

The
Other
Canadians

Jaydore Wynnka

THE OTHER CANADIANS

SELECTED ARTICLES FROM THE COLUMN OF
"IVAN HARMATA"
PUBLISHED IN THE "UKRAINIAN VOICE"

by

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P R E F A C E

Every book has its own story to tell of how it came into being. And so it is with our book, *The Other Canadians*.

More than ten years ago the writer had a memorable discussion with the late John Syrnick, editor of the Ukrainian language weekly, the *Ukrainian Voice*. We both came to the conclusion that there was an urgent need for someone to present clearly, logically, forthrightly and forcefully the viewpoint of those Canadians who were of neither British nor French descent and who constitute nearly one third of the population of Canada.

This need was brought into focus by certain policies of the leaders of the Canadian government, notably prime ministers Lester Pearson and Pierre Trudeau. Their policies gave rise to a strange vocabulary which was directly, by exclusion, or by connotation biased against the full equality of one out of every three Canadians because of their ethnocultural heritage.

Examples of such vocabulary and attitudes derived are many. There was the phrase, "the two founding races", implying a patrician exclusivity of the two largest ethnocultural groups; there was the "equal partnership" which simply omitted any role in this partnership for Canadians of other ethnocultural roots; there were the terms bilingualism and biculturalism which referred to only two thirds of our population. Then there were the "official" instead of simply working languages again implying a superior social status for the languages of the two major language groups; there were references to second and third languages designating a lower status on the Canadian linguistic totem pole; there was the quota system for employment in government service documented annually by the Official Languages Commissioner, and so on.

This vocabulary produced certain attitudes and certain consequences.

Science tells us that for every action there is an equal and opposite reaction. There has been some reaction, but far from equal. One reaction has been the appearance since 1971 of an English language column in the *Ukrainian Voice*. The general and somewhat provocative heading given to the column was *From Behind the Official Languages Curtain*, intended to present the views of those Canadians who cannot accept the principle either implied or enshrined in the constitution that all Canadians are equal, but that some are more equal than others.

The task of writing the column fell on my shoulders. It was a challenging and an adventuresome undertaking. I selected the pseudonym of Ivan Harmata, which in a free translation from the Ukrainian implies to shoot straight. And each week the *Ukrainian Voice* published, figuratively speaking, a new salvo from Harmata's armory. Further information about the author may be found in the article, *Who is Ivan Harmata*, in the biographical section of the book (p. 196).

The acceptance of Ivan Harmata's column was beyond expectation. True, it was written from a Ukrainian Canadian point of view. But it is also true that Ukrainian Canadians share their place "behind the official languages curtain" with other Canadian ethnocultural groups along with the Gaels as exemplified in their struggle with the CBC to retain their radio program in Cape Breton. Many of our articles have been used in youth leadership programs, in the public school system, and in university multicultural programs. They have been carefully monitored by provincial and federal agencies; they have been reprinted in a variety of publications; and they have even reached Buckingham Palace.

For some time we have been urged by our readers to publish "the best of Ivan Harmata" in book form to make some of the better articles more generally available

and in a more permanent form. We have done just that, and that is the story of how this book *the Other Canadians* came into being.

Thus, the book is simply a reprint of more than a hundred selected articles, each with the date when it was published in the *Ukrainian Voice*. In our selection from a weekly output over a period of ten years many articles had to be left out. For example, over the years many English language Ukrainian books were reviewed in our column, but only a few of these could be included. For the rest the reader will have to refer to the original files of the *Ukrainian Voice*.

The articles cover a wide range of topics, but to assist the reader we have grouped them into categories. The book will thus best suit the casual reader who has a few minutes to spare in an otherwise busy schedule, or as the saying goes, that he who runs may read. But it should also be of interest to all those who share our vision of Canada in which all of us, whatever our ancestral lineage will feel accepted and at home in a multicultural Canada from sea to sea.

I. HLYNKA

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THREE YEARS AGO WHEN IN ENGLAND, I VISITED ONE OF THOSE MODELS OF GOTHIC ARCHITECTURE WHICH THE HAND OF GENIUS, GUIDED BY AN UNERRING FAITH, HAD MOULDED INTO A HARMONIOUS WHOLE. THIS CATHEDRAL IS MADE OF GRANITE, OAK, AND MARBLE. IT IS THE IMAGE OF THE NATION I WISH TO SEE CANADA BECOME, FOR HERE I WANT THE GRANITE TO REMAIN THE GRANITE, THE OAK TO REMAIN THE OAK, THE MARBLE TO REMAIN THE MARBLE. OUT OF THESE ELEMENTS I WOULD BUILD A NATION GREAT AMONG THE NATIONS OF THE WORLD.

SIR WILFRID LAURIER
Prime Minister of Canada
1896-1911



OUR MULTICULTURAL CHARTER

OVERDUE RECOGNITION

On October 8, 1971, the Prime Minister announced the policy of the Government of Canada with respect to languages and cultures of the one third of the Canadian citizens who are not English or French. This is a very significant declaration. To make this important announcement available to our readers, we reproduce it from Hansard, with minor deletions. This week's portion deals only with the statement of policy. Next week's column will carry the remaining portion which will deal with matters relating to implementation of the declared policy.

— — —

"I am happy this morning to be able to reveal to the House that the government has accepted all those recommendations of the Royal Commission on Bilingualism and Biculturalism which are contained in Volume IV of its reports directed to federal departments and agencies...

"It was the view of the royal commission, shared by the government and, I am sure, by all Canadians, that there cannot be one cultural policy for Canadians of British and French origin, another for the original peoples and yet a third for all others. For although there are two official languages, there is no official culture, nor does any ethnic group take precedence over any other. No citizen or group of citizens is other than Canadian, and all should be treated fairly...

"A policy of multiculturalism within a bilingual framework commends itself to the government as the most suitable means of assuring the cultural freedom of Canadians.

Such a policy should help to break down discriminatory attitudes and cultural jealousies. National unity if it is to mean anything in the deeply personal sense, must be founded on confidence in one's own individual identity; out of this can grow respect for that of others and a willingness to share ideas, attitudes and assumptions. A vigorous policy of multiculturalism will help create this initial confidence. It can form the base of a society which is based on fair play for all.

"The government will support and encourage the various cultures and ethnic groups that give structure and vitality to our society. They will be encouraged to share their cultural expression and values with other Canadians and so contribute to a richer life for us all.

"In the past, substantial public support has been given largely to the arts and cultural institutions of English-speaking Canada. More recently and largely with the help of the royal commission's earlier recommendations in Vol. I to III, there has been a conscious effort on the government's part to correct any bias against the French language and culture. In the last few months the government has taken steps to provide funds to support cultural-educational centers for native people. The policy I am announcing today accepts the contention of the other cultural communities that they, too, are essential elements in Canada and deserve government assistance in order to contribute to regional and national life in ways that derive from their heritage, yet are distinctively Canadian . . .

"In conclusion, I wish to emphasize the view of the government that a policy of multiculturalism within a bilingual framework is basically the conscious support of individual freedom of choice. We are free to be ourselves. But this cannot be left to chance. It must be fostered and pursued actively. If freedom of choice is in danger for some ethnic groups, it is in danger for all. It is the policy of this government to eliminate any such danger and to "safeguard" this freedom".

November 3, 1971

IMPLEMENTATION OF A MULTICULTURAL POLICY IN CANADA

Last week our column welcomed the long-delayed statement of policy by the Prime Minister of Canada with respect to the recognition of language and cultural rights of nearly one-third of the Canadian population who are not English or French. Only that portion dealing with the declaration of policy was reproduced.

Clearly, much more welcome will be the effective implementation of the policy, especially if carried out with adequate consultation with organized bodies of various ethnic groups such as the Ukrainian Canadian Committee.

This week we conclude that part of the Prime Minister's statement which deals with plans for implementation of his policies, as recorded in Hansard of October 8, 1971.

— — —

"In implementing a policy of multiculturalism within a bilingual framework, the government will provide support in four ways.

"First, resources permitting, the government will seek to assist all Canadian cultural groups that have demonstrated a desire and effort to continue to develop a capacity to grow and contribute to Canada, and a clear need for assistance, the small and weak groups no less than the strong and highly organized.

② "Second, the government will assist members of all cultural groups to overcome cultural barriers to full participation in Canadian society.

③ "Third, the government will promote creative encounters and interchange among all Canadian cultural groups in the interest of national unity.

④ "Fourth, the government will continue to assist immigrants to acquire at least one of Canada's official languages in order to become full participants in Canadian society.

“...I stated at the outset that the government has accepted in principle all recommendations addressed to federal departments and agencies. We are also ready and willing to work co-operatively with the provincial governments towards implementing those recommendations that concern matters under provincial or shared responsibility.

“Some of the programs endorsed or recommended by the Commission have been administered for some time by various federal agencies. I might mention the Citizenship Branch, the CRTC and its predecessor, the BBG, the National Film Board and the National Museum of Man. These programs will be revised, broadened and reactivated and they will receive the additional funds that may be required.

“Some of the recommendations that concern matters under provincial jurisdiction call for coordinated federal and provincial action. As a first step, I have written to the First Ministers of the provinces informing them of the response of the federal government and seeking their co-operation. Officials will be asked to carry these consultations further.

“I wish to table details of the government’s response to each of the several recommendations.

“It should be noted that some of the programs require pilot projects or further short-term research before more extensive action can be taken. As soon as these preliminary studies are available, further programs will be announced and initiated. Additional financial and personal resources will be provided”.

November 10, 1971

UNITY, CONSTITUTION

CANADA, JULY 1, 1972

“He shall have dominion also from sea to sea and from the river unto the ends of the earth.” These inspired words from the Holy Scripture (Psalm 72:8) gave to this land the name — Dominion of Canada. This same passage also gave us our national motto which appears on the Canadian coat of arms — from sea to sea. It was also this same source that gave rise to the name of our national holiday on July 1 as Dominion Day.

For many years Canadians of all ethnocultural backgrounds looked forward each year to our one national holiday — Dominion Day — a day which rated a twenty-one gun salute. Because the Bible was the original source of the word, dominion, and of our armorial motto, from sea to sea, these terms were regarded by Canadians to have a certain aura. Moreover, those who in the past, and those of the present generation who regard the Bible as a model of excellence of literary English found these terms exceptionally expressive as well as appropriate.

The religious background of our national terminology was intuitively taken by most Canadians to imply the guiding hand of Divine Providence. There was thus a feeling of confidence, and an implicit assurance and a faith in the future destiny of the new nation of Canada which was born on the northern part of this continent.

The words of the seventy-second Psalm with which we introduced this article, do not refer to any people, French, Ukrainian or British. Nor are these words tied to any specific period of time. They imply order and harmony, and

a higher authority, all of which are needed today no less than in the remote beginnings of our history.

All of this background which we have just described has served Canadians well for a hundred years. How do we approach the observance of our national holiday in this year of Our Lord, 1972?

The last decade has certainly introduced some drastic changes. On the one hand, the need for our traditional moral standards and ethics of social behavior have been seriously questioned in the theater, the arts, and in the political process of the nation. On the other hand, there appears to be a return to the principle of colonial empires of former days.

Today we hear more and more of English Canada and French Canada, terms more appropriate to the days of John Cabot and Jacques Cartier. And where, pray, is the Canada of Amerindians whose land, first the French and then the British, wrested from them? And where is the home of one out of every three Canadians of ethnocultural origins other than French or English who extended the primordial settlements on the banks of the St. Lawrence, and on the northern shores of the Great Lakes, and helped to bring into reality a modern Canadian nation from sea to sea?

With the banning of the word dominion from Dominion Day, together with other developments, some of which we have mentioned, we approach July 1 with a feeling of uncertainty.

Our certainty must come from within ourselves. The Ukrainian Canadian community must continue to strengthen every aspect of its community life — linguistic, religious and cultural. We must continue to strive for the recognition of our role as a constituent component of the Canadian nation. We must achieve the status of being Canadians in our own right without the implication of having to become French Canadian or English Canadian as a precondition for our full citizenship. Our pioneer ancestors and their descendants have sacrificed too much to be satisfied with anything less.

With full confidence and dignity as Ukrainian Canadians, let us join other Canadians in a salute of twenty-one "harmatas", even though on this birthday they still may be firing in several directions.

June 28, 1972

WHAT OUR CONSTITUTION SHOULD BE

A nation's constitution should be its most important document. It should reflect the greatness of the destiny of the country; it should also reflect the human dignity of even its lowliest citizens; it should reflect the greatness of the human spirit.

The style and rhetoric of such a document should match its content. It should have a touch of a Winston Churchill, a Thomas Jefferson, an Abraham Lincoln, or of our own Leonard Brockington, or of those literary masters who collaboratively penned the King James' version of the Bible.

Such a document would inspire the young and the old, Ukrainian, English, French and others. It would evoke our reverence and respect. That is what we visualize our Canadian constitution to be and that is what we expect from it.

Of the document that was released after the constitutional conference in Victoria in June, it can be truly said that a mountain labored and brought forth a mouse, but even at that, we suspect that the mouse was blind in one eye. In style, in content, and in vision it falls far short of what all Canadian citizens rightfully expect from a document which is to serve as the cornerstone of our nationhood.

In order that our readers may judge for themselves the validity of our assessment, we provide below a comparison of a short passage of the text from the American declara-

tion of independence, and a passage of the text from the Victoria constitutional charter.

The American text which has been echoed around the world for two centuries in classrooms and in parliamentary assemblies is as follows:

“We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness”.

Please note the reference to *all men*, not just to the so-called founding races. Please note also the word *equal* with no reference to some being official. Finally, please note the very important observation that basic rights derive from our *Creator* and not from legislators. Clearly, it is a statement to which we can all subscribe without reservation. It offends no one on account of their ethnic or cultural heritage.

For comparison let us look at the “nothing clause” which appears as section 19 of the Victoria charter and is based on section 38 of the Official Languages Act. The text is as follows:

“Nothing in this part shall be construed as derogating from or diminishing any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this part with respect to any language that is not English or French.”

What a contrast!

Whether this “nothing clause” means anything at all is still being debated. But even in its most generous interpretation it recognizes only that in addition to the official anglophones and francophones whose special privileges are entrenched in sections 10 to 18 of the charter, there also exists by exclusion an unofficial category of citizens. In addition, it provides for a nominal toleration of these Canadians.

The writing of a constitution requires vision far beyond the short-range problems of today or of problems of our immediate future. The two largest Canadian ethnic

groups, English and French, must rise above their historical prejudices and self-interest and recognize the natural rights to language and culture similar to their own of all other Canadians who make up approximately one third of our population. They must also recognize a similar responsibility of Canada for their growth and development. We earnestly hope that prospective candidates for fathers of Canada's new constitution will rise to this challenge.

August 11, 1971

THREE FACES OF CANADIAN UNITY

The subject of Canadian unity has been in the center of attention for some time now. All the political parties, with an eye on electoral gains, and not to be outdone by the other parties, have declared themselves for Canadian unity. At the same time, they point an accusing finger at all but themselves for fomenting disunity.

But what is Canadian unity? Does it have the same meaning for French Canadians as for English Canadians? And what does unity mean to that one third of the Canadian population that does not trace its ancestry either to France or to Britain? The interests of those Canadians have been pushed back into limbo or have been totally left out of discussion on the unity of Canada.

Surely, only the naive or the self-righteous would think that their particular interpretation of Canadian unity must be shared by all Canadians.

To illustrate how identical facts can receive widely different, and even diametrically opposite interpretation we relate the following story about two chatty neighbors, Mrs. A. and Mrs. B. One had a newly married daughter and the other a recently married son. They were comparing notes, as mothers often do.

Said Mrs. A, "How is your daughter making out in her marriage?"

“Wonderful. Just wonderful,” replied Mrs. B. “Her husband is so kind and so good to her. When he goes to work in the morning he lets Mary sleep. He simply makes his own breakfast and quietly off he goes. She sends her clothes to the laundry. In the evening he even helps her with the supper dishes.”

“And how is John making out with his new wife?” asked Mrs. B in her turn.

“Your Mary is lucky,” said Mrs. A, “but my John is not so lucky. His wife is a good-for-nothing. She won’t even get up to make John’s breakfast in the morning. She won’t even wash out her few rags, but has to send them to the laundry. And in the evening when John comes home from a day’s work, she even asks him to help her with the dishes. Really, I don’t know what this modern generation is coming to,” concluded Mrs. A.

There you have it! Exactly the same facts but diametrically opposite assessment!

And so it is with Canadian unity. Of course we are all for unity — Ukrainians, French, English, native Canadians and the rest of our Canadian family. But what kind of unity? and unity on whose terms?

It seems to us that Canadian unity, in its true sense, must include the unity of not only two but of all three elements of our population. Yes, there are three elements, English, French and “others”, each constituting about one third of the total population of Canada.

Among the “others”, Canadians of Ukrainian language and culture have been in the forefront. They shared in the building of Western Canada from the very beginning. They shared in the sacrifices in two world wars. And they want to share in the future destiny of Canada.

True Canadian unity must provide an opportunity for each of the three facets of our nation to share in the shaping of our nation in her second century. That is what Canadian unity is all about.

February 14, 1973

CANADA BELONGS TO US

We belong to Canada and Canada belongs to us. This fine sounding phrase is taken from one of the slogans used by the Government in its promotional advertizing of the multicultural program. It is an attractive slogan with rhetorical, emotional, and practical overtones. It is of interest to examine its meaning and its implications more fully.

The statement that we belong to Canada contains several interesting elements. It is, first, a declarative statement in which we reassure ourselves that we are not Canada's step-children, forgotten or even rejected by a Government, removed by a thousand miles or more. But it is also a statement of claim that we are entitled to full rights and privileges within the Canadian family. Finally, it is a statement of wishful thinking to the extent that we do not now enjoy full ethnocultural equality.

To those of us of ethnocultural background other than British or French, there is yet another important aspect that is frequently overlooked. When we say that we belong to Canada, it means to us that all our ethnocultural attributes, inclusive of our mother tongue, also belong to Canada. In this way we respect the human dignity of the whole person which, in the final analysis, is the only basis for self-fulfilment for all of our citizens.

Thus far, we have only looked at the first half of the slogan that we belong to Canada and Canada belongs to us. In the second half of the slogan we reassert our claim that Canada also belongs to us, and not just to the so-called founding races. And if Canada does in fact belong to us, it then follows that we, too, have a claim to a voice in shaping the present and future destiny of this nation. Ukrainian and other ethnocultural communities have been too modest in asserting their claims that Canada also belongs to us.

Each of the two parts of the slogan complements the other. We cannot say that we do not belong to Canada, and at the same time claim that the benefits of Canada

belong to us. That is a self-contradiction. Similarly, we cannot say that we belong to Canada but that Canada, in the distribution of her benefits, does not recognize her full obligations towards us. Unfortunately, instances of both these views can be identified in the present-day Canadian society.

In concluding this brief analysis, we hope that in the implementation of Canada's multicultural programs the Government will recognize the meaning of its own slogan and that the fine words will not remain only rhetoric.

April 20, 1977

THE NATIONAL DREAM

We have selected "the national dream" as an appropriate topic on the occasion of Canada's 107th birthday on July 1, once familiarly known as Dominion Day.

Perhaps the first national dream in our history was that of the Fathers of Confederation who welded together four separate British colonies and nondescript territories into one nation. The British North America Act embodied that dream, a dream that was buttressed with the Biblical verse: He shall have dominion from sea to sea and from the river unto the ends of the earth.

A second major national dream we associate with the name of Clifford Sifton, Minister of Interior in Wilfrid Laurier's cabinet. His dream and mission was to populate the vast and fertile but empty Canadian prairies with hard-working and dedicated settlers who would share the distinctive role of the builders of Canada. It was during this historic period that Ukrainian Canadian pioneers became a permanent part of the Canadian ethnocultural scene.

Sir Wilfrid Laurier had a vision of equal partnership among the three main elements of the Canadian population — British, French, and the remaining third that are neither.

Speaking allegorically, he said, "I want the marble to remain marble, the granite to remain the granite, and the oak to remain the oak; and out of these I would build a nation, great among the nations of the world."

With the possible exception of John Diefenbaker and his concern for the northern frontier and the Canadian Bill of Rights, men who "see visions and dream dreams" seem to be singularly scarce in Canada today.

Pierre Berton in his latest books, *The National Dream* and *The Last Spike* — vividly portrayed by the Canadian Broadcasting Corporation in a recent television series — has rekindled our nostalgia for a national dream. *The Canadian Magazine* of April 20 asked 47 people to state their concept of a national dream. The result of the survey was appalling. One wanted clean water, another would have all Canadians speak French, yet another would chop down Rocky Mountains and move them to other provinces, some wanted a home and a few bucks, others a guaranteed income, and one with faith in the future said that a national image will emerge.

The best from among the 47 comments, in our opinion, was by Richard Markovitz, a Toronto rabbi. We reproduce his comment. "Canada should be a living example for the world. A country where every ethnic group is identifiable, where their ethnicity may continue to contribute vitality to the "Canadian Mosaic". Canada, like a mosaic may appear from afar to be monochromatic, but close examination shows that there are many colors and shades that combine to create a rich texture. Coupled with this idea of mosaic must be the concept of strong provincial federation; wherein petty differences that divide the geographical areas or ethnic groups will be put aside for the betterment of the people as an entity, so that all may live in tranquility and harmony — the dream that has been the eternal quest of man".

Ukrainian Canadians are fortunate that we have two ready-made and related dreams. Our natural desire for the preservation of our ethnocultural identity within the multi-

cultural framework of Canada includes the universal principle of equality of all peoples, and that we only ask for the same privileges that we reciprocally grant to others. Our desire to see Ukraine a free and independent nation again embodies the same universal principle of freedom for all nations and peoples to be masters of their own destiny.

As a concluding statement we can do no better than recall the wisdom contained in the Biblical quotation: Where there is no vision, the people perish. It is our hope on this Dominion Day that Canadian leaders will rise to their challenge.

June 26, 1974

HEWERS OF WOOD AND CARRIERS OF WATER

Every third Canadian citizen is of neither British nor French heritage. At this time it is important to ask to what extent is this basic fact of Canadian citizenry being recognized in the Government's latest draft of a new constitution for Canada? It is important to ask this question now because legislative action at this time will decide irrevocably our destiny for the rest of our history as a nation in the years to come.

We shall take a brief look at some aspects of the preamble in the draft of the constitutional amendment bill now before parliament.

The first portion of the preamble states that, "The Parliament of Canada, affirming the will of Canadians to live and find their futures together in a federation based on equality and mutual respect, embracing enduring communities of distinctive origins and experiences so that they may share more fully in a freer and richer life;"

The rhetoric of this first portion of the preamble sounds attractive. It almost sounds as if it includes "mutual respect, embracing enduring communities of distinctive ori-

gins" like the Ukrainian Canadian and other Canadian communities. But looking a little closer, it appears to refer to the federation of the provinces, with recognition of only the French element in Canada. The recognition of the multicultural facet of Canada is conspicuous by its absence.

