievan Rus. The seal depicts an iris, the symbol of royalty, and a gate, which, according to French experts, depicts a stylized version of the Golden Gates of Kiev.

And so we come back to the present fate of the Golden Gates of Kiev. In an article, "The City's Golden Gates," by Olexander Yemchenko, which appeared in the July 1981 issue of the Soviet Ukrainian publication "Ukraine," we read:

"So, the Golden Gates have not sunk into oblivion. Their builders meant them to stand forever; and, so they will, restored to their original beauty, as our forebears' message to many more generations to come.

"A protective superstructure will soon restore the look of Kiev's Golden Gates to what it had been some nine centuries back."

This writer for one looks forward to seeing the Golden Gates of Kiev restored to their former splendor and glory. ■

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*These works are in the Ukrainian language.



Golden Gates about the year 1050 with St. Sophia Cathedral on right.



Christmas Traditions of Ukraine

CHRISTMAS, WHICH TAKES ITS NAME from **Christ's Mass**, was first celebrated on various dates from about 200 A.D. but was finally set on December 25 by Bishop Liberius of Rome in 354 A.D. The December date, which almost coincides with the winter solstice, became a popular festival of West Europe during the Middle Ages. But as late as the nineteenth century, Christmas celebration was suppressed in Scotland and New England because of some religious differences.

All Christian nations have traditions which have become a part of the Christmas season. For example, England has contributed the decorations of holly and mistletoe, carolling and gift giving. The Christmas tree is a medieval German tradition and the immortal carol "Silent Night" also comes from Germany. The United States first made Santa Claus popular in New York, popularized the Christmas card about 1846 and made the major contribution to commercializing Christmas.

When Ukraine under King Volodymyr (St. Vladimir) accepted Christianity from Byzantium in 988 A.D. many pagan traditions were in existence which were adapted by the Church to the new religion. Some of those traditions have survived a thousand years and now form a part of today's Christmas celebrations.

SVIATA VECHERA OR "HOLY SUPPER" is the central tradition of the beautiful Christmas Eve celebrations in Ukrainian homes. The dinner table sometimes has a few wisps of hay on the embroidered table cloth as a reminder of the manger in Bethlehem. Many Canadian and American families wear their Ukrainian embroidered shirts on this occasion.

When the children see the first Star in the eastern evening sky, which symbolizes the trek of the Three Wise Men, the **Sviata Vechera** may begin. In farming communities the head of the household now brings in a sheaf of wheat called the **didukh** which represents the importance of the ancient and rich wheat crops of Ukraine, the staff of life through the centuries. **Didukh** means literally "grandfather spirit" so it symbolizes the family's ancestors. In city homes a few stalks of golden wheat in a vase are often used to decorate the table.

A prayer is said and the father says the traditional Christmas greeting, "Khristos rodyvsya!" (Christ is born!) which is answered by the family with "Slavite Yoho!" (Let Us Glorify Him!) In some families the Old Slavic form **Khristos razhdayetsya** is used.

AT THE END OF THE **SVIATA VECHERA** the family often sings **Kolyadky**, Ukrainian Christmas Carols. In many communities the old Ukrainian tradition of carolling is carried on by groups of young people and members of organizations and churches calling at homes and collecting donations.

The favorite Ukrainian carol is **Boh predvichny** (God Eternal) which has a very beautiful melody and lyrics. Some Ukrainian carols are unusual because they mention Ukraine while others are ancient pagan songs of a thousand years ago which have been converted into Christian carols.

CHRISTMAS IS A JOYOUS DAY which opens for Ukrainian families with attendance at Church. Ukrainian Churches offer services starting before midnight on Christmas Eve and on Christmas morning. Christmas supper, without Lenten restrictions, does not have as many traditions connected with it as **Sviata Vechera**. The old tradition in Ukraine of giving gifts to children on St. Nicholas Day, December 19th, has generally been replaced by the Christmas date.

MALANKA OR **SHCHEDRY VECHIR** on January 13th according to the Julian calendar is celebrated as Ukrainian New Year's Eve in many cities. On this, the last night of the year, New Year's carols called **Shchedrivky** are sung. One of the most famous of these is the popular "Shchedryk" by Leontovich which is known in English as "The Carol of the Bells."

While Christmas is a religious event, Malanka is a secular, merry-making celebration. In some communities Ukrainian professional and businessmen's clubs or youth organizations sponsor a dress up Malanka Banquet and Ball.

The traditional Christmas customs of Ukraine add color and significance to the winter festival of Christmas, and Ukrainian Christmas on January 7th is usually a peaceful and quiet event. This celebration reminds us of the baby in a Bethlehem manger whose 1,975th birthday we celebrate. But whether Christmas is celebrated on December 25th or on January 7th the message is the same:

"Peace on Earth! Good will towards men!" ■



WHY UKRAINIAN CHRISTMAS ON JANUARY 7th?

WHY DO UKRAINIANS CELEBRATE Christmas on January 7th rather than December 25th? Many people wonder why the Ukrainian date is thirteen days later and only a few people are aware that it is related to a change from the calendar which was in use two thousand years ago.

Tradition plays a great part in the lives of people of Ukrainian origin and it is for this reason that they have continued to celebrate Christmas on the old date that would have been observed by all Christians.