The second part of the preamble states; "Honoring the contribution of Canada's original inhabitants, of those who built the foundations of the country that is Canada, and all those whose endeavors through the years have endowed its inheritance;"

As only fair and proper, this rhetoric recognizes Canada's indebtedness to all those whose "endeavors through the years have endowed Canada's inheritance". This is common courtesy, but unfortunately no more.

Then comes the punch line: "Welcoming as witness to that inheritance the evolution of English-speaking and French-speaking communities, in a Canada shaped by men and women from many lands;"

Here we see the role of Canada's ethnocultural communities more clearly defined. Their role is envisioned in the proposed constitution as "witnesses", watching the progress of the English and French communities marching bravely side by side into their future greatness.

There is also a second role for the members of Canada's third element. It is contained in the phrase "shaped by men and women from many lands." In other words, members of Canada's multicultural communities will not only have their passive role as "witnesses" of the progress of the French and English Canadians. They will also be expected to take an active part in shaping that progress. There is no provision for them to shape the progress of their own Canadian ethnocultural communities.

To put it more brutally, the role of the Ukrainian Canadian community, and other Canadian ethnocultural communities envisioned in the new constitution appears to be that of proverbial hewers of wood and carriers of water. Moreover, this status of hewers of wood and carriers of water is to be enshrined in the Canadian constitution for

all time for all future generations of those whose heritage is neither British nor French.

We conclude our commentary on the preamble contained in the present draft of the Government's constitutional amendment bill by simply saying, Oh, Canada!

October 18, 1978

A PLAGUE ON BOTH YOUR HOUSES

In listening to our radio, watching television, reading daily papers and general magazines, hearing our politicians as well as those from the intellectual strata in our nation, one is left with a strong impression that Canada is populated essentially by people of French and British descent. It is now even accepted to speak of a French Canada and an English Canada as though they were distinct entities. The fact that nearly one-third of our population is neither French nor British is merely left out of any polite conversation as a sort of a gentleman's agreement.

The most recent example of this type of thinking was clearly reflected in the prestigious conference which met at York University to discuss the destiny of Canada. The conference was funded both by the University and by the Government of Ontario.

It was a soul-searching conference. Unfortunately, the search did not delve into that part of our national soul that belongs to Canadians who do not trace their cultural roots to France or Britain. After all, this part of our national soul is as important to us, the new builders of Canada, as are its French and English aspects to the colonial founders of Canada. That should not be difficult to understand. But our national blind spot continues to exclude the input of those not involved in the prolongation of the French-English conflict which has continued since 1066 and William the Conqueror.

In addition to moral and ethical standards, which are expected of all of us, and a democratic concept of equality of all Canadians, there is yet another significant fact to be taken into consideration. We should examine carefully the demographic distribution of Canada's population.

To the uninformed it may appear that the number of Canadians who are neither British nor French is small, that they are recent immigrants and that in a generation or so they will disappear anyway. But let us look more closely at what statistics tell us.

The total non-French, non-English population in Canada is equal to the total population of seven of our smaller provinces — Prince Edward Island, Newfoundland, New Brunswick, Nova Scotia, Manitoba, Saskatchewan and Alberta. It is larger by one million than the total French population in the province of Quebec. Or looking at it still another way: our non-French, non-English citizens equal the population of all Canadians living west of the Ontario-Manitoba border, including Yukon and the Territories. And another interesting fact: a very large number of these Canadians are bilingual, in English or French, and their maternal tongue.

We have used the above information on a previous occasion but it must be repeated often to bring the question of Canadian unity into proper perspective and into the total Canadian context. Can anyone seriously think that the presence of non-French, non-English Canadians and their interests can be merely glossed over as it has been in the past in virtually every dialogue on the subject of the destiny of Canada?

True Canadian leadership is needed to steer our floundering ship of state through the shallow waters in which we find ourselves in our second century. Perhaps a leader will arise from the non-French, non-English segment of our population, hopefully strong enough and courageous enough to say to those who are still feuding about colonial rights of former days, "a plague on both your houses".

July 13, 1977

IN A MULTICULTURAL FRAMEWORK

SEARCHING FOR OUR ROOTS

It is an interesting phenomenon of our times that more and more people are unabashedly searching for their ancestral roots, whatever they may be. This phenomenon was highlighted by the tremendous impact of the book, *Roots*, published in 1976 by Alex Haley, and by its subsequent version on film. The reason that most people give for their interest in retracing their past is simply, "I want to know who I am." And that is reason enough.

To Ukrainian Canadians this search for one's roots, one's identity, is a familiar echo of the call of Taras Shevchenko to his countrymen 134 years ago. He said,

Then ask yourselves: Now, who are we?
Whose children? Of what fathers born?
Then only will you understand . . .

The Ukrainian Canadian community has, of course, strong roots in the Canadian soil, with the first settlers having established themselves in the West more than a decade before the provinces of Alberta and Saskatchewan were born. But Canada's history is a relatively short one, and the roots of all Canadians, other than the aboriginal peoples, reach out beyond the Canadian geographical borders.

The roots of the French Canadians — their language, their religious tradition, their civil law, and, indeed, their character — trace back to France. Similarly, those of British ancestry trace their roots — their language, their literary tradition, the parliamentary system, the system of jurisprudence, and the entire complex of their life's philosophy

— to Britain. It should, therefore, surprise no one that Ukrainian Canadians share and identify with the historic roots of their forefathers in their ancestral land of Ukraine — their language, their church, their distinctive cultural tradition, and their struggle for freedom.

The currently popular word, “roots,” has a much broader connotation than may appear on first thought. Firstly, the word “roots” tells us where each of us came from so that we can reconstruct, as best we can, our family tree. But information of this kind may simply be idle curiosity. Secondly, the word “roots” suggests a sense of permanency, of being anchored, rather than being merely a speck floating in the unfathomable expanse of the universe. And lastly and most importantly, roots are the channels of nourishment from the soil, hence of our well-being, growth and full development.

Figuratively speaking, then, each one of us, in search for our roots, strives to seek out and establish channels of our spiritual and cultural nourishment, growth and development. So let us continue to search for those roots, for they are a part of us, a part which is pivotal for our self-fulfilment and for the fulfilment of God’s greater design for our purpose and our destiny on this earth.

April 25, 1979

ETHNIC IDENTITY

Only philosophers seem to have difficulty in establishing their own identity to their satisfaction. The French philosopher, Descartes, started out with the famous sentence, “I think, therefore I am.” From this premise he convinced himself that he was really he. To this day, other philosophers have continued the exercise of trying to establish their identity.

The average person, however, has no difficulty in accepting his individuality and his identity. He simply knows

that he is nobody else, and that he is different from each and every one of the twenty-two million other Canadians. He has a name. More recently the Government has assigned to him a nine-digit social insurance number which will have room to identify one billion persons. When he gets into trouble the authorities remind him that fingerprints can be used to establish his identity.

But in addition to our personal identity, we also have an ethnic identity. The phrase, ethnic identity, has come into prominence recently in connection with Canada's officially declared policy of multiculturalism. It is no longer sufficient to simply state that I am a Canadian, because the next question that logically follows to complete the information is, what kind of a Canadian, French? English? or maybe one of those others like Ukrainian?

What is ethnic identity? Obviously, ethnic identity is our identification with our ethnocultural group, whether Ukrainian, Irish, French or other.

But the concept of ethnic identity is not quite as simple as that. It is made up of a number of different elements including physical, linguistic, cultural, social, organizational and religious identity. These are the different ways in which a person identifies himself with his ethnocultural community.

Physical or biological identity refers to our ancestry. For example, French Canadians trace their ancestry to France and Ukrainian Canadians to Ukraine. To be sure, there are those from mixed marriages. But identification with both ethnocultural branches of the family should be consistent with Canada's policy of biculturalism.

The language we speak is another important identifying characteristic. While acceptance of one of the so-called official languages is a necessity, the second language should be the mother tongue in the family.

The cultural and traditional background of an individual or group is another important identifying characteristic. Ukrainian weddings are different from those of the French; Ukrainian music is different from Italian. Cultural

attributes such as these give an ethnic identity to members of the ethnocultural group concerned.

It is said that we can tell you who you are by the company you keep. This statement applies not only to your sociological grouping but also your ethnic identity. We choose our friends, and it is only natural that our closest and most intimate friends should be from among our kin.

Ukrainians, like other ethnocultural groups, have many organizations which reflect their interests and meet their needs. Ethnic identity is established by belonging to and participating in one of these organizations whether it be a university students group, an association of professional and business men, one of the more traditional cultural groups, or a political group with European or Canadian overtones.

Finally, the ethnic identity that is determined by church affiliation should be mentioned. Traditionally, Ukrainians belong to either the Ukrainian Orthodox or Ukrainian Catholic churches. Logically, we identify ourselves with God and the Universe through the church of our people.

Ukrainian pioneers have established firm roots on Canadian soil and founded a distinctive ethnic identity. As their descendants, we can identify with these pioneers in one or all of the ways we have indicated, and in this way give full meaning to a multicultural Canada.

March 27, 1974

CANADA'S THIRD AILMENT

But the earth does move! These were the famous words of the renowned scientist, Galileo, as he was led away from the Inquisition where he was forced under oath to renounce the fact that the earth moves around the sun.

But there are Canadians who are not French nor British, and they are entitled to full rights and privileges of

Canadian citizenship! This latter-day truth must be proclaimed again and again in spite of the exclusivity of equal partnership between the self-declared founding races. Can anyone in this day and age forever exclude nearly one third of the Canadian population from a full partnership in the Canadian body politic?

The foregoing argument ceases to be merely theoretical disputation when we look at the real facts of Canada as it is today. For this reason we reproduce data from the 1971 census on the population of Canada, divided into British, French, and "other", usually called the third element, and sometimes not inappropriately, the third ailment.

CANADIAN POPULATION DIVIDED INTO THREE
MAIN GROUPS

	TOTAL	BRITISH	FRENCH	OTHER
CANADA	21,568,315	9,624,120	6,180,120	5,764,070
Nfd.	522,105	489,570	15,410	17,125
P. E. I.	111,640	92,285	15,320	4,035
N. S.	788,960	611,310	80,215	97,435
N. B.	634,555	365,735	234,025	33,800
Que.	6,027,765	640,045	4,759,360	628,365
Ont.	7,703,105	4,576,010	737,355	2,389,740
Man.	988,245	414,130	86,510	487,610
Sask.	826,245	390,190	56,195	479,855
Alta.	1,627,875	761,665	94,665	771,545
B. C.	2,184,620	1,265,460	96,550	822,610
Yukon	18,390	8,940	1,225	8,215
N. W. T.	34,810	8,785	2,275	23,475

What do these statistics tell us?

Among other things, they tell us that Canadians who are neither French nor British, i. e., the third element, number 5,764,070 persons. For comparison, this is fully one million more than the French population which resides in Quebec and numbers 4,759,360 persons.

The census figures also tell us that the “others” outnumber the French population in Newfoundland, Nova Scotia, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Yukon, and the Northwest Territories — in the Prairie Provinces by a ratio of about 7 to 1.

Canadians of the “third element” outnumber those of British ancestry in Manitoba, Saskatchewan, Alberta, Yukon and the Northwest Territories. In Quebec, the British number 640,045 and the “others” number 628,365 persons, — almost equal.

These are the facts and they cannot be legislated away, official languages act notwithstanding.

March 13. 1974

A GLANCE AT MANITOBA'S ETHNIC STATISTICS

In any discussion of multiculturalism it is necessary to have solid facts on the ethnic composition of our population. Only then can we judge whether the multicultural program is being implemented adequately and fairly. We should remember the words of Prime Minister Trudeau who correctly stated that although there are two official languages, there are no official cultures in Canada. Moreover, official languages refer to one sphere only, namely to the language of communication of the federal government and its institutions. Unfortunately, strong political pressure and loud publicity tend to obscure the true facts and confuse the Canadian people.

Below we give the ethnic composition for the population of Manitoba as a whole, and for the city of Winnipeg, which contains 54 percent of the total population of the province. The statistics are based on the 1971 census.

POPULATION OF MANITOBA BY ETHNOCULTURAL
GROUPS

<i>Ethnic Group</i>	<i>Manitoba</i>		<i>Winnipeg</i>	
	<i>Number</i>	<i>Percent</i>	<i>Number</i>	<i>Percent</i>
All Groups	988,245	—	540,260	—
British	414,125	41.9	232,130	42.1
German	123,065	12.5	62,000	11.5
Ukrainian	114,410	11.6	64,305	12.0
French	86,510	8.7	46,200	8.6
Native Indian	43,035	4.4	6,405	1.2
Polish	42,700	4.3	25,915	4.8
Netherlands	35,300	3.6	15,000	2.8
Scandinavian	35,100	3.6	17,540	3.2
Jewish	20,010	2.0	19,380	3.6
Italian	10,445	1.1	9,400	1.7
Asian	9,575	1.0	7,309	1.4
Hungarian	5,400	0.5	3,860	0.7
Others and unknown	44,510	4.5	28,700	5.3

The above figures indicate that the Ukrainian population appears to be losing second place in the province as a whole. However, in the city of Winnipeg, Ukrainians retain their second-place position. One of the factors contributing to this trend is the fact that emigration from Ukraine is forbidden by the USSR while immigration from other parts of the world is open. Furthermore, the German ethnic group is rather complex. It includes those whose cultural roots go back to Germany and Switzerland. It also includes the sizeable Mennonite population who speak a low German dialect, but most of them emigrated from Ukraine and who, therefore, share many of their cultural traits with Ukrainians. In fact, during the Second World War when it was unpopular to acknowledge German kinship, a large number of Mennonites declared themselves as Ukrainians. The bare figures do not reveal these facts which are necessary for a full understanding and evaluation of the statistical data.

At the moment we do not have similar detailed information for other provinces but the essential message, that we should know the ethnic composition of our population, is equally valid for all provinces. All Canadians of whatever ethnocultural background they may be should be treated equitably.

May 11, 1977

A MULTICULTURAL MOTTO

Unum cum virtute multorum. This is the motto of the new crest or coat-of-arms of the City of Winnipeg. It is in Latin. Translated into English, it means one with the strength of many. In this article we shall take a closer look at the origin and the present meaning of this interesting motto.

It is necessary, first of all, to recall the recent history of the changes that have come about in the structure of Winnipeg. Before 1972 the original central city was completely surrounded by more than ten independent and self-governing suburbs, each vying with the others with frequent jurisdictional conflicts and less frequent co-operation.

In 1972 all the jurisdictions were united into a single large unit — the new city of Winnipeg. Consequently, there arose a need for new official insignia for the city — a new crest or coat-of-arms, a new motto and a new flag.

Because many independent local governments were united into one and presumably stronger central jurisdiction, it was considered appropriate to adopt for the new city the motto — one with the strength of many.

At the beginning of this article we point out that the new motto for the city of Winnipeg is in the Latin language. This, of course, is entirely consistent with traditional principles of heraldry. But there is another wrinkle.

It gets around the divisive issue of pushing Ottawa's bilingualism into areas where it does not belong.

In point of fact, if Winnipeg's motto were to be bilingual, then it should be, logically and in fairness, in the English and Ukrainian languages to recognize the historic fact that Ukrainians form the largest ethnocultural group after the British, both in the province of Manitoba and in the city of Winnipeg. So we have Latin instead, a language that is not understood by many today.

Winnipeg's official motto — one with the strength of many — has another and an equally valid and equally interesting interpretation. Winnipeg has frequently been referred to as Canada's multicultural capital. Thus the motto may be said to reflect the multicultural composition of the city's population.

At no time is the multicultural nature of Winnipeg more evident than during the Folklorama week — a festival of ethnocultural communities, each proudly displaying its cultural wares — food, entertainment, costumes, cultural displays, songs and dances and, best of all, their hospitality and good-neighborliness.

During the Folklorama week this year, 33 ethnocultural pavilions, including British, Scottish and Irish, welcomed a total of one and three-quarters million visitors. For a city with a population of slightly more than half a million, that is not a bad record.

It is also interesting that the common language of communication is English, with the second language in each pavilion the ancestral tongue of each particular ethnocultural community.

This is a truly Canadian multicultural phenomenon which is aptly described by the motto of the city of Winnipeg — one with the strength of many, *unum cum virtute multorum*.

September 8, 1976

BITAEMO-WELCOME TO DAUPHIN AND TO CANADA'S NATIONAL UKRAINIAN FESTIVAL

On August 3 to 6 the town of Dauphin, Manitoba, will once again be invaded by thousands of visitors to Canada's National Ukrainian Festival. This will be the seventh year of this successful spectacular which has already provided entertainment to more than a quarter million patrons.

This year once again the streets will be gaily decorated, and business establishments will vie with one another in attractively decorating their display windows with Ukrainian themes. The words "bitaemo" and "welcome" will be seen everywhere, on the restaurant menus and on the A & W billboard to indicate *our* bilingual tradition. Ukrainian music will be heard from loud-speakers, and the Dauphin radio station CKDM will have special programs and commentaries to keep the visitors fully informed about the events to take place.

Clearly, it is time to celebrate, time to relax, time to enjoy oneself. In the words of a slogan used in a previous year, it's fun to be Ukrainian, and it's fun to be in Dauphin.

In addition to the colourful parade with Ukrainian Cossack riders, band, "mamalyga" breakfast, the Festival program has featured outstanding vocalists, choirs, orchestras, dance ensembles, historical pageants, films, artists and art exhibits, and other popular attractions. There is something for everyone including meeting friends whom you had not seen for many a year.

The Dauphin Festival has attracted visitors from all parts of Canada, from many states of the United States, and even some from abroad. Its appeal is to the adventure-some young who are seeking something new in entertainment, and to the old who want to relive the past, to reminisce for a day the long, long way that they have come from the days of the pioneer settlers.

Canada's National Ukrainian Festival is different. It is not merely a show of several days in a circuit of fine but nevertheless standard entertainment which travels across

the country. The Dauphin Festival is in many ways unique. It reflects Manitoba's second largest cultural group.

Even more, it reflects Dauphin and the surrounding area, one of the original areas settled by Ukrainian pioneers in the last century. The festival is a window on one aspect of Canadiana, a display window for Canadian citizens of Ukrainian culture.

In modern jargon, it can be truly said that the Dauphin Festival is an experience. You become an integral part of the Festival; it is a situation of total immersion. With many, it has also become a habit for each of the past six years, with each succeeding year as enjoyable as the one before it.

As in previous years, there will be one man in Dauphin who will be wearing a big hat. This year he is W. Perepeluk, president of Canada's National Ukrainian Festival who, with his hardworking team, is responsible for making all events run smoothly. The big hat is needed to accommodate the headaches associated with this heavy public responsibility. The best way to express our thanks to all these people for their tireless efforts is to be in Dauphin August 3 to 6.

What else can one say except "do pobachennia", and that we hope the weather is fine.

May 24, 1972

WHAT IS NATIONALITY?

In one of our recent columns we described Winnipeg's Folklorama as a festival of nationalities. One of our readers took exception to the use of the word "nationality", stating that there is only one nationality in Canada, namely Canadian, and that we therefore committed an error in proper English usage. We take this opportunity to provide a more detailed explanation of the meaning of the word "nationality".

The word "nationality" does not have a simple denotative meaning. Its meaning is rather indefinite, with many semantic overtones. Hence, there is plenty of room for different interpretations. On the one hand, the word "nationality" is considered as being synonymous with "citizenship" which has a more precise meaning. On the other hand, it is also taken as synonymous with ethnocultural heritage. And there are connotations in between.

Because of its rather unspecific meaning, the use of the word "nationality" is avoided in official usage. For example, we have a Canadian Citizenship Act, but not a Canadian nationalities act. Similarly, the Canadian passport simply and directly states that "the bearer of this passport is a Canadian citizen". The naturalization certificates also bestow on new Canadians the rights of citizenship and not nationality.

In contrast, some insurance companies ask in their application forms for the applicant's nationality. Here, they are closely interested in the ethnic origin of the applicant. The reason for this is that insurance companies conduct continuing studies of the longevity of people of different racial strains to find out whether survival rates for the different strains are different. Citizenship of the applicants is irrelevant to their studies.

Next, let us seek the advice and authority of the dictionary. The dictionary (Webster's Third International) defines "nationality," among other things, as "a group of people having a common and distinguishing racial, linguistic and cultural background and forming one constituent element of a larger group". It is clear from this definition that Ukrainian Canadians and others who took part in Winnipeg's Folklorama can be correctly described as nationalities.

The main difficulty arises from the fact that there is no satisfactory word in the English language to replace "nationality". We shall look at some of the alternatives.

The term "ethnocultural groups", currently used, is awkward. The ethnocultural groups do not necessarily live

as groups. Ukrainians live scattered throughout Canada. The term "ethnics" is suggestive of a peasant status in period peasant costumes. "Racial origin" is not better because technically Ukrainians, in common with most Europeans, belong to the same Caucasian race. Racial purity in all nationalities is virtually non-existent. Besides, there is a racist connotation. The word "folk," as in folklorama, folk dances, etc., again reflects a somewhat primitive simplicity. In its more modern use, as in folk music, it refers to the musical culture that originated in Nashville, Tennessee. The term "minorities" is suggestive of a subordinate status. The term "of Ukrainian parentage" applies to individual households and does not have a community connotation. The word "descent" is in the wrong direction. In search of a more suitable word or phrase, the Americans recently introduced the phrase "heritage groups" which is not much better than those already enumerated.

Personally, I have gone through the entire cycle, and in fact, have used in my writing most of the possible alternatives. But at the moment I tend to favor the older, sometimes abused and sometimes misunderstood term "nationality" as per dictionary definition already noted. Some people may not like the word but that does not make it wrong. It was used correctly in our article on Folklorama.

October 5, 1977

THE NON-VISIBLE MINORITIES

In our column this week we should like to discuss the question of minority groups in Canada with particular attention to visible and non-visible minorities.

To put any discussion of minorities in proper perspective, it is only fair to point out that Canada is a land of minorities. No national group has an absolute majority.

The British group which constitutes only about forty percent of our population begins to lose the impact of large numbers when it is subdivided into English, Scottish, Welsh, and Irish. The apparently monolithic strength of the French group, which constitutes about thirty percent, is also eroded when it is subdivided into French, Belgian, Swiss, and those who have been assimilated into the French group as may be seen from any list of French Canadian names.

At the present time, however, the British and the French have legislated for themselves an "official" status, by virtue of the Official Languages Act. Consequently, when speaking of minorities the finger is definitely directed to the "ethnics and aboriginals" who make up nearly one third of Canada's population.

With the above general introduction, we return to the topic of visible and non-visible minorities.

The visible minorities are, of course, those who can be readily identified by some physical features. They include for example the negroes, orientals, Indians and Pakistanis, and the Canadian aboriginal people.

The non-visible minorities include, for example, Ukrainians, Germans, Poles, and others who cannot be distinguished from the general population of the Caucasian race.

At first thought, the visible minorities might be considered to be the disadvantaged group. But strangely enough, even though they may be only recent Canadians, or even visitors, they have considerable advantages.

The reason for the advantaged position of the visible vis-a-vis the non-visible minority groups are the aggressiveness of the former and the considerable assistance they receive from the "do-gooder" groups of various kinds.

An example, of the important part played by the "do-gooders" is the Elkin Report, issued not very long ago and, as we understand it, sponsored by the Ontario Human Rights Commission. This extensive study inquired into the question of whether actors, musicians, and models be-

longing to the visible minority groups were discriminated against on television commercials, in advertising, photography, etc. Accordingly, advertising in magazine and TV commercials and even manikins in store windows include the visible minorities.

Can we say the Ukrainians enjoy proportional exposure on these same media? Have there been similar studies commissioned by the proliferating "do-gooder" government commissions or private bodies? We have seen very little evidence of this, even though the Ukrainians have been in Canada now approaching a full century.

It seems that the rule is "out of sight, out of mind." The non-visible minorities appear to have become the invisible minorities.

May 30, 1973

FOLKLORISM AND MULTICULTURALISM

The question has recently been raised whether too high a proportion of multicultural grants is being assigned for the folkloric activities of various Canadian ethnocultural communities. Behind this question lies another one. Should the amount of money assigned to folkloristic culture be reduced? John Munro, the minister responsible for multiculturalism, went even further when he suggested recently that "some groups have shown for generations that they can and will support these activities on their own".

We should like to examine briefly what folklore is, and what is its role and its importance in the development of Canada as a multicultural nation.

The dictionary defines folklore as: traditional customs, beliefs, dances, songs, or sayings preserved orally and unreflectively among a people or a group.

Please note the word "unreflectively" in the definition. It implies that the folkloric elements of culture are a

creation of the people and have become psychologically and instinctively, part of their very nature. This is one of the basic reasons why the folkloric aspects are an important and an inseparable part of each ethnocultural component of the Canadian nation.

Another very important feature of folklorism is that it endows each group with an identity. Each ethnocultural community possesses its own particular identity which distinguishes it from every other ethnocultural community. Some groups possess distinguishing racial features — the so-called visible minorities. Others, however, cannot be distinguished in this way. Their distinguishing characteristics are mainly linguistic and folkloric. For example, a current project funded by the Canada Council on “the role of the harmonica in the social culture of each region of Canada” hardly identifies anyone except the fortunate recipient of \$5,000. On the other hand bagpipes or tsymbaly would obviously relate to specific ethnocultures.

Ukrainian Canadians are distinguishable by their language, and by their colorful heritage of a rich folklore. Costumes, choirs, dances, pysanky, traditional welcome with bread and salt, and, yes, borsch, pyrohy and holubtsi — all these are among the distinguishing attributes of Ukrainians. Take away the folkloric elements, and you reduce the Ukrainian ethnocultural community to a state of nothingness. This is the way to total assimilation into the host mass culture.

If multiculturalism in Canada is to mean anything, it must include an opportunity for survival of ethnocultural identity of those groups who have shown a desire and demonstrated their ability to survive.

Seen in this light, the importance of folklorism in the multicultural program must not be underestimated. In fact, without the folkloric element the word “multiculturalism” becomes meaningless.

April 7, 1976

ON INTERCULTURAL SHARING

For some time now, Ottawa has been promoting the concept of intercultural sharing as part of its multicultural program. It would appear that the main idea is to provide facilities and opportunities "where people of all cultural backgrounds can meet each other and share their traditions."

To this end promotion has been conducted through advertizing in ethnic newspapers, through multilingual radio broadcasts and through a variety of other media. But most effectively the concept of intercultural sharing has been promoted through a variety of direct multicultural grants.

The Ukrainian Canadian community has questioned the continuing emphasis on this portion of the multicultural program. We shall examine some of the reasons for the stand that the Ukrainian Canadian community has taken.

Let us look first at the effect of intercultural sharing on the very important issue of language retention. As soon as more than one cultural group are brought together, the language of communication automatically becomes English. Clearly, if a Ukrainian group and an Italian group, for example, were to undertake any joint project whatsoever, neither group would be able to work in its mother tongue. The same holds true for any other combination of ethnocultural groups. From this, it follows that multicultural centers by their very nature are centers for promoting language loss and language assimilation, and thus it is the first step on the road to total cultural assimilation, obviously contrary to the concept of multiculturalism itself.

What has just been said does not mean, of course, that different ethnocultural groups should each live in isolation and should not work together. The important point to em-

phasize is that meaningful multicultural sharing can only result when each ethnocultural group has something to share, and it can only develop its ethnocultural values in its own unicultural environment.

There are many excellent examples of ethnocultural co-operation. For example, the Ukrainian, Polish and German professional and business clubs in Winnipeg have an annual joint fest. Another instance is Winnipeg's very popular folklorama in which each of some thirty ethnocultural pavilions participate. In each instance, however, each ethnocultural group operates from its home base resource of its established unicultural community.

Intercultural sharing has, of course, its place and its role to play outside the multicultural centers. In our opinion, by far the best medium for this is the CBC radio and television.

The CBC has access to and derives its public revenue from virtually every home in Canada. In return it has a mandate from parliament to reflect in its service the social and cultural reality of Canada, and that means all of Canada, inclusive of its very sizeable multicultural component.

It has been recently stated that interest in intercultural sharing arises from the concern with the kind of reception and understanding which each ethnocultural community is accorded by other communities. If this is so, then, surely the CBC has the forum par excellence as well as the public for the development of interethnocultural tolerance and mutual understanding.

The new Minister of Multiculturalism has injected a new spirit into his portfolio. Among his immediate tasks appears to be a fundamental re-examination of the concept of intercultural sharing.

March 8, 1978

MULTICULTURALISM IS A RENEWABLE RESOURCE

The province of Alberta is setting an excellent example for her sister provinces and for all of Canada. Alberta has taken giant strides towards the much needed public recognition of equality of all her citizens.

It was some years ago when the Social Credit premier, Harry Strom, took the bold step to amend the Alberta School Act to remove discriminatory restrictions against the use of languages of settlers of the province as languages of instruction in the schools. This example was soon followed by the province of Saskatchewan and most recently by the province of Manitoba. Since that time the English-Ukrainian bilingual system has made important headway in Alberta and is spreading to other provinces.

Another significant area of development has been the establishment by the Alberta government of the Institute of Ukrainian Studies at the University of Alberta. This Institute is slowly establishing a firm place for itself in the academic field and in the life of the Ukrainian Canadian community and in Canada as a whole.

In addition to the heritage of its non-renewable resources of oil and coal, the province of Alberta recognizes the heritage of its people — a renewable resource — and the need to preserve and cultivate this resource. To this end the minister of culture publishes a bimonthly magazine “in the interest of understanding among Albertans”, and appropriately called *Heritage*. This ably edited magazine mirrors the life of the ethnocultural communities in the province. Everyone has a place in it.

The January-February 1979 issue is of special interest to Ukrainian Canadians; it is almost completely devoted to Alberta's Ukrainian heritage. Incidentally, the establishment of the Ukrainian settlement in Alberta antedates by a number of years the formation of the province.

It is no secret that, in the view of Ottawa at the present time, multiculturalism is an unwanted child of the

bilingual and bicultural policy. It is a foundling of the two founding races. For example, the unity of Canada is continually being discussed as unity between only the English and the French, a unity of only two-thirds of Canada. Why is the legitimate concern of the one-third of Canada's population that is neither English nor French being excluded? This is our country too.

It is refreshing to know that a more tolerant and open-minded attitude towards multiculturalism is being successfully practiced. Hopefully, this more enlightened version of multiculturalism will become more generally accepted in other parts of Canada. This is the vision of true Canadianism.

April 18, 1979

UP THE MOSAIC LADDER

ON HER MAJESTY'S SERVICE

It was recently announced that Dr. Stephen Worobetz has completed his five-year term of office as Lieutenant-Governor of the Province of Saskatchewan. The retirement of Dr. Worobetz from this prestigious office deserves at least a brief comment at this time.

Dr. Worobetz was the first Ukrainian Canadian to hold the office of Lieutenant-Governor. It may be added that his wife is also of Ukrainian descent and that both of them are fluently bilingual, understandably, in English and Ukrainian.

The appointment of Dr. Worobetz as a representative of Her Majesty, Queen Elizabeth II, in the Government of Saskatchewan, was a precedent-setting step in the history of Canada, but, what is equally significant, in the history of Ukrainian Canadians.

During his entire five-year term of office, every piece of legislation, whether minor or major, that was passed by the elected members of the legislature of Saskatchewan, became law only upon being signed by Dr. Worobetz on behalf of the Queen of Canada. Documents, witnessing this fact, will be preserved in the provincial archives of Saskatchewan as part of the history of Canada, and at the same time, as part of the history of Ukrainian Canadians.

Today's Ukrainian Canadians are following in the footsteps of their forebears. Inch by inch, and step by step, they continue to scale the vertical ladder of Canada's social structure. They broke into municipal and school board politics, produced teachers, lawyers, physicians, academics, were elected to provincial and federal parliaments, and became ministers of the Crown.

Dr. Worobetz has carried Ukrainian Canadians another step upward when he was appointed Lieutenant-Governor of Saskatchewan in 1971. It will no longer be valid to say that this prestigious office is reserved exclusively for those who trace their ancestry to Britain or France as may still be said of the post of the Governor-General of Canada.

Dr. Worobetz was, of course, not acting in a vacuum. Credit for his appointment, which he fulfilled in an exemplary manner, must be shared with others. The late Ross Thatcher, then premier of Saskatchewan, was familiar, at first hand, with the important place that Ukrainian Canadians occupied in the history of this province. Accordingly, he made appropriate suggestions to Ottawa.

In the last analysis, however, it is Prime Minister Trudeau, acting on the advice from various sources available to him, who makes the appointments of Lieutenant-Governors for all provinces of Canada. In selecting a representative from the Ukrainian Canadian community, Mr. Trudeau made a wise decision.

Finally, the organized Ukrainian Canadian community must also have played a part. By maintaining a strong organizational posture, and its constant interest in, and promotion of full participation in the economic, social, cultural and political process in Canada, it, no doubt, laid the necessary groundwork for the appointment of the first Ukrainian Canadian to the post of Lieutenant-Governor.

March 24, 1976

ANOTHER BREAKTHROUGH

Ukrainian Canadians in general, and those in the Province of Alberta in particular, welcome the appointment of Ralph Steinhauer to the prestigious office of Lieutenant-Governor of Alberta. His Honor, Ralph Steinhauer is the first Canadian of native Indian heritage to be appointed to this vice-regal office. This appointment is, therefore, another

breakthrough in the slow and long overdue recognition of full privileges of citizenship of those Canadians whose heritage is not British or French.

We refer to this event as another breakthrough, because the first such recognition was the appointment of His Honor, Dr. Stephen Worobetz, an eminent Ukrainian Canadian, as Lieutenant-Governor of Saskatchewan on February 3, 1970. In the performance of his duties, Dr. Worobetz has acquitted himself with distinction as a worthy representative of the Crown in Canada. We are sure that Mr. Steinhauer will also discharge his viceregal duties with distinction and at the same time bring honor to his people.

Before 1970, when Dr. Worobetz was installed as Lieutenant-Governor, a Canadian boy born of Ukrainian, Indian or parents of Canada's other ethnocultural communities, could not have even dreamed that some day he or one of his relatives could ever occupy the office of representative of the Queen in Canada. These positions seemed to be reserved only for those of the official languages group. And now with the appointment of Mr. Steinhauer the precedent has been repeated for a second time. Putting the issue in a broader Canadian context it was not so very long ago that it was also but a dream to think that someday we might have a Canadian as Governor-General of Canada.

At this juncture it is interesting to mention a unique custom of the native Indian peoples. They were resigned to the harsh fact that, in a country which once was theirs alone, they could not aspire to high prestigious appointments. So what they did was to induct leading personages as honorary members of their tribes in a colorful ceremony and in their own language. Prime Minister Trudeau was made chief, so was his predecessor Lester Pearson, as was his predecessor John Diefenbaker, so was the last Governor-General Michener and many others. In this way Indians could claim that they had members of their tribes in high places. In a way, it is an application of the principle, if you can't beat them, join them, but in reverse. It is an ingenious custom.

In summary, there is no doubt the elevation of Ralph Steinhauer to the position of Lieutenant-Governor of Alberta will have a number of profound effects. It will, in the first instance, give a tremendous psychological lift to the aboriginal Canadians. It will give a general lift to other Canadian ethnocultural communities, who together with the Indians share a place behind the official languages curtain. And it will indicate the beginnings of a laudable sensitivity to the presence in Canada of some six million Canadians who are not British nor French.

The appointment of Ralph Steinhauer is certainly a welcome step. But there is still a great deal of work to be done at the grass roots level where most people earn their daily bread. For example, according to recent press reports, an "ethnic" barber was denied a licence at the Winnipeg airport because he did not speak French. Presumably future barbers will be required to stock bilingual scissors with one blade in French and the other in English. Canada must make a better effort than that to accept Canadians of all ethnocultural backgrounds within the Canadian family.

May 22, 1974

HER MAJESTY'S CANADIAN REPRESENTATIVE

Prime Minister Trudeau is to be highly commended for his selection of Edward Richard Schreyer for the prestigious office of Governor-General of Canada. It appears that this appointment caught many political observers by surprise mainly because the new Governor-General was selected from neither British nor French sector of the Canadian population. But on sober reflection it was an entirely logical step in Canada's social evolution. As a matter of fact we anticipated such a step in our column back in January of 1972. We are pleased that it will become a reality in January of 1979.

Except for the lapse of time, our discussion of the post of Canada's Governor-General back in 1972 is still relevant today. We, therefore, reproduce our comment of that date. We said then.

"Let us for a moment look at the office of the Governor-General from a historical point of view. During the first stage, this highly prestigious office was the exclusive prerogative of the British Government and only Britons were appointed. The second stage began when a Canadian citizen was first appointed as Governor-General in the highly respected person of Vincent Massey who personified an ideal combination of a scholar and a gentleman. We are now in the third stage when Canada's nationhood has been placed on the French/English bargaining table with each registering their exclusive claim to one-half of all the privileges of Canadian citizenship.

"The fourth stage in the development of the office of the Governor-General is yet to come. Somehow, the natural rights to full citizenship of that one-third of Canadian citizens who are of other than French or English ancestry have so far been stubbornly ignored, including the right to be appointed to the office of the Governor-General of Canada."

The above words, in retrospect, seem to be prophetic. It now appears that we have at long last reached the fourth and final stage in the logical evolution for appointments to the office of the Governor-General of Canada.

So far we have discussed the post of the Governor-General in abstract and impersonal terms. And now, a few words about its incumbent designate. The *Toronto Globe and Mail* described the new appointee as follows: "Mr. Schreyer has many qualities and talents appropriate to his new responsibilities as the representative of the Queen in Canada. Mr. Schreyer is well equipped to speak for the people of a country that has not only two official languages but also many founding and contributing peoples and cultures. In addition to English, he has a command of French, German and Ukrainian languages. He can thus provide that

image of national unity so needed in a divided French/English Canada of today”.

Once again, Prime Minister Trudeau is to be congratulated on making a wise choice. To the Schreyers we extend our best wishes for a successful role as representative of Her Majesty, Queen Elizabeth.

January 10, 1979

FROM THE INAUGURAL ADDRESS OF THE
RT. HON. EDWARD SCHREYER

For the first time in Canadian history the Governor-General was selected from that segment of our population that is of neither British nor French ancestry. This fact is reflected in the content of the inaugural address delivered by the Rt. Hon. Schreyer at his installation. We are pleased to reproduce selected portions from that speech.

* * *

But in the confluence of these two streams (early British and French settlers) that have shaped our Canadian character must surely be seen the force of two additional tributaries adding to the majestic flow of our culture and our civilization.

One is, of course, our brothers and sisters — Inuit and Indian. They constitute a group of Canadians who are caught between their traditional ways and contemporary opportunities . . .

The other great stream is the multiplicity of groups that chose Canada, or whose ancestors chose Canada. I know their contribution to Canada. The ethnic mosaic has made for a more colorful and interesting Canadian way of life. Those who make up this mosaic share the goal of retaining the clarity of that mosaic, for in that very clarity of their cultural distinctiveness lies the beauty of Canada . . .

There is also a shared experience among us all . . . In all of this history, one word stands out — adversity. Our problems of today are as nothing in comparison. Therefore, to succumb to pessimism, to allow fragmentation, to accept the shattering of the Canadian mosaic, is to break faith with all who endured so much to build so well what we have today . . .

Bilingualism and multiculturalism are facts of Canadian life. They cannot be avoided, nor should they be for they are assets, not liabilities, positive factors, not negative ones.

As we shape present policies, we preserve the necessary options for future generations of all Canadians.

What I believe many people earnestly hope for is not merely the toleration of our differences but the realization that to be a good Canadian, each of us must try to be true to his or her heritage. This noble sentiment was eloquently expressed by Sir Wilfred Laurier when he said, and I quote,

“Three years ago when in England, I visited one of those models of Gothic architecture which the hand of genius, guided by an unerring faith, had moulded into a harmonious whole. This cathedral is made of granite, oak, and marble. It is the image of the nation I wish to see Canada become, for here I want the granite to remain the granite, the oak to remain the oak, the marble to remain the marble. Out of these elements I would build a nation great among the nations of the world.”

* * *

At this juncture Mr. Schreyer included in part a translation of this quotation first in German, then in Ukrainian. He also included later a phrase in the Polish language.

The thrust of the above excerpts from the inaugural speech of Mr. Schreyer is well summarized by the Prime Minister, P. E. Trudeau, who introduced Mr. Schreyer. Mr. Trudeau said:

“Canadians have two special reasons to look to your term of office with more than the usual sense of anticipa-

tion. For the first time the meaning of Canada will be expressed in a vice-regal voice tinged with a truly Western accent . . .

The second reason why we look upon your appointment as an event of historic interest is that, again, for the first time our first family will represent those millions of Canadians who trace their ancestry to countries other than Great Britain and France. I share, with countless others, the well-founded hope that you will help us to lead all Canadians toward a deeper understanding of the richness and variety of our cultural heritage.”

February 7, 1979

WORDS OF WISDOM

Soon after the announcement of his appointment, Edward Schreyer, the Governor-General designate, paid a visit to His Excellency, Jules Leger, the retiring Governor-General of Canada. Obviously their discussions centered about the duties of the Queen’s representative.

The advice that Jules Leger passed on to his much younger successor, Edward Schreyer, contained a very simple, yet profound and practical philosophy of life. According to press reports Mr. Leger said — and I paraphrase — I say my prayers in French; I conduct the daily duties of my office partly in French, but the greater part in English; and I enjoy and dream of the comforts and conveniences of daily life in American.

We can well pause to reflect upon this revealing personal philosophy of the retiring Governor-General. It is not simply make-talk type of polite conversation between an out-going and in-coming Governor-General. The thoughts expressed in this philosophy illustrate how to reconcile and harmonize the various facets of our personality as individuals, and how to reconcile and harmonize the diverse

interests of each of our ethnocultural communities within the framework of a united but multicultural Canada.

Like the Governor-General, all of us, to a lesser or greater degree, enjoy the comforts and conveniences of the American standard of living. Because we are neighbors with the Americans, we are heirs to a good deal of free fall-out from the progress of our more industrious and more resourceful neighbor. All of us also work in our daily lives largely in an English language environment, with some mandated French content.

But when it comes to the most intimate and personal aspects of our being, all of us want to be ourselves. And that is only natural. The French want to continue to be part of their historical French culture and tradition. And for similar reasons the Ukrainians want to be part of the Ukrainian historic culture and tradition, and so on. No one relishes being cast into someone else's mold, and pretending to be that which he is not. Basically, it is dishonest to do so.

The concept of Canadianism is not a simple one. It consists of many elements. It is easy, as some do, to put these elements into conflicting positions with one another. But it is another matter to reconcile and harmonize these elements. The words of the retiring Governor-General to his successor can perhaps show us the way.

January 17, 1979

MAINLY NEGATIVE

BIG BROTHER IS WATCHING

Pierre Benoit, mayor of the city of Ottawa, said "nyet" to Ukrainian Canadians on the occasion of Ukrainian Independence Day, January 22, 1974. His message was carried by Canadian Press to greet Canadians of Ukrainian descent across Canada. Let us look at the background of this story.

It has now become a custom, if not a tradition, that the Ukrainian blue and gold flag is raised over city hall in most Canadian cities on the occasion of Ukrainian Independence Day.

Of course, this day has a special meaning to our citizens of Ukrainian culture. But it also has a deeper and broader significance. The flame of freedom burned brightly in Ukraine in 1918-21. Then came Big Brother from the north. Nevertheless, the spark of freedom continued to smoulder to our day. In raising the blue and gold Ukrainian colors at city hall, Canadians of all racial origins do not merely extend a gesture of courtesy to Ukrainian Canadians, but, more important, they pay homage to freedom everywhere. And what, pray, is wrong with that Monsieur Benoit?

The refusal of Ottawa's major to fly the blue and gold symbol of Free Ukraine was ostensibly based on the advice of the Department of External Affairs. An unnamed official said that in his opinion it would have been inappropriate to fly the flag because Canada does not recognize the independence of Ukraine!

Yet Canada, in our heroic posture, comes to the rescue of Chileans, Ugandans, and boycotts Southern Rhodesia.

What has happened to the phrase that freedom is indivisible and why exclude the dream of freedom for Ukrainians?

And this is not the first time that the Canadian External Affairs has pulled down the blue and gold flag of the Ukrainians. In 1967, to celebrate Canada's centennial, Ukrainian Canadians, in the spirit of the day, held a youth rally on Parliament Hill in Canada's capital. Lester B. Pearson, then Prime Minister, also forbade the blue and gold banner of the Ukrainian Canadian youth.

What is the reason for this tactlessness and antipathy towards Ukrainians? Is it simple anti-Ukrainian racial prejudice? We would not like to think so. Is it the inability to understand the real meaning of the word, freedom? The Mayor of Toronto, David Crombie, had no difficulty in understanding the real issues when he was attacked for declaring Ukrainian Week in honor of the Second World Congress of Free Ukrainians (which was the subject of this column of November 21, 1973). Why should the Ottawa mayor, or the unnamed External Affairs official be more dense?

The answer, we submit, is in the heading of this article. The Big Brother has been watching the activities of Ukrainian Canadians very carefully, perhaps with envy of the freedom we enjoy. Apparently, Big Brother's page-boys on Charlotte Street have found an open door to our External Affairs Department in Ottawa.

The Honourable Mitchell Sharp has his work cut out for him. He should change locks on the Charlotte street side of his department; and he should get a new broom to clean his department. Let us make sure that next year we do not pull down the blue and gold banner, the symbol of freedom, just because it displeases Big Brother. Let freedom ring, and plague on the Big Brother.

February 13, 1974

ANTI-ETHNIC ANTICS

Our comment this week is prompted by the columnist, Douglas Fisher, whose recent assault on the concept of multiculturalism appeared in the Winnipeg Tribune of July 12. This onetime school teacher, onetime Ottawa politician turned columnist states his position clearly at the outset. "I am against it," he says.