The Roman calendar that had been in use since the eighth century B.C. originally started the year on March 1 and had 10 months as the names of the months themselves indicate, September (7), October (8), November (9) and December (10). Eventually two months were added, Januarius and Februarius, and the year was started on January. However, it was only 355 days long so it had over ten days error and the seasons and the calendar over the years continued to lose their correct relationship.

JULIAN CALENDAR

JULIUS CAESAR FINALLY in 46 B.C. had the Greek astronomer Sosigenes establish the length of the solar calendar at 365 and one quarter days (365.25). Every fourth year was to add one day to keep the quarter days accurate and this has now become our leap year with February 29. The Julian Calendar was introduced on January 1, 45 B.C. and the next year Caesar was honored by having the seventh month renamed in his honor as July. A later Roman Emperor, Augustus Caesar, corrected the leap year system in A.D. 8 and in his honor a month was renamed August.

But the Julian year of 365 days and 6 hours exceeds the true solar year of 365.2422 days or 365 days 5 hours 49 minutes and 46 seconds by the amount of 11 minutes 14 seconds. The difference is about 0.0078 of a day per year or about one day in 128 years. Over a period of 1,500 years the calendar was again getting out of step with the natural seasons by about ten days.

Christmas, which had been celebrated on many different dates was finally fixed on December 25th by Bishop Liberius of Rome.

In 354 A.D. he chose the date to replace a Roman pagan festival of sun-god worship with Christ's Mass, a Christian event.

GREGORIAN CALENDAR

FINALLY POPE GREGORY XIII in 1528 introduced changes to correct the error in the Julian Calendar. To restore the vernal or spring equinox to March 21st he eliminated the 10 days from March 11 to 21 in 1582 so the dates March 12 to 20 never existed in 1582, at least not in Roman Catholic countries. Some Protestant countries like England and Sweden adopted the new calendar only in 1752 so there was 11 days difference by then.

The Orthodox and Eastern rite churches such as the Ukrainian have maintained the Julian Calendar for ecclesiastical purposes into this century. The Ukrainians, numbering some 50 million in the world are the second largest nation following the Julian Calendar in their churches. The difference between the two Calendars placed Christmas on January 7th and, because of the size of the Ukrainian church the date has become widely known as "Ukrainian Christmas." However, there are other smaller Eastern-rite Orthodox national churches such as the Greek, Syrian, Serbian, Bulgarian and Byelorussian that follow the same calendar.

Historically the Julian Calendar is sometimes called Old Style (O.S.) and the Gregorian is called New Style (N.S.). All the Orthodox countries which preserved the Julian Calendar into this century had a 13 day lag. Thus a date would be written January 4/17, 1918, meaning the 4th in new style and 17th in the old style calendar.

Many Ukrainian families and many Ukrainian churches continue to observe the old traditional date of Ukrainian Christmas on January 7 despite the pressures of modern society to change. The later date appeals to many people since, after the commercialism of December 25th, it is possible to enjoy a quieter and more religious occasion. For those who leave their shopping for the last minute the big advantage in celebrating Ukrainian Christmas is that the big sales start — just in time for Christmas shopping. — A.G. ■

SAINT NICHOLAS



SAINT NICHOLAS, one of the most popular saints honored by the Greek and the Latin churches was actually a real person who lived in the 4th century in Myra, Asia Minor, which is presently Demre in Turkey. Traditionally, he has been honored on December 6 by the Latin Church and on December 19 according to the churches, such as the Ukrainian, which follow the Julian Calendar.

In his youth Nicholas entered a monastery and later became an abbot and then a bishop. After suffering persecution and imprisonment, he was freed by a new emperor, Constantine. He died in 352 and his relics were preserved in Myra for seven centuries until some Italian merchants sent an expedition of three ships and 62 men to Myra and, through a ruse, carried off his remains. They were deposited in the church in Bari, Italy on the Adriatic Sea on May 9, 1087 where they have remained to this day.

Many traditions relating to Saint Nicholas as the special guardian of maidens, children, scholars, merchants and sailors, have come down to our day.

THERE IS A LEGEND that connects St. Nicholas with the tradition of giving presents secretly. There was a nobleman in Patana with three daughters but he was too poor to provide them with a dowry for marriage. He was almost on the point of abandoning them to a sinful life when Nicholas heard of his problem. That night he took a purse of gold and threw it in an open window. The nobleman used it for a dowry the next day as he did a second purse he found the next night. Curious about his benefactor, the third night he watched and caught Nicholas in the act but he was told not to reveal the Saint's identity or generosity. Ever since, St. Nicholas has been identified with the tradition of gift giving. His three purses of gold eventually became the three golden balls symbol of pawnbrokers.

St. Nicholas is the most popular saint in the Ukrainian church after St. Vladimir, as is shown by the fact that there have been more churches named after St. Nicholas than after any other saint. Some scholars believe that it was through the great popularity that the Saint enjoyed in Kievan Rus-Ukraine in medieval times that his popularity spread to western Europe, and particularly to Belgium and Holland.

OVER THE PAST 200 YEARS, as the traditions around Christmas have grown and the importance of this winter festival brightens the season, Saint Nicholas has been absorbed into the tradition. It was the Dutch settlers who brought the St. Nicholas customs across the ocean to New York. The white-bearded Sant Nikolaas in a red bishop's costume was transformed into Santa Claus in the United States and Canada and eventually the tradition re-crossed the ocean to England.

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