Specifically, he is against the proposition advanced by some that "appointments to the Canadian Senate should reflect the ethnic make-up of Canada." He says with obvious disbelief and apprehension, "Appoint Italian Canadians, Portuguese Canadians, Indian and Metis Canadians, Ukrainian Canadians, Dutch Canadians, Jamaican Canadians, Pakistani Canadians and in light of recent immigration, American Canadians to the Senate". He finds such a possibility "mind-boggling" and "zany" to his purist political code of ethics.

Mr. Fisher should be reminded that those Canadians whom he considers that they would defile the prestigious Red Chamber (the Senate) constitute, according to the 1971 census, 27 percent of the Canadian population. The total non-British and non-French population in Canada exceeds the French population in the Province of Quebec by more than one million persons.

And then, again, Mr. Fisher should be asked the fundamental question. What is wrong with having Ukrainian Canadians, Indian and Metis Canadians, American Canadians and others that he mentions and fails to mention in the Senate? By what perverted logic does Mr. Fisher imply the conclusion that Senate appointments should be on a racially selective basis, restricted to those of British or French ancestry only?

From his assessment of Senate reform Mr. Fisher moves to further assault on the first report of the Canadian Consultative Council on Multiculturalism which was recently tabled in the House of Common. "Most recommendations" Mr. Fisher decries, "are prescription to spend

money — to sustain the ethnic press . . . to furnish teaching materials and trained personnel for the teaching of many languages and the value of cultures in our formal school system.”

We suggest that had Mr. Fisher been taught “the value of many cultures in our formal school system” his views would have been more tolerant of those whose cultures differ from his own. Then again, whose money does he have in mind? He should be reminded that of the 31 billion dollar federal budget recently presented by the Minister of Finance, statistically more than 8 billion dollars is the contribution of those Canadians to whose presence in the Senate he objects.

Surely, in the present age of environmental pollution control, Canada can do without the class of journalism exhibited in Mr. Fisher’s article. Moreover, we are certain that his intolerant viewpoint is rejected by the vast majority of Canadians.

July 30, 1975

RACIST OVERTONES

From time to time we are shocked at the lack of objectivity, ignorance, and even malevolence of news reports carried by reputable papers in Canada. A case in point is a report by Paul Palango published by the *Toronto Globe and Mail* of July 31, 1978.

The report dealt with the brief visit of Her Majesty, Queen Elizabeth II, to two of the smaller cities in Saskatchewan — Moose Jaw and Yorkton.

“The turn out has been lousy,” said one Mountie . . . “We certainly expected more,” the policeman said, and then he joked that one of the reasons for the poor turnout in Moose Jaw and Yorkton was because there were many immigrants from (the) Ukraine living in the cities. “If

it was the Czar, then it would be something else, there would be a lot of people out," he said.

We do not know whether the words attributed to the nameless Mountie were in fact his or whether they were an invention of an imaginative and resourceful reporter.

But let us check some facts on which the report is based.

The population of Moose Jaw is about 32,000. The Ukrainian population of Moose Jaw is 1,800. Even if every single Ukrainian person together with their cats and dogs came out, that still could not make up the crowd that reporter Palango expected. And why pick on the relatively insignificant number of Ukrainians, and not on the remaining 95 percent of Moose Jaw's citizens who should have made up the crowd to greet the Queen?

The population of Yorkton is approximately 14,000. The proportion of Ukrainians is higher than in Moose Jaw but still under 30 percent. Where were the other 70 percent? Why single out the Ukrainians?

And then there is this bit about the immigrants that is too frequently flung in the face of Canadians of Ukrainian descent. Mr. Palango might be interested to learn that Ukrainians settled the areas of Yorkton and Moose Jaw before the Province of Saskatchewan was born, and we might add, before the voluble Mountie or his reporter mouthpiece was born. So why attach the immigrant label to these pioneer settlers? It is time to recognize that the Ukrainian Canadian community is an integral part of Canada and Ukrainians are Canadian citizens — a charter group of the Canadian West.

And finally, the lowest blow of all. Why drag in the Czar of all Russias of whom no self-respecting Ukrainian was or is enamoured? Is that the final twist of the sword in a wound already made?

Such journalism we can do without. It does no credit to the *Globe and Mail*; it does no credit to the profession of journalism; it is a distortion and vilification. In short, it is inexcusably and unnecessarily offensive to the descen-

dants of Ukrainian Canadian pioneers who respect and honor their Queen more than in some other parts of Canada.

Mr. Palango owes an apology not only to the Ukrainian community for vilifying them, but also to his professional colleagues in journalism for writing such drivel and the nameless Mountie should look up at least the most recent case history of Dennis Onofrey, the RCMP who gave his life so that Mr. Palango and his policeman friend can enjoy prairie hospitality in safety.

September 27, 1978

POOR TASTE IN JOURNALISM, NOT IN HOLUBTSI

“Let them eat cabbage rolls.” This is the catchy heading of an editorial by Mildred Istona in the February issue of *Chatelaine Magazine*. Let us examine the implication of this statement.

Readers will, of course, recognize that the above phrase is based on the classic retort by the Queen of France, Marie Antoinette. When told that the people in her country were so poor that they had no bread to eat, she is supposed to have said, “Let them eat cake”.

This phrase, “Let them eat cake”, has survived in the world’s literature because of two features which it illustrates. Firstly, it reveals ignorance on the part of the aristocracy about the conditions of the people in their country. Secondly, it is a model of sharp aristocratic sarcasm and scorn.

By analogy we may assume that these same features apply, in good measure, to *Chatelaine’s* editorial. It reveals ignorance of Ukrainian cuisine and vents implied scorn

a la Marie Antoinette on Ukrainian holubtsi, although holubtsi, expertly prepared, can be included in any gourmet dish. And by association the editorial tastelessly also implicates the cultural background of Canada's first lady.

But writing is a flexible art. Many of its practitioners consider that negative features can be redeemed by balancing them with positive features. Accordingly, Miss Istona sees some positive aspects in "this stubble-jumping farm boy", as she irreverently describes Edward Schreyer, Canada's Governor-General.

She says, . . . "the appointment of a viceroy with German roots reminds us that you don't have to be French or Anglo-Saxon to be a Canadian or to have access to power. Canada is essentially a multicultural country — notwithstanding that the French and British are the charter groups in this society — and it is useful for Canadians outside the mainstream to be reassured that they, too, have a place in the sun."

Unfortunately, trying to redeem negative features by positive ones does not generally work. People remember the negative implications long after they have forgotten the balancing positive statements.

In the editorial that we have cited Miss Istona does not set the standard of journalism that would be expected in writing about the family that was chosen to represent the Queen in Canada. Moreover, just because the French and English traditional cuisine at Rideau Hall may have to share their spotlight with Ukrainian cuisine is no reason for aristocratic scorn for which Marie Antoinette is remembered in our history books. And finally, this type of journalism is no way, in the words of Chatelaine's editor herself, of reassuring those Canadians outside the mainstream that they, too, have a place in the sun.

May 23, 1979

DON'T KNOCK MY GHETTO

We hear, not infrequently, verbal brickbats thrown at certain elements in our society, by calling them ghettos, implying that they are somehow inferior. At the receiving end of these brickbats are various "ethnic" social and cultural groups and the areas in which they live. It is time to come to the defence of the much maligned sectors of our society which have been branded as ghettos.

What are the features of those elements in our society to which the disdain of the term "ghetto" is applied? There are, of course, the historical ghettos of the past when social, legal, and economic restrictions forced certain groups, notably Jewish, into isolation. But the fault is not with the victims of such discrimination but rather with those who imposed these discriminatory practices.

In our times groups of similar racial or ethnic background who choose to live in the same neighborhood are commonly referred to as ghettos. But what is more logical, what is more natural than that grandfather, father, grandson, uncle, cousin and generally those related by blood should prefer to live as neighbors? What is more natural than that Ukrainians, Italians, Chinese and others should choose to associate with their kind? The alternative is dispersion of the population and its extinction in the melting pot, be it English or French in Quebec.

Another category at which the brickbat of the ghetto is directed is that of ethnocultural groups, people who respect the language, the traditions, the manner of worship, and the entire cultural complex inherited from the "fathers that begat us". And, again, the question arises: what is more natural, and more logical than to respect the culture that is our heritage? God, for example, is not bound by the official languages of English or French, but hears the prayers of all of us. A proselyte, whether religious or cultural, merely changes his outward appearance, but not his genetic make-up.

There are also so-called economic ghettos. These are areas where those, who are economically disadvantaged and those who are disadvantaged in the upward mobility in the vertical mosaic, like to live. Their lifestyle, whether of necessity or by choice, finds no merit in keeping up with the Joneses. They are more comfortable in the environment of their own community, of their own kind. If any guilt is to be attached, it belongs to the society which limits the opportunities of these people to advance economically and socially.

We have briefly examined the main social categories which continue to be an unfair target and to which the stigma of ghetto is attached. But in a fair and objective analysis we find no fault with these communities. In fact, there is much merit in them, in this multicultural nation, even if only as an object lesson in tolerance.

What, then, is the reason for the unmerited disdain of these communities among some people? Two reasons may be suggested. The first of these is plain snobbism. One of the reasons is that those who have "made it" would like to be as far removed from their roots as possible. And an occasional brickbat at what they perceive as a ghetto strengthens their new-found status. A second and a more general reason is bigotry against those of different ethno-cultural heritage, of different cultural values, of different lifestyle than their own. These are the guilty ones, and not the ghettos.

October 24, 1979

DISLOCATED TRIBUTE TO UKRAINE'S CAPITAL CITY

Every time that Ukrainian Canadians run across an item in the English language press dealing with Ukrainians, past or present; every time that there is a recognition by the electronic media or film of the Ukrainian fact on this planet, Earth, Ukrainians get a spiritual ego trip. They

stand, maybe not six feet tall, but at least the height of an average Canadian.

But every time that the media distort, mutilate and massacre the facts of Ukrainian history, Ukrainians feel a hurt although it may be inflicted by ignorance. Righteously they ask the rhetorical question: why does not somebody (and why not they) defend at least the historic truth, if not their righteous cause?

Here is a prime example from a report recently published in a respectable Winnipeg daily, a write-up by a traveler on the beauties and background of the ancient Ukrainian capital city of Kiev.

“Kiev was the site of Russia’s first Christian church, the church of St. Elias built before 944 A.D. Kiev also had Russia’s first Christian bishop, first Christian school, and first library”.

Later on in the report there is more of the same dislocated tribute to the achievements of ancient Kiev: “This (Kievo-Pecherska Lavra — Monastery of the Caves) was the first Christian monastery and teaching institute in Russia”.

This is indeed fine tribute to the pioneering role of the Ukrainian capital city in the cultural progress in the early history of eastern Europe. The trouble is that credit is given to the wrong people — incorrectly to the Russians and not to Ukrainians. To start with, Russia did not even exist in the year 944. Moreover, Kiev is and has always been located in Ukraine and not in Russia. Ukraine and Russia are different, although contiguous, geographical areas.

Here is another quote that invites comment. “Kiev became the capital of Ukraine in 1934”.

The historical fact is that Kiev was the capital of early Kievan Ukrainian monarchy. Later, throughout Ukraine’s turbulent history Kiev continued to be the spiritual capital of the Ukrainian people. In modern history, Kiev again became Ukraine’s capital with the proclamation of an independent Ukrainian Republic on January

22, 1918. True, there was a brief period after World War I when a soviet government was set up with the city of Kharkiw as the strategically located capital. In 1934 Ukraine's soviet government, once assured of full control by the Kremlin, was moved to Ukraine's ancient capital, Kiev. But the date 1934 is historically of very minor significance.

In accordance with the state philosophy of the Soviet Union there is a conscious attempt to denigrate members of the clergy. The writer of the report repeats one of these legends. Presumably, "in the 17th century, the monks accumulated gold equivalent in value to 3,000,000 rubles in gold allowing people to believe that they would eventually become saints once payment for internment was made".

There is a very interesting Freudian slip in spelling made by the writer. In the above quotation she uses the word "internment" which means confinement of people, as for example in slave camps in the USSR, instead of the obviously intended "interment" which refers to the act or ceremony of burying the dead.

It is regrettable that a fine article with an attractive title — Trees green in Kiev — and an equality attractive subtitle — city rises like phoenix from ashes of war — is marred by self-serving soviet information on the history of Ukraine. It is even more regrettable that many readers no doubt accepted the contents of the article in good faith as if it were based on sound information.

March 12, 1980

TALKING BACK

Larry Zolf, a Toronto-based free-lance writer, and *Maclean's Magazine* that published his drivel, have done it again. Once again, they have made a significant contribution towards bigotry and intolerance, verging on anti-ethnic hate and racism. We refer to a recent article which appeared in the issue of *Maclean's* dated April 14 under the title "mulling over multiculturalism".

Here are a few choice barbs from the intolerant pen of Larry Zolf. He declares, *ex cathedra*, that "multiculturalism is just wrong . . . Multiculturalism corrupts our ethnic groups and certainly debases the political coinage of our nation".

Larry Zolf has his version of a final solution to multiculturalism. His advice is, "I say let's topple the Leaning Tower of Babble that is Canada today". His solution is strongly reminiscent of the Russian claim that they, too, have solved the nationalities problem in the USSR.

Finally, Zolf flaunts his stand by saying, "I don't need a multiculturalism grant to be Jewish".

Normally, it should be adequate to merely expose bigotry and intolerance. Such views simply cannot stand the light of objectivity and understanding. But there are a couple of points that deserve mention.

It may be true that Mr. Zolf may personally not require a subsidy from the federal treasury to be Jewish. But the issue is larger than his backyard. I recall that Canadian troops recently served in the Middle East at public expense to protect the right to survival of Jewish people and their ancient culture. Even as these lines are being written, the Prime Minister of Israel is in Washington to obtain material and moral support for the security of his people. Zolf's disclaimer of public support from the taxpayers is thus without substance.

But there is yet another basic issue. Who is to decide which of the Canadian ethnocultural groups are to die and which shall be endowed with a hereditary right in our constitution to survive? Hitler tried, with disastrous results.

Whether one likes it or not, it is a fact: Canada is a multicultural nation. Unfortunately, there are still too many among us who were aptly described by a prophet many years ago as those who have eyes but do not see, and have ears but do not hear. And for them it bears repeating: Canada is a multicultural nation.

April 30, 1980

PUBLIC REPORTS SCRUTINIZED

REPORT OF CANADA'S NO. 1 LINGUOCRAT

We have before us the fourth annual report of the Commissioner of Official Languages. This report has, of course, been reviewed in the English and French language press whose language rights it protects. However, we would like to examine it from the point of view of Ukrainian Canadians whose language rights have been placed in a vulnerable position.

Before proceeding to the main subject it may be well to define the word, linguocrat, used in our title. A linguocrat may be defined as an autocratic bureaucrat with responsibility for administering Canada's language policy. This definition fits rather well the Commissioner of Official Languages from whom we borrowed this word.

The resolution of Canada's language question would be rather simple if all Canadians were of either British or French descent. But the uncomfortable truth is that approximately seven million Canadians, nearly a third of our population, are neither British nor French. It is the language rights of these Canadians that the Official Languages Act chose to ignore almost completely. And the shock troops of the Commissioner of Official Languages, who range far and wide, choose not to see.

The terms of reference that the Commissioner sets out for himself are given in the introduction of his report as "promoting a reasonably rapid and basic as well as humane, reform of this historical inequity." The historical inequity presumably refers to the Battle of the Plains of Abraham in 1759. With equal logic the Commissioner could have gone back to the Battle of Hastings in 1066.

The annual report is primarily a catalog of various sins of transgression against the Official Languages Act. Here are some selected items.

- There were no listings in French in the telephone directory in London, England, in listing Air Canada.

- The Commissioner asks why flights by Air Canada to Frankfurt, Germany, were announced in German as well as in English? And why flights to Rome were announced in Italian? Somebody in Ottawa should explain to him the elementary linguistic facts of life.

- There were no French signs in Kingston, Jamaica.

- Railway crossing signs in Moncton, New Brunswick, were in English. The Commissioner should discuss this one with Leonard Jones, member of Parliament for this area.

- The Commissioner reports that building materials used by Central Housing and Mortgage Corporation were marked in English.

- Parking lot signs in Cornwall, Ontario, and in several other places were in English.

- A map of Canada in Haiti was labeled in English. It was removed by appropriate officers.

- French language services in Capetown, and in Pretoria, South Africa, and in New Delhi, India were inadequate.

- In Kingston, Ontario, street names were in English.

- In Grande Prairie, Alberta, French entries in the telephone directory were abbreviated.

- In a booklet issued by Health and Welfare, French was printed in smaller letters than English.

The above may appear to be trivial. But the main effect of having letter carriers walk in French and English, passengers fly in French and English, carpenters drive nails in French and English, etc., is to reduce employment opportunities for bilingual Ukrainian-English or Ukrainian-French Canadians in the public service of their own country, Canada. And that is 225,000 jobs.

The logic used by the Commissioner is strange indeed. As an autocrat he rejects the principle that the Government

is to serve the people; instead he implies that the people should merely conform to the dictates of Government bureaucrats. He rejects the principle that the customer is always right; he is only right if he speaks both French and English. He rejects the principle that a person is innocent until proven guilty, but puts the onus on the accused to prove his innocence. In assessing the number of positions that actually require French-English bilingualism (with a 7% salary bonus) he fails to distinguish between jobs whose prime duties are communication, and those that require just plain, honest and efficient work. And finally, he forgets the limits of his federal authority in attempting to subvert provincial governments and school systems, with our money, to further his objectives of righting "a historical inequity". His accusation that high school graduates at age 18 are illiterate and do not know the history of Canada comes with ill grace from one who has yet to discover that Canada is a multi-ethnic, multi-cultural and multilingual nation.

P.S. It is puzzling that the unilingual Official Language Act of Quebec did not evoke an assessment of its status by the federal Commissioner of Official Languages. Why?

May 14. 1975

UKRAINIAN LANGUAGE RETENTION IN CANADA IN ITS HISTORICAL CONTEXT

The study of Canadian non-official languages, which was issued as a report by the Minister responsible for multiculturalism, was presumably made to be used as a basis for formulating further steps in the implementation of the Government's multicultural policy.

As an academic exercise the study is up to good professional standards. But when it is placed in the context of the social history of Ukrainian Canadians this study has

rather serious weaknesses. The aim of this article is to alert Ukrainian Canadians, and for that matter the Government's multicultural authorities, to these weaknesses.

The study of the non-official languages is essentially a survey of the present status of language retention among Ukrainian Canadians (and others). This assumes, of course, a normal social development of Ukrainians in Canada. In other words, the study assumes that the present status of language retention among Ukrainian Canadians is the result of a normal social interaction between Ukrainians and the general Canadian population.

Unfortunately, the history of Ukrainian Canadians indicates that the naive assumption of normalcy is not a valid one. Accordingly, the data presented in the study, and any inferences drawn from them, must be reinterpreted in their full historical context to be meaningful.

Throughout their history, Ukrainian Canadians encountered intolerance, discrimination and repression. These are hardly elements of a normal acculturation process. On the contrary, they had a strong negative effect on language retention among Ukrainians. The results of the survey under review, therefore, do not represent the natural desires or needs of Ukrainians. Rather they represent the attitude of the governing authorities.

During the first world war Ukrainians were interned or subjected to police surveillance; Ukrainian press was censored. To add irony to injustice, a Ukrainian Canadian, Pylyp Konowal, was awarded the highest military honor, the coveted Victoria Cross.

The English-Ukrainian bilingual school system which had been organized before the turn of the century, was short-lived, with a public bonfire of Ukrainian school books in Winnipeg. Later, although some schools, here and there, permitted Ukrainian to be taught after school hours, many public official and anglophone teachers were not very accommodating. On the contrary, many of today's Ukrainian

Canadians, prominent in education, the professions and business, relate to their children and their grandchildren how they were strapped for inadvertently speaking Ukrainian during school hours.

October 8, 1975

CENSUS 1976 IS UNFAIR TO MULTICULTURAL CANADA

Ukrainian Canadians are once again at odds with the Canadian census bureau bureaucrats in Ottawa. The 1976 semi-decennial census will move into high gear early this summer to collect, among other data, information on the mother tongue of Canadians, instead of information on their national or ethnic origin.

The point at issue is that switching "mother tongue" for "national origin" is clearly compromising to Canadians who are not English or French. And that includes nearly one-third of Canada's population.

Several examples will illustrate the root cause of the dispute. For instance, the 1971 census reported 580,000 Canadians of Ukrainian descent. But according to mother tongue data, there were only 280,000 Ukrainians. Some 300,000 Ukrainian souls were wiped out. They were simply buried in census statistics.

Similarly, mother tongue data would indicate that, except for small pockets like Cape Breton, there are virtually no Canadians of Scottish heritage because English is the mother tongue of almost all of them. The same can be said for those of Irish or Welsh descent. Similar arguments could be applied to the disappearance of other Canadians.

Clearly, this is a masterful and a massive disappearing act worthy of that master magician, Houdini. Moreover,

it is a very easy and a very convenient way to solve Canada's multicultural problem. Simply make them disappear statistically, or, at most reduce the non-English, non-French element to an insignificant number. In this way one could finally achieve Pearson's' dream of an equal partnership on a fifty-fifty basis between the two founding races. There would no longer be any need to accommodate the legitimate cultural needs of the third element in Canada's population.

The Ukrainian Canadian Committee found out about this disappearing act, about to be performed on us, and communicated their concern to Census Canada.

In their reply the census bureau used the Official Languages Act as their excuse. A section in that Act requires every decennial census to provide mother tongue data for French and English languages. In order to please the Government, the census bureaucrats, in their wisdom, decided to apply this section where it does not apply — to the 1976 census.

It should be pointed out, emphatically, that in the first place, the semi-decennial census is not required by the Official Languages act to provide mother tongue data on any language — and certainly not tendentiously compromising data. In the second place, even in the decennial censuses, mother tongue data are required only for French and English languages. Section 14 of the Official Languages Act is silent on Canada's non-official languages.

If a disappearing act is to be performed on anybody, it would be our wish that it would be performed on those who want to switch compromising mother tongue data for the more objective and more informative data on national or ethnic origin of Canada's population.

February 25, 1976

A REPORT THAT IS NOT A REPORT

The report of the second Canadian Conference on Multiculturalism which was held in Ottawa last February, has now been published. This is the second such conference of the Canadian Council on Multiculturalism (CCCM). And once again, to the credit of the authorities, representatives of Canada's ethnocultural communities, some 500 of them, were invited to participate. The grey eminence guiding the conference was the Minister responsible for multiculturalism, the Honorable John Munro.

The official conference report is an important document since it reflects the status (or lack of it) of multiculturalism in Canada as a national policy. We shall, therefore, take a closer look at this 200-page report.

It is necessary, first of all, to recall the basic program of this conference on multiculturalism. One session was titled the francophone viewpoint. In simple words, it was devoted to lectures on what the French Canadians think of us. Their message was plain. They view us as an obstacle to their eventual achievement of an English-French linguistic and cultural duality.

Another session, to balance the previous one, was devoted to lectures on what the so-called English Canadians think of us. In their view the easiest solution to the problem of multiculturalism is through assimilation. Everybody should be a Canadian, so long as he is either English Canadian or French Canadian.

But, as the conference developed, these stereotype views of francophones and anglophones were soon demolished in discussions from the floor. Representatives of multicultural Canada pointed out the meaning of equality of Canadian citizenship, the only concept on which the future development of Canada could take place with confidence.

In retrospect, the most interesting part of the conference turned out to be not the formal lectures but the discussion that followed. In the end, the French and En-

glish Canadians had to retreat from their original self-serving positions. The hard fact that Canada is a multicultural nation had to be reconciled with.

Unfortunately the 200-page report of the multicultural conference contains only the formal presentations. There is not a word about the considerable and very valuable input of some 500 participants representing the voice of multicultural Canada. Canadians who will have occasion to read the report now or in the future will have not the slightest idea of the true proceedings of the conference.

The published report presents for the record only the official side. The people's side has been deleted. The report is, therefore, strongly biased and is unfair to the entire question of multiculturalism.

The question of the right of people to information is being widely discussed nowadays. Considerable progress has been achieved in the United States. The subject was debated at the recent meeting of the Canadian Bar Association in Winnipeg. Canadians have the right to know. The report on the second Canadian Conference on Multiculturalism fails in its obligation to inform Canadians on what transpired at the conference. In summary, it is a report that is not a report.

September 15, 1976

CREDIBILITY GAP IN GOVERNMENT STUDY

If you ask a silly question, you will get a silly answer. If you ask a question of a knowledgeable person, you will get a knowledgeable answer. And so on. In short, the answers that we get to our questions are no better than the question itself or the person of whom we ask it.

With this introduction, we shall take a look at a recent study on *Multiculturalism and Ethnic Attitudes in Canada* published by the Ministry of State for Multiculturalism. The study was based on the results obtained from questions asked of 1849 scientifically selected individuals. The indi-

viduals were so chosen that the opinions they expressed mirrored the attitude of the general population of Canada.

In general, the sample population that answered questions put to them appears to have been carefully selected. Of special interest to our readers, however, is a look at the sample that was chosen to represent Ukrainian Canadians.

The seven major ethnic groups in the Canadian population, with the number in the sample for each ethnic group in the total population of 1849 were as follows: Dutch (44), German (106), Italian (51), Polish (42), Russian (44), Scandinavian (46), Ukrainian (31), and others (176). The aim was to select that number for each ethnic group that would correspond to the proportion of that ethnic group in the Canadian population according to 1971 census.

One immediately notices that Ukrainians in the population sample are badly underrepresented. The number in the Ukrainian sample is lower than in the Dutch, Polish, Russian and Scandinavian samples. This is in complete variance with the data obtained from census 1971.

The proportion of Russians in the Canadian population is only 0.3 percent, but the proportion of Russians selected for the sample population used in the study is 2.7 percent — an overrepresentation by 900 percent. The proportion of Ukrainians in the Canadian population is 2.7 percent; the proportion of Ukrainians in the sample used for the study is 2.0 percent — an underrepresentation by almost 30 percent.

There is yet another point to be considered. Statistics is the science of large numbers. For example, it is possible to state with considerable accuracy how long the average Canadian will live. But average longevity means very little to a single individual. Some live to 90; others die at a relatively young age. In other words, statistics do not apply to single individuals, and the error is very great with small numbers.

We may well ask, how adequate is a sample of only 31 individuals chosen to represent the opinion of the Ukrainian Canadian community as a whole, in a sample that is already distorted? To be sure, a jury of only 12 persons, good and true, decide whether a person is guilty or innocent. But they are asked to come to a decision on one single point. The total Ukrainian Canadian ethnocultural dimension in the context of the Canadian nation is much more complex.

And then there is the nagging question, where did all those Russians come from in the sample population — 900 percent more than their proportion in the Canadian population, and why? It is too absurd to speculate.

Although the 350 page study of multiculturalism appears to be well designed, and in the hands of professional researchers, the Ukrainian component in the study leaves much to be desired and seriously undermines the credibility of other aspects of the study.

October 11, 1978

THEY SAID IT

THE WESTERN CANADIAN FACT

The business of nation-building in Canada is nowhere near completed, and Canadian unity will not be achieved until French and English cultures recognize and welcome those Canadians who are neither French nor English in culture, and who now make up a majority of the population in Western Canada.

The above honest and forthright words could well have been written by Ivan Harmata himself. As a matter of fact, however, they are from an address by I. H. Asper, Manitoba Liberal leader, during a recent speaking tour of eastern Canada.

He reminded his listeners that Western Canada had accommodated itself to the French Fact. "Now it is your turn" he said, to lend support to the ethnic minorities of Western Canada as they seek Federal and Provincial programs which will enable them to maintain and develop their own cultural and ethnic individuality.

In speaking of the need for constitutional and legal guarantees, also for those Canadians who are not French or English, he said that unless certain basic rights are nailed down by law, it will be all too easy for the majority to abrogate the cultural rights of the minority.

Mr. Asper repeated his call for a national policy to be implemented by the Canadian Radio and Television Commission, and called for broadcast laws which required CBC to produce television and radio broadcast designed to promote multiculturalism.

He said that curricula in schools across the country must be expanded to include major education for all our youth in the customs, history, and traditions of the racial

and ethnic cultures that are found in this multicultural society.

He called on the Federal Government to assist the ethnic language newspapers that abound in Western Canada by reducing the cost of mailing newspapers to cultural minorities who require those newspapers for the preservation of their cultural traditions.

“It is my hope” he said, “that Canada will be prepared to willingly embrace the Western Fact because its existence and its emergence is in the national interest, and it will lead to a healthier and a stronger Canada. Cultivated and nourished, it can be a positive force that will benefit our nation; ignored and resisted, it may become a source of disruption, capable of severely damaging the Canadian union. One of the most important aspects of the Western Fact is the cultural fact.”

Prairie people have the richest cultural diversity in Canada, and this diversity must not be allowed to fragment Canada, but must be viewed as something that can bind Canada together, he stated.

The Liberal leader said that eastern Canada must prepare itself for a thrust from Western Canada coming in ten years towards recognition of cultural diversity. Mr. Asper warned that it would take a major gesture from the rest of Canada to arrest the present trend toward a western alienation.

December 22, 1971

ON SYRNICK'S UKRAINIAN DECALOGUE

In our tribute to John Syrnick which appeared in the June 14th issue of the *Ukrainian Voice*, we promised to return once again to the subject of his *Ukrainian Decalogue*. This week's column is intended to fulfil this promise.

We should like to reflect briefly on the deep significance of the declaration which has become known as Syrnick's Ukrainian Decalogue. Its importance lies, in the first

instance, in the fact that it represents the life's philosophy of a prominent community leader, a leading journalist and a mature thinker. In its ten easily readable points it captures the essence of the philosophy of a Ukrainian Canadian as a whole. Its message goes even beyond this, for it is equally applicable to all Canadians.

John Syrnick sees each one of us, if we have developed our natural faculties fully, as playing three distinct roles. We have a public responsibility of citizenship; we relate on a more intimate and personal basis with ourselves as individual persons; and finally we relate even more intimately and fundamentally to our God in our own way through the historic Church of our people.

But the different roles which we perform are not mutually exclusive roles. Rather, they supplement one another to produce a complete person.

The above ideas are contained in the first three items of Syrnick's Ukrainian Decalogue. It is a privilege to reproduce them, in English translation, for our readers.

* * *

1. I am a citizen of the country of my domicile as a birthright or through naturalization. As a citizen I shall respect and uphold her democratic institutions and liberties. In the event of national peril I shall come to her defence with my life and property. I shall avail myself of those rights and privileges which the citizenship of my country bestows upon her citizens in complete awareness that those rights and privileges impose upon me certain duties and obligations. I shall participate in all phases of her national being — in politics and economics, in institutions of learning, and in all sectors of her national life.

2. Apart from the citizenship of my country I also have what might be called my spiritual citizenship — my Holy of Holies — a loyalty to the culture of my forebears. I am of Ukrainian lineage and I will not renounce my Ukrainian spiritual attributes under any circumstances. I cannot renounce my national origin, just as I cannot re-

nounce my father and my mother and claim that I never had them. I can change my citizenship by emigrating to some other land and adopting the citizenship of another country, but I cannot change my lineage.

3. I recognize the colossal and irreplaceable role and influence of the Church in the life of a people, and consequently, I shall, at all times, give my whole-hearted support to the Church. From my Ukrainian Church I expect spiritual and cultural enrichment. I expect my Church to be a vigilant guardian and protector of the spiritual values and national traditions of my people. It is in the intimate closeness of ties between the Church and the people that the Ukrainian society will find its finest fulfilment.

* * *

We can only admire how eloquently, how thoughtfully and how completely John Syrnick has described the relationship of each one of us to ourselves, to God, and to our country. Our political leaders in Canada could well adopt the fundamental principles enunciated by Syrnick as a basis for a truly just society for all Canadians.

July 19, 1972

CULTURAL LIABILITIES AND ASSETS

Is it a handicap or liability to be a Ukrainian Canadian? Are we really so unlucky that we could not have been born British or French? Frankly, no, not in one's career or in any other real sense.

That was the essence of the argument developed by Bohdan Hawrylyshyn in a major address to the national convention of the Federation of Ukrainian Professional and Business Men's Clubs in Toronto last September. We shall attempt to reproduce some of the more interesting details of his talk.

But first, some of the background of the speaker. Bohdan Hawrylyshyn is director of the Center for Education in International Management in Geneva, Switzerland. He is also chairman of the executive committee of the European Foundation on Management and Development. He serves, as well, as a consultant to multinational firms and international organizations. His views, therefore, carry a good deal of authority.

In speaking of our natural advantages, by contending that on account of our being members of a polyvalent, multicultural and multilingual society, we have inherent capabilities, if we only realized it. We can relate more effectively with people of different backgrounds. We can tune in, be sympathetic with, understand a variety of feelings, attitudes, values, and cultures of a larger variety of people, and we can therefore respond to them more effectively than monoculturally rooted people can.

Hawrylyshyn sees that Canada has to reach out for external challenges to take advantage of our multicultural makeup. There are multinational companies to be built to redistribute world resources and to relocate centers of growth. New international institutions have to be established and old ones improved. A new world order has to be created. Canada has a tremendous starting advantage, which, at present, is grossly underutilized, and it is precisely because Canada is not homogeneous but a heterogeneous nation. Within Canada we can find people that can understand anybody, anywhere in the world.

Canada's mistake, according to Hawrylyshyn, is that the cultural mosaic has at best been tolerated in a nice, benevolent, paternalistic fashion. Our cultural and linguistic reservoir is considered as rather harmless hobbies that cannot do much damage. After all, Ukrainians and other so-called ethnics will work a little more happily if you let them sing their songs and kick their boots in performing those wonderful folkloristic dances. Occasionally the "official" English and French Canadians might even enjoy it.

It is important to accept the fact that we can have, and we can render, empirical proof that cultural diversity is an asset. It is an economic asset. It does not just add a bit of color to our social life-style which might otherwise be a little dull, if some sort of ordinance culture alone prevailed in Canada.

As a practical illustration of the problems of being a Ukrainian, Hawrylyshyn related his own life experience. I graduated, he said, with the highest grades in my class of ninety eight. When I went looking for a job a representative of a national employment service took me aside and very confidentially, in a paternalistic fashion said: Look you have done very well. You should really go into teaching or research because they will tolerate you there, or if you go into a firm you should go into a nice technical specialist job, because Mac, with a handle of a name like yours, Hawrylyshyn or whatever it is, you will never get into an executive position which seems to be your aspiration.

But the story had a happy conclusion. Frankly, he said, if I have been able to achieve something in the international arena, I don't think that it was so much because of some personal capability. It was precisely because it has been possible for me to plug into various cultures, relate with people from different worlds, and build bridges between them. Hence what was clearly a starting disadvantage, a liability, turned out to be a tremendous asset. Even this awkward name (Bohdan Hawrylyshyn) sometimes serves as a nice focus of attention and turns out to be distinctive rather than handicapping. I would have never suspected that, he said.

Bohdan Hawrylyshyn made it, and we are happy for him. But for the rest of us, the disadvantaged position of the Ukrainian Canadian community remains to be overcome.

November 15, 1972

MULTICULTURAL DAY IN CANADIAN PARLIAMENT

In recent (as well as in previous) debates in Parliament on the question of bilingual policy of the Government, members of parliament continue to perpetuate the myth that all Canadians fall neatly into one of two categories — either English or French. They consistently ignore the presence in our midst of some seven million Canadians whose ancestral roots do not derive either from Britain or France.

It was, therefore, refreshing that May 30 was allotted in the House of Commons for a discussion of multiculturalism. For this significant event we are indebted to Dr. Paul Yewchuk who represents the Alberta constituency of Athabasca.

For the benefit of our readers we reproduce a few passages from Dr. Yewchuk's speech as reprinted in Hansard.

"There has to be a genuine effort," said Dr. Yewchuk, "to introduce appropriate legislative changes designed to give complete equality to all ethnic groups in the country... The original "B and B" concept failed to recognize this Canadian reality and in fact implied a quiet suppression of non-official cultures and languages creating a feeling not conducive to unity in the country..."

"There are certain legislative changes for example that could be carried out. First, a constitutional change would be in order which would officially embody the concept of multiculturalism within the Canadian constitution. This move... would go a long way toward making all minority groups feel officially recognized and equal as Canadians.

"The language bill could be improved as well by strengthening of section 38, which deals with the rights of ethnic groups, in such a way as to make the section more positive..." It would also be useful to declare minority languages that have been in common usage in this country for many years to be Canadian languages."

Dr. Yewchuk illustrated his point forcefully by recounting the indignities that Canadians are subjected to by callous and ignorant officials by implying that they are foreigners in their own country because their maternal tongue is not English or French.

"I have a letter from the deputy language commissioner," said Dr. Yewchuk, "which refers to the takeover of a radio station in Winnipeg by the CBC and the future right of non-official language groups to use this radio station for programming. At least six times in that letter the assistant language commissioner refers to German, Italian, Ukrainian and other languages that have been programmed on this station as foreign language broadcasts, and at the same time to English and French as Canadian languages. The fact of the matter is that English and French as well as German, Italian, Ukrainian and many other languages are all of European origin and therefore by definition are all foreign languages to Canadian soil... We must recognize that other languages commonly used are no more foreign than either of the two official languages..."

"Another legislative change which would go a long way towards creating equality amongst Canadians would be to amend the Canadian Bill of Rights..." continued Dr. Yewchuk.

"They would reassure Canadians of their right to exist as a cultural group — and you may call that a group right if you like — and the right to be different if they so choose."

Dr. Yewchuk recommended a two-pronged approach towards a better understanding of the multicultural nature of our country. The first of these is "the use of mass media of national radio, of television, of newspapers, and of cablevision, and second the educational system itself..."

"Finally," concluded Dr. Yewchuk "greater recognition... could be given by promoting more outward signs of Canada's multicultural nature. For example we could reproduce commemorative stamps, commemorating authors,

poets or other great men originating from ethnic groups... naming of public buildings, streets and other public institutions. In short all public means should be used to give more indication of our commitment to multiculturalism.”

Dr. Yewchuk’s speech evoked comments from the Hon. Stanley Haidasz, Lincoln Alexander (Hamilton West), David Orlikow (Winnipeg North) Marcel Prudhomme (St. Denis), Otto Jelinek (High Park/Humber Valley), Henry Latulippe (Compton), Charles Caccia (Davenport), Stanley Schellenberger (Wetaskiwin), Jake Epp (Provencher), and Elias Nerdoly (Meadow Lake).

We commend Dr. Yewchuk warmly for his concern for those Canadians who are being denied their birthright of full Canadian citizenship. The principle that all Canadians are equal but that English and French Canadians are more equal than others should have no place in Canada.

June 20, 1973

NEW SYMBOL OF CANADIAN SOVEREIGNTY?

“Sometimes royal visits tell us something new about the wearer of the Crown, and sometimes they tell us something new about ourselves.” It was with these penetrating words that Charles Lynch began his syndicated column of June 27, 1973, describing the visit of Her Majesty, Queen Elizabeth II in Toronto.

In point of fact the Queen did tell us something new and significant, something that we want to record in our column. In her short address in Toronto, among other things, she made specific reference to those seven million Canadians who by Canadian law find themselves behind the Official Languages curtain.

Her Majesty said, “It is as Queen of Canada that I am here, Queen of Canada and of all Canadians, not just one or two ancestral strains. I want the Crown to be seen as

a symbol of national sovereignty belonging to all. It is not only a link between commonwealth of nations, but between Canadians of every national origin and ancestry.”

Thank you, Your Majesty, for stating it so clearly and so forthrightly. Your message is very welcome indeed and is deeply appreciated. That is the message that we have been trying to convey in our column for several years now, and in fact ever since the late Prime Minister Pearson first brought in the alien concept that English and French Canadians are more equal than others.

From time to time the question is raised as to the attitude of Ukrainian Canadians on the issue of the Crown in Canada. It can be truthfully said there is no a priori reason why Ukrainian Canadians should be anti-monarchist just because they are not British.

We recognize that the issue of the Crown is a complex one with human, sentimental, historical, constitutional and political overtones. But the practical question is very simple. What is the alternative symbol to replace the Crown, a symbol that will inspire respect and deep and abiding loyalty?

Is it the flag that was brought in after a year of bitter dissent in Parliament and in the nation? Is it the constitution which is not yet written, and into which strong pressures are being made to enshrine the principle that English and French Canadians are more equal than others? Is it the national anthem which is yet to be proclaimed when the controversy about an acceptable version is resolved? Or is it perhaps the prestige of some person appointed to a semi-presidential office presumably as a reward for political services rendered? Or none of the above?

What is the alternative to the symbol or institution of the Crown?

In speaking of the availability or non-availability of a suitable alternative to the Crown we are reminded of the following story about the well known French movie actor Maurice Chevalier who died recently at an advanced age of more than eighty years.

On each birthday he used to have very lavish birthday parties with decorations, noise-makers, candles, cake, music and so on. One of his friends asked Chevalier, "at your age do you really enjoy these birthday parties?" "Oh yes", answered Chevalier, "I enjoy every birthday when I contemplate the alternative."

Nature made the final choice of the alternative for Maurice Chevalier.

When asked whether we support the Crown as the symbol of sovereignty in Canada, our reply, in the words of Maurice Chevalier, is most assuredly yes, especially when we contemplate the alternative. And the conviction that our choice is right is strengthened with each royal visit.

July 18, 1973

RIGHT ON TARGET, MAYOR CROMBIE

The Big Brother follows carefully the activities of the Ukrainian Canadian community. On the eve of the Second Ukrainian World Congress which was held in Toronto, November 1 to 4, a group of "tourists" representing the Canada-USSR Association "just happened" to be touring Canada to help strengthen "peace" in the world. They learned "incidentally" that Ukrainians from twenty different countries in the free world were holding an international conference in Toronto. As might have been predicted, they reacted true to form, and sent off a letter to Mayor Crombie of Toronto to express their opinion about internal matters that exceeded normal courtesies of foreign visitors.

We are pleased to reproduce for our readers the letter of the Soviet "tourists" to Mayor Crombie, and Mayor Crombie's excellent reply. Mr. Crombie is to be congr-

tulated on his understanding of what is involved and on his forthright reply. The text of the two letters follows:

* * *

CANADA—USSR ASSOCIATION

56 Bloor St. E., Suite 404,
Toronto, Ontario

October 29, 1973

Office of the Mayor, David Crombie
Toronto City Hall, Toronto, Ontario.

Our group of tourists from (the) Soviet Ukraine have been touring Canada for 10 days already. We have had many exciting and interesting meetings with the representatives of all levels of the population, community leaders, municipal and provincial government representatives in Montreal, Winnipeg, Edmonton and Toronto.

These contacts promote development of friendly ties and cultural cooperation between the USSR and Canada, and help to strengthen peace in the world. According to our program, on Oct. 29 our group was to visit the City Council of Toronto.

However, we have learned that the Mayor's Office has proclaimed an "Ukrainian Week", with the official opening taking place today. This week is devoted to the so-called "2nd World Congress of Free Ukrainians".

In this way, the city authorities demonstrate their solidarity with certain circles whose actions are directed against the detente and mutual understanding between Canada and the Soviet Union.

Under such conditions, our group which represents the Ukrainian Society for Friendship and Cultural Relations with Foreign Countries, considers our visit to the City Council impossible.

Valentina Semenovna Shevchenko,

President of the Presidium of the
Ukrainian Society for Friendship and
Cultural Relations with Foreign
Countries.

* * *

DAVID CROMBIE, MAYOR
Toronto City Hall

October 31, 1973

Dear Mrs. Shevchenko:

Thank you very much for your letter of Oct. 29, indicating that you consider your visit to the City Council impossible. As I understand it, you object to the declaration from my Office of "Ukrainian Week" in honour of the 2nd World Congress of Free Ukrainians.

Let me assure you that the City of Toronto has always made it a practice to celebrate, wherever it can, the traditions of its many cultural, linguistic and national groups. It is a practice which I intend to continue. The social and cultural harmony which exists in Toronto is, in my view, a model which other people might well envy.

Personally, I have always felt that those who do not wish to play a game because they do not like the rest of the players have missed the point altogether. As in sports, so in life.

Finally, let me assure you that the responsibility for the change in plans rests with you and not with either the City of Toronto or the Office of the Mayor.

Sincerely,

David Crombie, Mayor.

November 21, 1973

TWO ASPECTS OF MULTICULTURALISM

On November 27, 1973, the Ukrainian Canadian Committee presented a brief to the House of Commons Standing Committee on broadcasting, films and assistance to the arts defending the rights of Canadians other than English and French to services from the CBC. By all reports, it was a good presentation. On November 30, Mr. Lino Ma-

gagna presented a similar brief on behalf of Italian Canadians. We reproduce some of his interesting comments.

* * *

“There are two aspects to practical multiculturalism; we might call them inward and outward. Under the inward aspect we may group all those actions and efforts taking place within every one of our cultural groups for the preservation and development of their individual cultures, and the continued development of those cultures as important components in the Canadian social fabric. I mean here, for example, such local activities as classes and theater in the mother tongue, and such country-wide activities as student and artistic exchanges among various communities of the same ethnic background.

“The beneficial role that broadcasting in the mother tongue could play in this aspect of multiculturalism is obvious. It would promote a sense of unity right across the country within each ethnic group and therefore a feeling of strength and self-respect...

“Under the outward aspect we may group all the interactions between the minority cultures and the two major ones. Here is the literature, the music, here are the films, the television and radio programs about the various minority groups presented in a language and in ways intelligible to the English and the French groups. In short, this is the interpretative aspect of multiculturalism; the minority cultures and ways of life are interpreted to the rest of Canadian society.

“The vital role of national broadcasting under this aspect of multiculturalism should also be clearly obvious. It would introduce, through one of the most powerful means of communication, certain sectors of our society to the rest... It would promote the fact that members of minorities are as Canadian in every way and must be considered so as anyone else in Canada.

“These two aspects of multiculturalism are two indivisible sides of the same coin. The first — that is, the

freedom to live and develop one's culture according to one's taste — we must consider a fundamental right of every Canadian. The second is equally important, if we are or have a viable and cohesive Canadian society. The CBC, I submit to this Committee, is not adequately involved under either of these aspects; by its stated policy on third languages, it in effect wishes to play no role in the cultural development of our various minority groups, and at the same time, it does too little as yet of any substance in introducing these groups and their ways to our society at large."

February 20, 1974

IT WAS NOT MEANT TO BE EASY

Being a Ukrainian Canadian is not easy. Your "official" anglo and franco neighbors ask you, why do you, a university graduate, a third or fourth generation Canadian, teach the Ukrainian language to your fourth or fifth generation children. It is an up-hill struggle. Why not, they suggest, join the main stream of English or French in whose hands the future of Canada, according to their view, is destined to remain?

But Ukrainian Canadians continue to affirm that survival is the first law of Nature. Strong support for this position comes from the Ukrainian ethnocultural group, from the Ukrainian Canadian political constituency, and from the Ukrainian Canadian ecclesia who declare that faith and nation are inseparable.

And beyond our Canadian borders, Ukrainians ask why do we rush to the aid of Ugandans, Chileans, Israelis, and the native conglomerate of South Africa and Rhodesia, but cannot come to the aid of a nation with a thousand-year old history and culture, namely Ukraine, now in colonial servitude to the modern Russian Empire?

Not all minority groups in Canada are like the Ukrainians and our interests do not always coincide. From time to time, however, we see our image in the mirror of another ethnic group. We are pleased to reproduce a brief passage from a foremost Canadian writer, Hugh MacLennan, on the subject of his Scottish neurosis, not at all unlike our Ukrainian neurosis. The quote is from his book, *Scotchman's Return*, published by Charles Scribner's Sons in 1960:

"Whenever I stop to think about it, the knowledge that I am three-quarters Scotch, and Highland at that, seems like a kind of doom from which I am too Scotch even to think of praying for deliverance. I can thank my father for this last ditch neurosis. He was entirely Scotch; he was a living specimen of a most curious heritage. In spite of his medical knowledge, which was large; in spite of his quick nervous vitality and tireless energy, he was never able to lay to rest the beasties which went bump in his mind at three o'clock in the morning. It mattered nothing that he was a third generation Canadian who had never seen the Highlands before he visited them on leave in the First World War. He never needed to go there to understand whence he came or what he was. He was neither a Scot nor yet was he Scottish; he never used those genteel appellations which now are supposed to be *de rigueur*. He was simply Scotch. All the perplexity and doggedness of the race was in him, its loneliness, tenderness and affection, its deceptive vitality, its quick flashes of violence, its dog-whistle sensitivity to sounds to which Anglo-Saxons are stone deaf, its incapacity to tell its heart to foreigners save in terms foreigners do not comprehend, its resigned indifference to whether they comprehend or not. "It's not easy being Scotch," he told me more than once. To which I suppose another Scotchman might say: "It wasn't meant to be." "

June 12, 1974

MUNRO MAKES DEBUT AS MULTICULTURAL MINISTER

Once again, the Ukrainian Canadian Congress has served as a forum of prime significance for multicultural Canada.

It was on the eve of the Tenth Congress, October 8, 1971, that Prime Minister, Pierre Trudeau, outlined the policy of the Canadian Government on multiculturalism. This historic announcement paved the way for his appearance the next day as guest speaker before the Congress in Winnipeg. And now, three years later, the Hon. John Munro made his debut on October 12, 1974, as minister responsible for multiculturalism, with an address to the delegates of the Eleventh Congress meeting in Winnipeg.

These two events point to the leading position that the Ukrainian Canadian community occupies among ethno-cultural groups in multicultural Canada.

John Munro does not convey the image of a philosopher-king who may be willing to share a small portion of the largesse of Canada's national coffers to mollify the ethnics. On the contrary, he gives the impression of being frank and open, sympathetic and positive. We have selected a few items from his speech.

If teaching of the Ukrainian language is of concern to Ukrainian Canadians, he said, then it is of concern to me. Government multiculturalism programs must recognize that language "is unmistakably interwoven as a vehicle of culture", he told some 700 delegates representing all parts of Canada.

Mr. Munro also touched upon the responsibilities of the Canadian Broadcasting Corporation which has shown little inclination to serve the needs and interests of those Canadians who are not French or English. He said that the CBC has an important responsibility in regard to "non-official" languages such as Ukrainian. According to Mr.

Munro there is an enormous contribution to be made by radio and television both nationally and regionally through sharing cultural, spiritual and linguistic heritage of Canadians (and we may add, also sharing the radio and television facilities of the CBC).

The new Minister also said that he has asked Information Canada to study the effectiveness of the present mechanism of communicating with Canadians of non-English and non-French background. However, on our part we should like to suggest that this should be a two-way communication — the Government with the people and the people with their Government.

Administratively, Mr. Munro is satisfied to leave the Multicultural Program in the Department of the Secretary of State. Although this may be good administrative policy it has major drawbacks. The sympathies of Hugh Faulkner, Secretary of State, towards multiculturalism is at best unknown, or doubtful. Mr. Faulkner needs to become more seriously acquainted with the realities of multicultural Canada.

All in all, however, it was reassuring to hear the Hon. John Munro tell the Ukrainian Congress that multiculturalism is a permanent policy of the Government. He summed it up courageously by saying "as Minister sensitive to the needs of your community, it will be my duty to be your representative in Cabinet, insuring that Government policy directions are consistent with the goals and aspirations of all ethnocultural groups."

In his appearance before the Eleventh Ukrainian Canadian Congress, the Hon. John Munro made many new friends who wish him well in the responsibilities of his multicultural portfolio.

October 30, 1974

OUR HEARTS AND HEADS NEED A HERITAGE WITHIN THEM

For this week's topic we are indebted to Brother Bede Hubbard, OSB, of Muenster, Saskatchewan. We reprint his editorial which was published in the *Prairie Messenger* of Muenster, Saskatchewan, on the occasion of the 75th anniversary of St. Peter's Colony. Here is what he had to say.

* * *

There are indications lately that more Canadians are becoming aware that humanity, unlike coffee, cannot be instant.

For about 60 years we did think that Canadians could live with a minimum of ethnic fuss and cultural bother. We eliminated as many languages as possible from our homes and schools, so that everyone would sound the same. We subscribed to the same fashions and cosmetics, so everyone could look and smell the same.

We tried to mass-produce the true and typical Canadian who could fit into any slot anywhere in Canada and not be noticed. We almost succeeded. Canadian restaurants today can serve the same bland menu from coast to coast. One hockey game, broadcast live, manages to unite almost all Canadians in an act of TV loyalty at one nation-wide sitting . . .

Local flavor, regional customs and family traditions had been declared un-Canadian. "Foreign" or "European" or "traditional" were slurs of the lowest order. One nation, one language, one way of doing things — it then seemed so ideal and super-efficient.

But now we have begun to realize that if everyone everywhere does the same thing the same way, it's a rather unexciting world. No variety, no spice.

Yet even more important is the realization that the finest qualities of humanity, like loyalty or friendship or community or craftsmanship or considerateness, cannot be

...ely and automatically transplanted or implanted or grafted or injected. They have to be nurtured in a community, in surroundings which have a sense of history and of heritage, which support the awareness that men and women and children live with roots in the past.

It is experience from the past which can give us hope, for we can remember surviving the disappointments, the hardships and the pains of yesterday. It is the memory of the past which can give us incentive for today, for we know the risks, the sacrifice and the hopes of yesterday. It is the traditions of the past which can give meaning to today's events, for we are aware of the plans, the causes and the reasons behind what is happening now.

When the French Canadians sing songs of the *coureurs-de-bois*, when Ukrainian Canadians dance their traditional dances, when German Canadians polish up their German vocabulary, it is not a rejection of Canada or of the 20th century. Mankind and Canada and our age would be much poorer if the variety of languages, of customs and of memories disappeared. To suffer from cultural amnesia is a terrible and bewildering affliction, for we need our communal memories as much as we need our personal memories, not only to teach us who we are but also to comfort, to sustain and to renew us.

Yet while our hearts and heads need a heritage within them, no heritage can survive simply as a memory. Regional and ethnic culture can only thrive in song, dance, language and festivity. When a people is multiracial and multilingual, then it must have multilingual and multi-racial songs, dances and festivities. Such a nation is not the poorer, but the richer for such diversity and variety.

It is by celebrating and preserving a nation's variety and diversity that tolerance and brotherhood are taught. Uniformity does not create tolerance. It fosters intolerance for anything different. A single language does not necessarily form brotherhood. It just as readily makes mobs and sets bandwagons rolling. One giant nation with 23,000,000 citizens thinking, recreating, eating and dressing the same

way, according to some single-flavored, instant fashion, will enjoy no loyalty, no depth of humanity, and only artificial patriotism.

The 75th jubilee anniversary of St. Peter's Colony is not an exercise in nostalgia, in trying to live in a world which has long ceased to exist. It is an attempt to make people more aware that they make history and, in turn, are shaped by history. It is an exercise in honesty, in admitting that humans have roots and cannot live without them. It is an act of comfort, reminding us that we are not victims of the present moment, having come from nowhere and with nowhere to go — for where there is knowledge of yesterdays, there can be hope for tomorrow.

October 13, 1976

FROM THE ADDRESS OF THE HONORABLE
NORMAN CAFIK

In this week's column we are very pleased to be able to present to our readers major portions of the address given by the Hon. Norman Cafik, Minister of Multiculturalism, to the Ukrainian Canadian Congress in Winnipeg on October 9, 1977.

* * *

Tonight I am particularly honored and flattered and humbled by the fact that I stand before you, his people (reference to his father) and my people (Ukrainian Canadians) . . .

First of all, this department (of multiculturalism) that I am now given the responsibility for, perhaps is viewed by many people as being the dispenser of rather modest grants to ethnocultural people of Canada in order to help them retain their background and their heritage.

We do that. But that isn't the impact that I ought to have as Minister of Multiculturalism . . . My role is bigger

than that. It's in the councils of Cabinet, it's with the Government of Canada, to ensure that in all government policies — whether it be immigration, whether it be the citizenship act, whether it be job creation, or whatever, whether it be external affairs — that your interest and my interest in your behalf is properly taken into account by the whole Government of Canada . . .

In the past, I am afraid, that the suspicion is that when we make appointments at the Governor-in-Council to these great bodies (Crown corporations, Government boards etc.) that all we do is to have two wings on a scale and weigh up whether there is the right percentage of French or the right percentage of English people. Well, I'll tell you, that's not good enough.

Over 30 percent of the people of our nation are from neither English nor French extraction. And I believe that there ought to be a third leg on that tripod on that scale and that we've got to insure that a fair shake is given to those who have contributed so much from other backgrounds in this country . . .

All of us carry with us our history. We carry with it our tradition and our background and all of this makes us a little different than other people. And I think the real shame is that the country of Canada has not benefited from that mixed background and the unique contribution that we can make to those kinds of appointments and to this country as a whole . . .

What we are trying to do is to guarantee that all the people of this country are treated fairly, are treated equally, and that recognition is given them for the tremendous contribution that they have made in all walks of life. And until that is done, I have failed in my job, and I am quite prepared to put my reputation on the line and to say that with you, with your help, with your advice we will see that that job is done for the benefit not only of yourselves, but more importantly, for the benefit of all Canada . . .

Now, in terms of national unity . . . I think of the great debate that is taking place now, of such enormous import-

ance to all of us as Canadians. I think it's important for ourselves of ethnocultural backgrounds to understand something. With the emphasis on bilingualism there is a tendency to think that it spills over and becomes biculturalism. There is no culture in this country more valid, more valuable than any other because these cultures are the human dimensions of the human being and they are equally valid for all of us. We may prefer ours, the Italians may prefer theirs, but all of us can surely understand that what we need in this country is a greater degree of understanding, of tolerance for each other — the integration of these things so that all of us may share in the benefit of it...

In terms of national unity, one thing emerges very clear, that it is not an argument between the French and the English... It's really between all of us. All of us have an equal contribution and those of us in this room probably have more at stake in the answer to that question than any one else in Canada...

Somehow, and I hope soon, I intend to play a central role in trying to gravitate around this department (of multiculturalism) all those people in this country who would join with me in helping to preserve that which we have and making it the kind of country we all want it to be and I invite you to join me in that battle at the earliest opportunity...

I will be travelling across this country more than once, many, many times. And I look forward to those opportunities and particularly to small groups of people where we can sit down with your Congress and hammer out the kind of thing which you think I ought to be doing on your behalf. I believe that if we all work together as Canadians with all our varying cultural backgrounds, I think that we can make this country the kind of place that our forefathers dreamt of it to be. I believe that you have the will to work that way. I certainly have the disposition and fortunately at least for the moment I have been given the responsibility to try.

And I can only pledge one thing. I make no promises but I make one pledge that I take this role seriously. I think that this department is one of the most important departments of Canada. And when I'm finished with it, there won't be anybody in that Cabinet that has any illusions about it either. So we all need patience, we all need tolerance, we all need a bit of understanding with each other. You know, you can get impatient with me, — you want to move a little faster than I can. I can get impatient with you because you are pushing me a little bit too hard some day. But the fact of the matter is that we are all human beings with the same disposition, the same attitudes, the same desires, and let us work together with a little bit of patience, understanding and tolerance, and we will make this country, and our children who will live in this country, grateful to us for having preserved and kept it and made it a place that it ought to be.

Thank you very much.

November 16, 1977

DID YOU KNOW

ON REDESIGNING OUR MONEY

That love of money is the root of all evil is a dictum familiar to all of us. It is of no less prestigious origin than the Holy Writ. Nevertheless, people love money. And governments love our money. Indeed they love to share our money to an embarrassing degree.

To make money more attractive as objects of admiration if not adoration, our paper currency bills are being redesigned. The most recent in the series is the new ten dollar bill.

Maclean's Magazine recently asked four major Canadian artists to suggest more imaginative designs for our currency to make our money even prettier.

One of the artists was William Kurelek who submitted a Ukrainian design for the Canadian ten dollar bill. And why should not Canadians of Ukrainian descent be recognized in this manner? After all, we are part of the Canadian family. Or has the Official Languages Act assigned us to the status of Canada's stepchildren?

Although it is not possible for us to reproduce the interesting sketch proposed by Mr. Kurelek, we reproduce verbatim his comment as it appeared in May, 1972, issue of *Maclean's Magazine*.

* * *

William Kurelek's \$10 Bill

Actually for my \$10 bill to have full and proper meaning I would have to redesign all the other denominations, too. This is simply because I have conceived the design in terms of a series; in this case a pioneer series. Each of the main Canadian ethnic groups would be ranked according to numbers and date of arrival in Canada and would

be presented on a different denomination. Thus the French would be on the one-dollar bill, British on the two, Germans, on the five, Ukrainians on the \$10 bill. The design would incorporate the art and cultural symbols of each group. For example, the British would have a motif embroidered of roses, thistles and shamrocks, the Ukrainians of cross-stitch hand embroidery.

On the front of each denomination would be represented symbolically the tools of each group's main pioneer occupation. In the case of the French it would be fur trading, farming, missionary work and ruling. The Ukrainian pioneer labor on farm, bush, railroad and in construction gangs would be symbolically represented by a pitchfork, swede saw, sledge hammer and spade. The goods produced by this work are depicted as going into the mint of the country to come forth as currency. On the reverse side would be a scene showing the origin of each group and how it accepted British citizenship (represented best, I think, by a portrait of the Queen). In the case of the Ukrainians they were at first recognized as "the men in sheepskin coats". Therefore I've chosen a picture from the National Archives photographic records showing such a party of Ukrainians, just as they arrive in their adopted country where they will settle to work the West's virgin lands. Up till now Canadian money design has featured symbolic figures and scenery. I'm trying to say it should be people, real people and their hard work which brings a nation's prosperity.

July 5, 1972

ON BILINGUAL DRIVERS AND BILINGUAL SECURITY

The Canadian Press recently carried a short but interesting news item datelined Louisburg, Nova Scotia, that caught our attention. The item, which dealt with providing a bilingual driver for the Governor-General during his visit to this historic site, may appear trivial to some.

But to those in multicultural Canada it strikes a responsive chord. We reproduce the news story from the *Winnipeg Tribune* of June 20 for those readers who may have missed it, as well as for those who would like to enjoy it for the second time. Here it is:

“Federal and provincial protocol officials specified that local organizers provide a bilingual limousine driver for members of Governor-General Jules Leger’s staff during their visit here (Louisburg, Nova Scotia) Thursday (June 19).

“The organizers, ever anxious to accommodate, assigned Archie MacNeil, a Sydney, N.S., cab driver to the job.

“Mr. MacNeil speaks English and Gaelic”.

The above story illustrates the important and commonly disregarded fact that there are two kinds of bilingualism in Canada. There is the strongly promoted and very expensive political bilingualism (French-English). But there is also people’s bilingualism which means one of English or French plus one’s mother tongue.

The distinction between the two kinds of bilingualism has important and very practical implications. We shall illustrate the practical importance of people’s bilingualism by referring to another recent news item.

It has been announced that Ottawa is to spend approximately 100 million dollars to provide security forces consisting of Royal Canadian Mounted Police and servicemen for the Montreal Olympics. Bilingual French-English personnel are being transferred from various locations to Montreal to meet requirements of Canada’s political bilingualism.

The question being asked is what is the real purpose of the security personnel. Is it to demonstrate to the world the hegemony of French and English in Canada? Or is it to provide service with courtesy in the language of our visitors from many countries of the world who will be competing in, or just visiting the Montreal Olympics? If it is the latter, then surely bilingualism should mean speaking capability in English or French plus German, Dutch, Span-

ish, Portuguese, Ukrainian, Italian, Arabic, Japanese etc. In other words, what is required is people's bilingualism.

Canadians should seriously ask themselves and their members of parliament, is the large sum of 100 million dollars being spent wisely? Surely, this is one instance where people's bilingualism is clearly more important than political bilingualism. Canada should provide service rather than protocol. Otherwise the money would be better spent in reducing the inflationary budget deficit projected at nearly 5 billion dollars for the current year.

July 9. 1975

VEGREVILLE, WE SALUTE YOU

On July 28 the Canadian television and radio networks and the Canadian Press carried from coast to coast an exciting news item — certainly exciting to Ukrainian Canadians. The event was the official dedication of the world's largest Ukrainian easter egg in Vegreville, a predominantly Ukrainian town some 60 miles east of Edmonton.

This unique monument which rises on a pedestal above the town was built to commemorate the 100th anniversary of the arrival of the RCMP in Alberta. The egg is 25.7 feet long and 18.3 feet wide. It was built of aluminum in sections; the total weight was 5,000 lbs.

It was a very happy and original thought to combine one of the most colorful symbols of the Ukrainian people — the pysanka — with a most colorful group — the men in scarlet, the Royal Canadian Mounted Police. Incidentally, the colorful RCMP are now being featured on Canadian \$50.00 bills, but unfortunately not many Canadians see money of this denomination too frequently.

The shape of the egg designed by nature is not a simple one geometrically. The man-made model had to be built from small sections fitted together to produce the complex structure and its intricate pattern. This giant pysanka, we

are told, is in the style of genuine traditional Ukrainian easter egg ornamentation.

To assist with the complex engineering problems posed by the project, services of a friendly American University computer were donated. It is estimated that the entire project took more than 12,000 man-hours of work to build and extended over a two-year period.

To appreciate the full significance of this unique monument dedicated by the town of Vegreville it is necessary to know something about Ukrainian traditions. In this instance, the tradition is that easter eggs — pysanky — are presented at Easter time to those whom we love, admire and respect. This, then, is the tribute that the town of Vegreville is paying to the RCMP on their 100th anniversary.

But there is yet another aspect. It was William Shakespeare who said that a gift blesseth him that gives and him that takes. In other words this unique monument is also a tribute to Ukrainian culture in Canada, to the town of Vegreville and to all those who made the project a reality.

With the colorful giant easter egg, Vegreville has placed its name on the map, especially for tourists. Located on the CN mainline and on the transcanada highway, the Ukrainian pysanka monument to the RCMP will no doubt become one of the favorite objects of all color camera enthusiasts.

August 27, 1975

BARVINOK AND ITS CHARMS, MODERN AND ANCIENT

Few plants have become more strongly interwoven into song, story, legend and ceremonial customs of the Ukrainian people than barvinok. Yet it has few characteristics to attract one's attention. It is a modest and unostentatious trailing plant, with evergreen leaves, which produces small,

solitary delicate blue flowers. One unusual characteristic of barvinok is that its leaves stay green even under snow.

The botanical translation of barvinok into the English language is periwinkle. But upon translation barvinok loses the strange charm, love and emotion that has been built into it over countless generations by the Ukrainian people. So we shall drop the term periwinkle right here.

To Ukrainian Canadians barvinok has an additional meaning. One of our poets, who lives alone, has planted barvinok outside his house. He says that everytime he looks out through the window, the barvinok says to him, "hey, I am from Ukraine, too," and that helps him to maintain that invisible spiritual link with the land of his people. And it strikes a responsive chord in the fourth and fifth generation Canadians when barvinok is pointed out to them for the first time. They respond in words such as these. "That's the stuff that my Ukrainian great-great-grandmother wore in her wedding wreath when she exchanged marriage vows with my great-great-grandfather. If it hadn't been for the barvinok, I wonder if I would have been here at all."

But in today's age of science, — lasers and computers that guide us to the moon and beyond — or biological engineering that probes the living cell — charms and sentiment are put aside.

But even in this context, barvinok calls for attention. Barvinok has another kind of charm.

Scientists have found that barvinok contains two chemicals called vinblastine and vincristine. These chemicals are now widely used in treating certain blood cancers, especially leukemia and Hodgkin's disease. These chemicals are also used on an experimental basis on other types of malignant tumors.

Now that the structure of the barvinok chemicals is known, scientists have started on synthesizing chemical

analogs by making minor changes in the molecules. It is hoped to find additional chemicals, relatives of those found in barvinok, which could be more effective against the dreaded cancer disease.

This very interesting research is being conducted at the University of British Columbia under the leadership of Dr. James Kutney, of the Chemistry Department, and has the support of the Medical Research Council of Canada, the National Cancer Institute of Canada, as well as the U.S. National Cancer Institute.

Yes, barvinok may have its charms for the romantics and the poets, but it also has a charm and promise to the scientist. We thought that you would like to know.

May 19, 1976

UKRAINE'S RECORD AT THE OLYMPICS

The Ukrainian Olympic Committee, which was activated during the Olympic games in Montreal, had as one of its main objectives to identify the athletes from Ukraine and to give them a separate public recognition. The results of their findings were published in a previous issue of the *Ukrainian Voice*. The results are of sufficient interest to reproduce them in our column mainly to highlight the important question of Ukrainian identity.

The Committee's investigation revealed that there were about 200 athletes from Ukraine who took part in the Olympic competitions. They did pretty well too, winning 13 gold, 12 silver and 12 bronze medals for a total of 37.

We present, first, the official list of the number of medals won by the first ten "nations". We put the word nations in quotes because the list includes the USSR which

is in reality an empire of contiguous states and cannot be properly classified as a nation or state.

The official results were:

	<i>Gold</i>	<i>Silver</i>	<i>Bronze</i>	<i>Total</i>
1. USSR	47	43	35	125
2. East Germany	40	25	25	90
3. USA	34	35	25	94
4. West Germany	10	11	17	38
5. Japan	9	6	10	25
6. Poland	8	6	11	25
7. Bulgaria	7	8	9	24
8. Cuba	6	4	3	13
9. Romania	4	9	14	27
10. Hungary	4	5	12	21

Please note that the order of listing in the above table does not always correspond to the total number of medals won. This is because more weight is attached to a gold medal than to a silver one, and more weight to a silver than to a bronze medal.

The corrected list, giving Ukraine a separate identity, places Ukraine in the fourth place and the USSR minus Ukrainian SSR, in the second place. The new results are as follows:

	<i>Gold</i>	<i>Silver</i>	<i>Bronze</i>	<i>Total</i>
1. East Germany	40	25	25	90
2. USSR	36	31	23	90
3. USA	34	35	25	94
4. Ukraine	13	12	12	37
5. West Germany	10	11	17	38

The question of Ukrainian identity is an important one historically, culturally, and politically. The far too common and totally false identification of Ukrainians as Russians is a perpetration of a gross historic injustice to this second largest nation in Europe with a culture and history of a thousand years. It is a question of importance not only to 60 million Ukrainians on this earth, but it is

important to the stability of peace among the nations especially in Europe.

Canada played a rather dubious role during the Olympics in defence of China, a nation of some 800 million people, against the Chinese nation on the island of Taiwan. Canada could have been much more relevant had we undertaken the defence of Ukraine — a charter member of the United Nations — in their right to participate under their national colors.

In the meantime the Ukrainian Olympic committee is to be commended for making the information on the Ukrainian athletic achievement in the Olympics a matter of public record.

September 29, 1976

A CONSULATE FOR KIEV

On a number of occasions the Ukrainian Canadian Committee has asked the Canadian Government to open a consulate in Kiev, Ukraine, to provide necessary services to Canadians both at home and to those travelling abroad. Unfortunately, our request has fallen on deaf ears.

During the summer season there are hundreds of Ukrainian Canadians visiting the land from which they derive their cultural heritage. Many problems arise daily in which the absence of Canadian consular service is keenly felt. We shall recount several typical examples.

One Canadian whose lifetime dream was to visit Ukraine, at long last landed in Kiev. But the Russian immigration control is something else. They took his passport but sent him to fill out yet another form. When he returned, the immigration officer had already given his passport by mistake to someone else. The Canadian visitor, through no fault of his own, thus found himself in Kiev without a passport. And that is a cardinal sin in a highly bureaucratized soviet system.

Our visitor was promptly dispatched at his own expense to Moscow, of course. Here he cooled his heels, chewed his fingernails, provoking stomach ulcers for a week out of his three-week visit to Ukraine. Finally, the strayed passport was turned in, in Kiev.

Obviously the availability of Canadian consular service in Kiev in the form of advice and first aid would have been invaluable.

A second incident is about an elderly lady. A life-time of saving at last made it possible for this widow to do two things — firstly, to visit Ukraine, and secondly to buy a car for her nephew in Ukraine during her visit.

But the soviet bureaucrats, after looking at the bank draft for \$7,000 that she brought with her, after looking at one another, and after numerous consultations with others, decided that yet another signature should appear on the bank draft. Whose signature was to be added, nobody knew. The elderly lady with a heart of gold was deprived of the pleasure of making the gift to her nephew, and seeing his reaction to her generosity.

Here again, Canadian consul in Kiev, more knowledgeable about such bourgeois documents as bank drafts would have been able to give advice and hopefully to resolve the bureaucratic impasse.

We have cited only two instances which underline the need of consular service in Kiev. Problems of this type, both minor and major, arise daily. It is the duty of the Canadian Government to make this service available to Canadian citizens.

But, in addition to service to those travelling abroad, there are many needs at home which require a permanent official contact in Ukraine. There are problems relating to reunification of families, arranging visits of Ukrainian citizens with their relatives in Canada, settling estates, and the like. In short, the establishment of consular services in Kiev should rate a high priority in the international relations of Canada.

August 17, 1977

A MEMO TO EXTERNAL AFFAIRS

According to External Affairs Minister, Don Jamieson, Canada is ready and willing and waiting to send a military force to the territory of Namibia, in South Africa. This undertaking would be part of a joint effort under the United Nations in which other military powers such as the United States, France, West Germany and the United Kingdom would also participate. The object: to establish the territory of Namibia as an independent state.

To any Ukrainian, the projected Namibian adventure, in which Canada agrees to participate, raises a number of questions about fundamental inconsistencies in international politics. Why the aggressive action to achieve independence for the Namibian territory in South Africa? And why, in sharp contrast, the constant and callous disregard to support the case for Ukrainian independence?

The argument or rather the excuse that has been so readily provided to Ukrainians is that it is not the policy to interfere in internal matters of other nations. But on any objective examination this argument cannot stand up.

The Soviet Union is not a nation — no more than the British Commonwealth of today, or the British or French empires of yesterday. Clearly, the Soviet Union is an empire in large part a successor to the Russian Empire of former days. To be sure, radical modifications in its social and political structure have been introduced. But it remains an empire nonetheless. And Ukraine is a colony within that new empire.

And moreover, is the pressure of international power politics in South Africa not interference in the internal affairs of that country? Why the double standard — one a generous one for Namibia and another a more severe and more callous one for Ukraine?

Now, let us look at some similarities and contrasts between Namibia and Ukraine. The population of Namibia is less than one million; the population of Ukraine today is 47 million. Ukraine has a history of more than a thou-

sand years; little is known of the history of the people of Namibia. Ukraine has a well developed and distinctive language; little is known about the stage of development of the language of the Namibian people. Ukraine has a distinctive religious tradition, a thousand years old; little is known about the stage of development of religious traditions in Namibia. Ukraine occupies the second largest national territory in Europe; Namibia occupies a fairly extensive area which is largely desert and is, therefore, sparsely populated. Modern reference books have no information on Namibia. That information is largely in inaccessible political dossiers in possession of those who control the levers of international power politics.

To summarize: The main similarity between Namibia and Ukraine is that neither enjoys national or territorial independence. And the main difference appears to be in the treatment accorded to Namibia in support for its independence, and a callous disregard for the efforts of the Ukrainian people in their ageold struggle for the right to national and territorial independence.

Before rushing Canadian troops to Namibia, our External Affairs Department should re-examine Canada's policy towards Ukraine, one of the founding members of the United Nations.

September 20, 1978

ANOTHER OFFICIAL LANGUAGES OFFICE

Most people try to avoid trouble, and when they do encounter it, they try to meet it as best they can. But some people look for trouble, and failing that, they go out of their way to create it. It would appear that Max Yalden, Ottawa's new commissioner of official languages, holds the second philosophy.

On November 21 Commissioner Yalden came to Winnipeg to open another official languages office in the city's

suburb of St. Boniface. The curious reason for establishing yet another of his offices in a period of economic recession indicates the equally curious logic of his thinking.

At the official opening of his branch office Mr. Yalden stated his disappointment and disbelief that during the entire last year, the Ottawa office of official languages received only eight complaints from all Manitoba. Apparently, he is not pleased that the people of Manitoba, representing a broad cultural mix, get along well with one another, yielding few complaints.

The Ukrainians continue their active cultural program as they have done since pioneer days; the Mennonites, Germans, Poles, Jews and others continue their cultural activities; and the French continue to have their community cultural life.

The gala events such as Folklorama, Festival du Voyageur, and the tri-club event of Ukrainian-German-Polish professional and business people provide a common meeting ground where all can take pride in their own culture and at the same time share in the enjoyment of their neighbor's culture.

Most reasonable people would consider the above situation to be eminently satisfactory, not that there are not occasional beefs from time to time. But that is to be expected; people are only human.

But Max Yalden sees the low level of complaints from the Franco-Manitoban sector as unsatisfactory. With the establishment of his branch office he expects to stimulate a large increase in complaints — possibly as much as 250 percent to keep his new office busy. Here is an instance of the thinking of a true bureaucratic empire builder, federal government deficits notwithstanding.

The new office will cost at least \$100,000 per year and will provide employment for a director, an officer, and a secretary. Added to this will be travel expenses to and from Ottawa for members of the Ottawa staff. Finally, there will be the escalating costs due to two digit inflation caused largely by government overspending.

At no time did Commissioner Yalden show evidence that he was aware of the true composition of the population of Manitoba or Western Canada. In Manitoba the non-French and non-British population constitutes a majority — more than 50 percent. Canadians of Ukrainian culture are second numerically after the British; German-speaking Canadians are in third place; the French numerically are only in the fourth position. In addition, there are sizeable numbers of Canadians of Polish, Jewish, Dutch, native and other backgrounds. These Canadians contribute their share to finance Mr. Yalden's office and his ambitions.

As a matter of fact, what should have been established in Winnipeg is an office of multiculturalism to serve all of the people of Western Canada on an equal basis. But perhaps that is too logical and only people see it that way and not its rulers. In the meantime we are stuck with a fully staffed office to handle eight complaints, mostly of a nit-picking variety, during the next year, and the years to come.

December 13, 1978

FOR THE RECORD

Guinness' Book of Records is an interesting publication with which many of us are familiar. It lists a miscellany of events and items that are the biggest, shortest, smallest, fastest, the first, etc., so long as they represent some kind of record of achievement.

Ukrainians do not have a similar publication. But if we did have one, a recent event would certainly be a candidate for inclusion in such a volume. We refer to the first-time-ever that the Ukrainian festive Christmas dish — kutia — was served in the royal household of Queen Elizabeth II at Sandringham castle on Ukrainian Christmas day, January 7, 1979.

For the record in a printed medium (because the newscasts by radio and television that many of us heard have

no permanence) we repeat the story and its background.

The Governor - General - designate, Edward Schreyer, who is to be installed on January 22 as Canada's twenty-second Governor-General, decided that he should visit the Queen in order to understand better the duties of the Queen's representative in Canada. And that was a capital idea.

Accordingly, Mr. Schreyer, his wife Lily, Canada's soon-to-be first lady, and three of their four children were guests of Queen Elizabeth and her family at Sandringham palace. It so happened that the Schreyers' visit coincided with the Ukrainian Christmas weekend. This was, of course, no news to the royal family because Prince Philip, before his marriage, was of Greek-Orthodox confession in which Christmas is observed according to the Julian calendar.

It was a most happy thought that prompted Canada's first lady-to-be (no doubt in consultation with her husband) to instruct and supervise the royal kitchen at Sandringham in the preparation of the traditional Ukrainian Christmas dish — kutia — prepared from boiled wheat, poppyseed, chopped nuts and flavored with honey, which was served at lunch with the royal family on January 7, 1979.

It is not widely known that Lily Schreyer is knowledgeable in Ukrainian gourmet cooking. According to my sources, her interest in Ukrainian cuisine is an influence of her early home in a predominately Ukrainian settlement in northwestern Manitoba.

Be that as it may, we are proud of both our new Governor-General and his first lady. The above incident indicates that they will not only represent well the best traditions of their vice-regal office in Canada, but what is equally important is that they will also represent the people of Canada. And that, in the last analysis, is what the office of Governor-General is all about.

January 24, 1979

FOOTNOTES TO HISTORY

TO OUR ROYAL 32ND COUSIN, GREETINGS

The twenty-fourth of May is designated in Canada as a public holiday to mark the birthday of Her Majesty Elizabeth II, Queen of Canada. It is beside the point that the actual birthday of Queen Elizabeth is April 21, or that the twenty-fourth of May is observed this year on May 22 to coincide with the first Monday of that week. Canadians, in general, welcome a national holiday at this time of year.

In recent years the twenty-fourth of May has become controversial in some quarters of Canada. In their anxiety to achieve instant Canadian identity, some have chosen the negative route. They have adopted the policy of being anti-American, anti-British, anti-Queen and her birthday, anti-establishment, anti-multinational corporations, to name a few planks of this negative philosophy, with the expectation that this will result in a distinctive Canadian identity.

Ukrainian Canadians are, of course, non-British and non-French. This has often been wrongly and unjustly interpreted as being anti-British and anti-French. What perverted logic! Ukrainians prefer a positive approach. We are Canadian and we are of Ukrainian culture and expression.

History tells us that the royal house of Old Ukraine and of Britain were related through the marriage in 1073 or 1074 of Gytha, daughter of Harold, the last Saxon king, to Volodymyr Monomakh of Ukraine. Descendants of Gytha and Monomakh married into the royal houses of Spain,

Portugal and Denmark. Later, through the marriage of British princes with princesses of these countries, the royal blood of Harold of England and Monomakh of Ukraine came back to the present Royal Family. Thus, Queen Elizabeth II is related by blood to the Ukrainian people, whence the title of our column — to our Royal 32nd Cousin. The details of the family tree came to light during the observance of the 900th anniversary of the Battle of Hastings in 1066 when the relation of Queen Elizabeth to Harold of England was documented in detail.

No wonder that Prince Charles, our 33rd cousin, found such a natural affinity when he met with Ukrainian youth during the visit of the Royal Family in Manitoba in 1970.

Then there is yet another bit of interesting history. Those Canadians who voted for themselves an “official” status under the Official Languages Act will be surprised to learn that the very first Queen of Canada was a Ukrainian.

The story is briefly this. Elisaveta, the daughter of Yaroslav the Wise of Ukraine, married Harald, King of Norway. At that time King Harald with his Queen Elisaveta Yaroslavna ruled Norway, Orkney, Shetland, Faeroe, Man, the northern parts of Scotland, Hebrides, and the seaboard of Ireland, besides having a sort of protective interest in the republic of Iceland (which was colonized by Norwegians) and her colonies of Greenland and Wineland. It was Leif Ericsson who gave the name Wineland (Vineland or Vinland) to that general territory which is now Canada. Thus Elisaveta Yaroslavna may be considered to have been the first Queen of Canada.

On this May 24 (or April 21 or May 22) Ukrainian Canadians, in accordance with Canadian tradition, express their wish “na mnohi lita” — many more birthdays!

May 17, 1972

A TALE OF TWO CITIES AND PETRO DMYTRUK

Today's column is dedicated to a Ukrainian Canadian World War II hero, Petro Dmytruk.

Who was Petro Dmytruk? What did he do? What prompted the sudden revival of interest in the exploits of this unsung Ukrainian Canadian hero? And finally what was the reaction of Canadian authorities to the heroism of one of Canada's sons?

Here is the story in brief.

Last fall news was received in Canada that the town-folk of Martres-de-Veyre in France were to unveil a monument in gratitude to Petro Dmytruk who was familiarly known to them as Pierre le Canadien.

It was learned that Petro Dmytruk, a native of Wynyard, Saskatchewan, an officer in the Royal Canadian Air Force, joined the French resistance movement of Auvergne after his plane was shot down by the Germans over France in 1943. On December 10 of that year he gave his life in a daring combat with the German occupation forces to save the lives of an estimated 1400 French hostages that were to have been shot in reprisal for an ambush of a German munitions convoy.

This brave act of Petro Dmytruk had gone without recognition in his native Canada until now. But the people of Martre never forgot his noble and heroic death. Each year they commemorated this event to express their profound gratitude. In 1972 the remembrance ceremonies took on additional meaning with the unveiling of a memorial to Dmytruk in the town square, and with the official twinning of Martres-de-Veyre and Wynyard, Saskatchewan, as two sister cities bound in friendship by the Ukrainian Canadian hero.

It was for this reason that Dr. Brun, the mayor of Martres invited mayor Goodyear of Wynvard to take part in the two day ceremonies. In all, 13 people were able to make the trip. The group included Mr. Goodyear, the mayor, two cousins of Dmytruk, Mrs. Kushniruk and Mr. Ny-

kyforuk, members of the Canadian Legion, Rev. F. Fenrich, and others.

The emotion charged atmosphere of the entire event was shattered by the inexcusably inept reaction of Canadian Government officials. The residents of Wynyard asked the Secretary of State for a cultural travel and exchange grant to attend the unveiling ceremonies. The Regina *Leader-Post* reported that "the reaction of one official in external affairs, after he stopped laughing, was — "Good heavens. I trust they didn't get it."

On learning of the attitude of the Canadian Government Dr. Brun, mayor of Martres, said that he considered the reaction of Canadian officialdom as an affront to his people. He intervened with the Canadian Ambassador in Paris, and the Ambassador relayed the message to Ottawa.

We have no information on how the matter of the travel grant was finally resolved. But this request should surely have ranked higher than grants for devil worship, village idiots, and similar public largesse for Canadian talent of doing your own thing about which we read in our press.

In spite of the ineptness of the Canadian Government, Petro Dmytruk's story is now firmly part of history — history of Canada, history of France and the history of the Ukrainian Canadian people.

To conclude our story we quote the sentiments expressed by Dr. Brun, Mayor of Martre-de-Veyre. "In unveiling this plaque jointly with the mayor of Wynyard, the municipality of Martres officially consecrates the twinning of our two cities, thanks to Petro Dmytruk.

"This joining of the two cities indicates our friendship and sentiment of grateful recognition rather than an economic alliance. In this century of materialism in which we live, it is reassuring to know that 6000 miles is not an obstacle to the communion of spirit, and that true friendship knows no boundaries nor continents.

“May this mutual and unconditional friendship be an example of understanding among people and of the unity of spirit and ideas.”

Surely there must be a lesson in gratitude here for Ottawa.

March 28, 1973

WOLFE FACES THE UKRAINIAN GENERAL ORLYK
ON THE PLAINS OF ABRAHAM — A TRUE STORY
OF A BATTLE THAT NEVER WAS

Dominion Day, 1973, turns our thoughts to history. Here is an amazing but true story that might have changed the fate of Canada. Canada might have become Ukrainian, with English and French on the wrong side of the Official Languages Curtain. So bear with us, as we unfold this story from the beginning.

To put our narrative in proper historical setting we must go back more than 250 years to Ivan Mazepa, Hetman of Ukraine. This great leader decided to make a strike for freedom of his people. Together with his ally, King Charles XII of Sweden, Mazepa met Peter I of Russia in a pitched battle near the Ukrainian city of Poltava. That was on July 8, 1709.

Unfortunately for the Ukrainians, the battle was lost and Mazepa was forced to seek refuge in Turkey where he died two months later. Those who dared with Mazepa to strike for freedom of Ukraine were dealt with mercilessly by the Russian victors, and dark days again descended on Ukraine.

But some managed to escape. One of these was Pylyp Orlyk who on May 10, 1710 was elected in exile to succeed Mazepa as Hetman of Ukraine. Pylyp Orlyk was the father of Hryhor, the hero of our story.

In due course Hryhor Orlyk, who was also the godson of Hetman Mazepa, became a soldier-diplomat par excel-

lence. He chose France for his base and here he rose to the high rank of Lieutenant-General in the service of the French army. But he never gave up hope of regaining the lost freedom for Ukraine and worked tirelessly towards that objective.

Hryhor Orlyk, often under an assumed identity, was a persistent visitor in the political capitals of Europe in an attempt to enlist support for the just cause of Ukrainian freedom.

Among Orlyk's contacts was the Elector of Hanover, who was also King George I of Britain. Canadians will recall that it was King George I who established a German colony of his loyal subjects from Hanover in Lunenburg, Nova Scotia.

Orlyk was painfully aware that the Zaporozhian Seech was being victimized by the Russians in revenge for the battle of Poltava. After persistent diplomatic moves he finally obtained permission from King Louis XV to establish the Seech on the Rhine in France and to move the Zaporozhian Host there. But this move never materialized.

But what has all this to do with Canada? The crunch of the story is as follows.

At this time General Montcalm was in charge of the defence of New France. Apparently Louis XV became disenchanted with Montcalm's progress and on the advice of his counsellors he was about to recall him. As his successor he chose no other than one of his most able generals, Hryhor Orlyk, to take charge of Canada.

Official documents assigning Hryhor Orlyk for duty in Canada have recently been discovered by researchers among some neglected archival materials.

At that time France was engaged on several continents in the so-called Seven Years' War. Orlyk was urgently needed on the home front. He took part in the unhappy Battle of Minden against superior German forces and on November 14, 1755 Count Hryhor Orlyk, Lieutenant-General, of the French Army, cavalier of the Swedish

Order of the Sword, and the Order of St. Louis died on active service.

France, in the words of her King, lost a brave and distinguished general.

Ukraine lost her champion of the cause of freedom.

And Canada? Who can say what might have happened if in 1759 General Wolfe had had to meet the veteran General Orlyk on the Plains of Abraham? Who can say in whose favor the scales of victory might have tipped? Who can say whether Orlyk would have established his beloved Seech on the Banks of the St. Lawrence? And who can say what the demographic composition of the Canadian population would have been today?

Only the yellowed documents bear silent witness to what might have been. And Ukrainian travelers to Paris wonder about the origin of the name of Orly Airport. After all, King Louis XV promised at the funeral of General Orlyk that his name will live in the annals of French history. Is it possible that Orly(k) Airport immortalizes his name?

June 27, 1973

A LETTER FROM UKRAINA

The average Canadian would be hard put to say something good about the Canadian post office these days. True, the street mail boxes display freshly painted red, white, and blue stripes. But what else is new since the term Royal Mail was liquidated? Canadians are annoyed with regularity by strikes of militant postal employees. Postal rates have been increasing steadily nearly killing the ethnic press, and making it too expensive to wish a merry Christmas by mail. Letters are lost or misplaced. The new invention of postal codes does not seem to improve matters but instead casts cryptic confusion.

But Ukrainian Canadians have something good to say about the post office. A piece of Canadian history of Ukrainian pioneers is being commemorated annually during Canada's National Ukrainian Festival in the town of Dauphin in northwestern Manitoba. And this is worth putting on record.

The story is as follows. Some twenty-five miles from Dauphin there used to be a rural post office which the Ukrainian pioneer settlers called Ukraina. However, as the rural population was depleted, this post office faced extinction. But the name Ukraina remained dear in the hearts of the descendants of the pioneers. The post office Ukraina was in fact closed, but permission was obtained to re-open it during the Dauphin Festival. Like the legendary phoenix that rises from its ashes, the post office Ukraina comes to life for two or three days each year, reminding us of the proud heritage of the men and women who conquered the inhospitable backwoods of northwestern Manitoba at the turn of the century.

We reproduce the historical details of the Ukraina post office as contained in this year's official program of Canada's National Ukrainian Festival in Dauphin.

"By special permission of the Postmaster General, the Ukraina post office has been reopened during the annual Ukrainian festival in Dauphin, August 2—5.

"The director in charge of the post office, Laurence Chita, said it will be open the same hours as the festival and will accept mail for delivery anywhere in the world. All mail posted at the Ukraina office will be marked. This special marking has significance not only to people interested in early Ukrainian history but stamp collectors as well.

"The little post office was originally opened in 1916. Its first postmaster, John Rewniak, served for one year. John Hroshovy, the record states, served for one day in 1916 and then Dmetro Choppee operated it for four years (1916-1920) from his house. John Shaker succeeded Mr. Choppee in 1920 and operated it from the old store till 1934.

The post office then transferred to the new store where it remained till 1959. William Harrison was postmaster for the next year (1959-1960) and Bill Rewniak was postmaster till the office closed May 15, 1970.

“Mr. Chita said the board will also issue a first day cover which will be sold at the festival and may be “cancelled” at the Ukraina post office.”

Visitors from all parts of Canada and from abroad who come to the Dauphin Festival send letters and cards cancelled with the Ukraina postmark.

May this unique post office continue for many a year to come. And may we hope that the postal authorities will see fit one day to issue a stamp commemorating Ukrainian people at the Ukraina post office.

August 22, 1973

HE WHO STEALS MY NAME

“On October 4, 1957, an astonished world heard the beep-beep-beep of the Sputnik which was the first artificial satellite of the earth. The scientific achievement represented by this 22-inch silvery nitrogen-filled sphere weighing 190.5 pounds and orbiting the entire earth every 95 minutes shocked a world used to thinking in terms of American scientific superiority. No individual can forget the impression this tiny object made as it streaked across the night horizon as a little spark. On that historic day the space age was ushered in.

“... It was on Nikita Khrushchev’s orders that the name of the “invisible scientist”, the genius behind the conquest of space was never revealed — until his death in 1966. The scientist complained bitterly about his anonymity. Even the 17-volume Ukrainian Soviet Encyclopedia has no entry on him.

“Now we know that the genius who created the first successful spacecraft to conquer space was the Ukrainian

scientist, Serhiy Korolov. ...and yet his name... is barely known around the world”.

* * *

We are indebted for the foregoing three paragraphs to the excellent quarterly magazine, *Forum*, published by the Ukrainian Workingmen's Association, Scranton, Pennsylvania, and edited by Andrew Gregorovich of Toronto. The same article also carries a photo of the statue of Korolov which was erected by his countrymen in 1971 and which stands in the main square of the Ukrainian city of Zhitomir where Korolov was born. The simple inscription reads "Prominent scientist, creator of the first spacecraft". There are no dates of his birth or death which are December 30, 1906, and January 14, 1966.

The *Forum* article, which we recommend for reading in the original, is, of course, of special interest to Ukrainians everywhere. It is a matter of pride and satisfaction to know that it was one of their race who has the distinct honor in history of having ushered in the exciting space age.

But there is another aspect to the Korolov story. Why was the name of Serhiy Korolov withheld from the public and from the world? Why was Korolov denied public acclaim which he so richly deserved, and which was showered, for example, on Yuriy Gagarin? Was it because Korolov was a Ukrainian and Gagarin a Russian? Was it part of a larger colonial policy of Russia towards Ukraine?

The Nobel prize winning French scientist Lecomte du Nouy in his best selling book *The Road to Reason* gave us an interesting evaluation of the importance of great men to the nations that produced them. In summarizing the greatness of his country, France, he says that it basically "corresponds merely to a hundred individuals at most; some great kings, Napoleon, several great painters, sculptors, musicians, a few great writers and philosophers, certain great scientists and soldiers and a small number of statesmen. That is France.

“If we eliminate, in thought, these hundred-odd individuals, we eradicate from history of civilization one of its most brilliant elements, one in which we take the greatest pride. We drag France down to the level of the tribes of Central China, India, and Africa.”

Could it be that the Russians have already put into practice what Lecomote du Nouy dared only to conceive in thought?

September 26, 1973

THE STORY OF THE UKRAINIAN ORIGIN OF CANADIAN WHEAT RETOLD

Recently I was invited to give a short after-dinner talk at a traditional Ukrainian dinner on the Eve of the Feast of Epiphany (Jordan). At this dinner as well as on Ukrainian Christmas Eve the first item on the traditional holiday menu is kutia, made from wheat flavored with honey and poppy seed and other optional ingredients. This occasion provided me with an opportunity of retelling the Ukrainian origin of Canadian wheat which enjoys premier reputation among the wheats of the world.

The following extract from Bruce Hutchison's *The Unknown Country* tells the story. We were asked to share it with our readers.

* * *

In the spring of 1843 David Fife, a Scottish farmer living near Peterborough, Ontario, asked his friend, George Essen, who was going to Britain, to send him some samples of wheat. Fife was a man who liked to experiment with new seeds.

Essen forgot all about Fife until he was on the point of sailing back to Canada. Then, seeing a grain ship unloading in Glasgow, Essen begged a couple of quarts of wheat, and these he took back to Peterborough. Fife sowed

the seed in the spring, but as it was evidently fall wheat, only three sprouts came up. Around them Fife built a fence. He didn't know that enclosed within the fence was the whole economic future of Canada.

One day the family cow stretched her neck over the fence and started to eat the three stalks and she had nibbled one of them when Mrs. Fife drove her off. Had she eaten the other two, we might have had a different Canada today.

The remaining two heads of grain matured ten days earlier than any other wheat that Fife had ever seen. Ten days meant the difference between safe maturity and freezing in such a climate. He harvested forty grains of this precious stuff, stored them in a teacup over the winter, and planted them in the spring. This time he harvested a pint of seed and, on the third year, half a bushel. He called it Red Fife, for its color.

Red Fife, shipped out of Ontario in 1876, was the foundation of the Canadian West. In many parts of the dry prairies only a desert plant can produce a crop, and it must mature in a little more than a hundred days of rapid growth before the fall frosts. The old wheat strains would be useless there. Without Fife's seed, grain might never have spread past the Red River Valley.

Where did those three original grains come from — three grains of spring wheat in the quart of fall wheat which Essen had begged from the grain ship in Glasgow harbor? No one knows how they happened to be in the ship's cargo, or by what magical accident Essen managed to pick them out of a shipload. It made the Canadian government think.

Dr. W. S. Saunders, of the government's experimental farms, got seed samples from every wheat-growing district of the world, grew them, tested them, crossed them. He concluded that the three grains of Red Fife had come out

of a little-known district of Galicia (an archaic term for the province of Halychyna in Western Ukraine).

* * *

NOTE: Red Fife or alternatively Marquis, of which Red Fife is a parent is frequently called the grandfather of Canadian quality wheats, because the germ plasm of Red Fife has been incorporated by plant-breeders into virtually every variety of Canadian wheat since the days of David Fife and William Saunders.

February 1, 1978

WHAT'S IN A NAME?

The study of names — how they were spelled, how they were pronounced, their etymological derivation, and the changes that they have undergone in the course of history — sometimes yields fascinating and surprizing information. As an illustration we shall discuss the possibility and probability of kinship between the American folk hero, Daniel Boone, and the Ukrainian kozak hero, Ivan Bohun.

First, a few highlights about the background of Daniel Boone. This folk hero, a legend in his time, is familiar to most young people and to many not so young. He was an adventuresome frontiersman, explorer and hunter. He was captured by the Indians but successfully escaped to live to a ripe age (1734-1820). The coonskin cap popular with the youngsters was popularized as Daniel Boone's trade mark by Walt Disney's films of another folk hero, Davy Crockett.

But what is of special interest in the context of this article is that Boone's surname was originally spelled Bohun. This information is based on a recently published article by Margaret Cantelon of Winnipeg whose hobby is summarized in her statement: What wealth of history one

can learn in tracing the origin of just one name! And that brings us to the Ukrainian kozak hero, Ivan Bohun.

Those who have read something of Ukrainian history will remember that Ivan Bohun was one of the ablest lieutenants in Bohdan Khmelnytski's' entourage. It was with able men like Bohun and Kryvonis that Khmelnytski was able to wrest victory against the Polish armies and thus to liberate Ukraine, even though for only a short time.

As a boy, I vividly remember a picture on a wall calendar in my father's house — Bohun at the battle of Berestechko, 1651. The picture showed a dashing kozak hero on horseback with sword in hand where the fight was thickest.

Later, Ivan Bohun was immortalized by the Nobel prize winner in literature, Henryk Sienkiewicz in his historical novel, *With Fire and Sword*. And in our time Ivan Bohun is one of the main personages in the opera, *Bohdan Khmelnytski* by the modern Ukrainian composer Kost Dankevych with libretto co-authored by Olexander Korniychuk and Wanda Wasilewska.

In further consulting my desk encyclopedia I find that the name Bohun is found among English nobility. For instance, Henry de Bohun, first earl of Hereford (1176-1220) was one of the barons who forced King John to accept Magna Carta in 1215.

But going even further back the English Bohun nobility claims its origin in Normandy.

Obviously there were several branches of Bohun — Ukrainian, English and Norman. Perhaps additional information could be obtained by trying to trace the root from which the name Bohun is derived.

Bohun does not sound particularly English. Nor does it strike us as characteristically French. However, it does have a definite Slavic ring to it. Especially the suffix *un* is common in Ukrainian as in Swystun, Hladun, Cowtun etc.

From history we know that in the days of Ukrainian monarchy in Kiev, there were many intermarriages be

tween the Ukrainian royal house with other monarchies in Europe. But we shall leave the unraveled portion of this story to researchers and etymologists. But whatever the full story, Daniel Boone as Daniel Bohun becomes a little closer to Ukrainian Canadian boys who don a Daniel Boone coonskin cap in their land of makebelieve.

October 4, 1978

UKRAINIAN KOZAKS AT DUNKIRK

The small town of Dunkirk on the northern coast of France became widely known to Canadians during World War II primarily because it was the scene of a gigantic naval rescue of some 300,000 allied troops who were cut off by early German advances. It will be of interest to Ukrainian Canadians who served in the armed forces to read that many years ago the Ukrainian Zaporozhian kozaks also distinguished themselves at Dunkirk. The following is a translation of an item that appeared in a recent issue of the *Canadian Farmer*, a Ukrainian weekly publication.

* * *

In the year 1644, the French ambassador to Poland, Count de Brege, requested the Polish authorities to serve as an intermediary in arranging for the services of Ukrainian Zaporozhian kozaks who were well-known in France as brave, daring, and resourceful fighters. As a result of the negotiations that followed, some 2500 Zaporozhian kozaks arrived on the north coast of France towards the end of 1645. Here, they took part, alongside the French army, as a separate military unit, in the siege of Dunkirk.

The Ukrainian Zaporozhian unit generally had smaller losses in combat than the French because the Ukrainian kozaks were resourceful and experienced in conducting siege operations.

After Dunkirk, the Ukrainians again and again won the admiration of the French with their bravery in combat and their general military skills.

French documents for the year 1660 have preserved records which remark on the courage of the Ukrainian kozak regiment which was led by colonel Ivan Sirko. It is surmized that Bohdan Khmelnytsky may have served in this regiment.

The French historian Pierre Chevalier, who was an eyewitness of the siege of Dunkirk wrote: "The French army had no need to set examples of bravery and their knowledge of the art of war because they (Ukrainian kozak regiment) were endowed with ample native courage, resourcefulness, and chivalry in war."

* * *

The reader may wonder why the siege of a French town by French armies. My desk encyclopedia explains that Dunkirk was a key city in centuries-old struggle between France and her neighbors. It often changed masters and passed permanently into French hands in 1662.

May 28, 1980

A MEMORIAL TO A MISTAKE

Each year Ukrainian Canadians visit Ukraine, the land of their fathers and the historic fountainhead of their culture. Included in their tours are the major cities such as ancient Kiev and Lviv, Chernivtsi, and the newer resorts such as Yalta, the Miami of Ukraine. At Yalta they are taken to the former palace of Livadiya to view the actual documents of the Yalta agreement signed by Joseph Stalin on behalf of the Soviet neo-empire, and by Winston Churchill and F. D. Roosevelt on behalf of the Western democracies. Needless to say, the visitors who trek through the palace by the hundreds daily, are impressed that they

have seen a part of modern history and have witnessed the signatures each in his own hand, of those in whose hands lay the destiny of all of Europe, and of the postwar world.

As is the tradition, the actual text of the Yalta documents was not to be revealed to the people for 30 years. But now 30 years is up, and those who have read the documents did not like what they saw. There was an outcry at the British and American complicity in the forcible repatriation, and the horrors of Stalinist persecution of those who had been naively and trustingly handed over. Thousands upon thousands of Ukrainians who tried to make a bid for freedom perished in concentration camps, committed suicide or were executed.

Following these unpleasant revelations, an all-party committee of British parliamentarians was formed under the leadership of Sir Bernard Braine. This committee decided that "as a mark of expiation" a memorial to the victims of Yalta should be set up at an appropriate site on crown land in London. A site opposite the Victoria and Albert Museum was found, and an application was made to the British Government for permission to plan a memorial to the victims "delivered against their will by Britain and her allies, to imprisonment and death at the hands of the communist government".

The British Foreign Office, whose complicity 30 years ago was involved, opposed the application. But the Prime Minister, Margaret Thatcher, came to the rescue of the parliamentarians and approved the memorial and the location. The inscription on the memorial which was agreed upon will read as follows:

"This memorial was placed here by MP's of all parties and others to commemorate the thousands of innocent men, women and children from Russia and other eastern European nations who were imprisoned and died at the hands of communist governments after their repatriation at the conclusion of the second world war".

While the text of this inscription could be slightly edited to advantage, it nonetheless meets with grateful

approval by Ukrainian Canadians in general, but especially by those who made it to the western democracies. And those Ukrainian Canadians who have visited, and those who may visit the memorial at the Livadiya palace in Yalta will now be able to recall that other memorial in London which tells, not the story of the triumphant conquerors, but the tragic story of the victims of the Yalta agreement.

Historians are now waiting expectantly to read the documents of the Potsdam conference which is the other half of the Yalta documents. According to the traditional 30-year time limitation the Potsdam documents should soon be accessible to the public.

June 25, 1980

THE UKRAINIAN PIONEER FAMILY MONUMENT

We devote today's column to a significant event in the history of Ukrainian Canadians, namely, the dedication of the Ukrainian pioneer family monument at the Ukrainian Cultural Heritage Village some 20 miles east of Edmonton. The formal dedication took place on August 10, with the Hon. Peter Lougheed, Premier of Alberta, unveiling the monument. Other distinguished personalities in the ceremonies included federal and provincial representatives, dignitaries of the Ukrainian community, and some 10 to 15 thousand guests.

To understand the significance of this event it is necessary, even in brief terms, to put it in its broader historical context.

This year the two western Canadian provinces of Alberta and Saskatchewan are marking the 75th anniversary of their founding in 1905. When we say provinces we also mean the people of these provinces. And that includes Canadians of Ukrainian descent whose pioneer forefathers established permanent settlements in this part of Canada even before the provinces of Saskatchewan and Alberta were born.

Ukrainians thus occupy the historic position of charter members or, in the language of eastern Canada, they are among the founding races of these Canadian provinces.

From what has just been said, simple logic tells us that the rich culture, distinctive customs and traditions, and language of the Ukrainian settlers are now an integral and an indisputable historical legacy of these provinces and hence of Canada as a multicultural nation.

We may now return to the monument of the Ukrainian pioneer family that was dedicated and to its significance. The monument will be a reminder to all visitors of the Ukrainian Cultural Heritage Village in the years to come of the important part played by Ukrainian pioneers and their successors in the development of the Province of Alberta from its very beginnings to the present day, and in the potential of these people to a further growth and development in the future.

The sculptor of the Ukrainian pioneer family monument is Leo Mol Molodozhanin of Winnipeg whose works enjoy an international reputation. He succeeded in creating a thoroughly lovable and meaningful work of art which will be the object of camera enthusiasts and others for many years to come.

The location of the Ukrainian pioneer family monument in the Ukrainian Heritage Village also requires brief comment. It was initiated in 1972 by members of the Ukrainian community in Alberta. In 1975 the Village was acquired by the Province of Alberta. Since then, it has been ably administered and is being developed as a project of the Historic Resources Division of Alberta Culture. It provides an ideal setting for the monument of the Ukrainian pioneer family which was donated by the Ukrainian Canadian community. Now, visitors to the village will be able to step into the past and share for a moment the experiences of early Ukrainian settlers who helped to shape the history of this part of Canada.

September 3, 1980

UKRAINIAN LANGUAGE

PHONICS IN SCHOOL AND THE UKRAINIAN LANGUAGE

What is the best way of teaching children to read? This question has been the subject of a running battle among the experts themselves, as well as among young parents who have children in the primary grades in schools. This question is also of special interest to our readers because it is related to the teaching of Ukrainian, now available in many public and private schools in Canada.

On the one hand, there are those who contend that phonics must be the basis for effective reading ability. The child must learn to sound each letter of the alphabet; he must learn to put letters together to make syllables; and he must be able to put syllables together to make words. This is an old but effective method which, if not learned in the elementary grades, will be reflected in various kinds of inadequacies later in the higher grades.

On the other hand, there has been a succession of newer, more interesting, and pedagogically more attractive methods essentially based on total recognition of the word. The underlying principle of the newer methods is the gestalt psychology which was introduced towards the end of the last century. According to this concept we do not see the sum of four wheels, radiator, exhaust pipe, steering wheel, windshield, etc. when we glance at a car. We see the total object first, and only later its individual parts. This is an old argument, which was first, the hen or the egg.

What are the facts? The most important fact is that English is not a phonetic language. Any solution to this

controversy must, therefore, be a compromise. The problem that teachers and pupils face can be compared to attempts to fit a saddle to a two-hump camel, or for that matter to a one-hump camel.

Sooner or later, however, the children must learn to apply phonics to a language that is not phonetic. This is necessary not merely to learn to read in the primary grades, but it is also necessary to master an equally difficult art of English spelling in the higher grades and through university, and finally, it is necessary as an aid to be able to pronounce words correctly and to enunciate them properly.

The best of two worlds may be achieved by selecting a phonetic language as the second language in school. It so happens that French is no more phonetic than English and there is no transfer of learning in this respect but only compounding of the difficulties of two non-phonetic languages. Ukrainian, on the other hand, is admirably suited to complement those features that are lacking in English.

It used to be said that it required about three years to master the mechanics of reading. In comparison in Ukrainian school about one year is necessary to accomplish this level of proficiency because of the phonetic character of the Ukrainian language. At the other extreme the Japanese language which uses ideographic characters instead of an alphabet requires many more years (some say as many as ten years) to master the mechanics of reading adequately.

Young Ukrainian parents, including those in which only one parent is Ukrainian, should be aware of the important advantages in selecting Ukrainian as the second language for their children in school. It is not a matter of ethnic loyalty versus political bilingualism. It is rather that English, a non-phonetic language, and Ukrainian, a phonetic one, complement one another beautifully. The

advantages gained by being bilingual in English and Ukrainian provide a solid foundation for a superior mastery of the English language, an important asset which will remain throughout our lives.

June 9, 1971

LANGUAGE IS THE SOUL OF A PEOPLE

Have you ever asked yourself what distinguishes Ukrainian Canadians from English, French or other Canadians, and what will continue to distinguish the identity of future generations? Certainly it is not the color of the skin, or some other easily identifiable physical characteristic. Nor is it the facial features, especially when we look at the descendants of our pioneers, several generations removed. After all, Ukrainians are of the Caucasian race and possess generally the same facial features as other ethnocultural groups in the broad Caucasian human family. And it certainly is not genetic differences of the Ukrainian people that set them apart. To be sure, these inherited traits do exist and they are important because they mould the inner life and character of each Ukrainian Canadian. But genes are not externally apparent.

Obviously, one of the most important attributes that distinguishes Ukrainian Canadians from other Canadians is the Ukrainian language. We can well imagine that Ivan Pylypiw, the Ukrainian pioneer leader, after he had exchanged the clothes in which he arrived for more convenient and more practical garb of the day — that he did not look very different from the Scottish, French or German settlers around him in physical appearance. But it was language that identified each of them.

Ivan Pylypiv spoke Ukrainian; he thought in Ukrainian; he communicated with God in Ukrainian; he understood and sharply felt the loneliness of the pioneer West in Ukrainian; he sorrowed in Ukrainian and laughed in

Ukrainian; and he cussed in Ukrainian to ease the frustrations and hardships which were an indivisible part of pioneer life. In short, he lived in Ukrainian because he was one, and he passed on the Ukrainian way of life to his Canadian sons and grandsons as part of their Canadian heritage.

In all these things Ivan Pylypiw was no different than his French or English pioneer neighbors. They also lived and prayed in the manner and in the language of their European forebears. Language was the basic medium around which their character and their identity was built, just as it was the basic medium around which the identity and the character of the Ukrainian community was developed.

The Ukrainian language has been part of the Canadian reality for almost a hundred years. It has slowly acquired some recognition, not as an immigrant language, but as the language of a segment of the Canadian people. Premier Edward Schreyer, in his inaugural address to the people of Manitoba, spoke in Ukrainian as well as in other principal languages of Manitoba. Minister Ben Hanuschak and Harry Shafransky used it in the proceedings of the legislature of Manitoba, Senator Paul Yuzyk included a Ukrainian citation in a speech in the Canadian Senate, and the Metropolitan of the Ukrainian Orthodox Church of Canada gave evidence before the Royal Commission on Bilingualism and Biculturalism in Ukrainian. The Ukrainian language is taught in some public and high schools in the three Provinces, and in the principal Canadian Universities.

It has been said that language is the soul of a people. The Ukrainian language is the soul of the Ukrainian Canadian community, and a key to its identity. The climate for the preservation and the development of the Ukrainian language, and thus the identity of the Ukrainian Canadian community, is at the present time somewhat more hospitable than in the past. Now is the time to make a concerted effort to entrench more firmly the use of the Ukrainian language in our homes, in our churches, in our community

centers and in every facet of our community life. We may well recall the words of the Holy Writ: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

March 1, 1972

UKRAINIAN IN THE CONTEXT OF WORLD LANGUAGES

A new school year in public and high schools, colleges and universities is once again upon us. Leaders in Ukrainian communities across Canada will again be following with great interest this year's enrolment in Ukrainian language classes as well as in other related cultural subjects. And, once again, we wish to take this opportunity to review the place of the Ukrainian language among the major languages in the world.

There are various compendia such as the *World Almanac* that list the number of people in the world that speak various languages. From information of this kind we conclude that Ukrainian occupies 14th place among the major languages of the world. Ukrainian follows closely after the French and Italian languages.

To provide a more complete picture of the major world languages we also note those languages that top the list. Mandarin Chinese is spoken by more than 600 million people. It tops the list, followed by English. But if we were to include also those who can speak English not as a native tongue but as an international language of communication, it is likely that English may place first.

The next group of major languages includes Russian, Hindi and Spanish.

Following these are such languages as Arabic, German, Portuguese and Japanese.

Then, as we have already noted, come French, Italian and Ukrainian.

The Ukrainian language is spoken by about 58 million people. This is made up as follows. The most recent data on the population of Ukraine is 47 million. This includes ethnic Ukrainians as well as several racial minorities. It is reasonable to assume that they have a speaking knowledge of the language of the country. In addition the *Ukrainian Encyclopedia* gives an estimate of 11 to 12 million Ukrainians who live outside the borders of Ukraine, the majority of whom are within the USSR, but also an appreciable number are scattered throughout the five continents. Together we have a total of 58 or 59 million people who have knowledge of the Ukrainian language.

It is interesting to compare 58 million for the Ukrainian language with some of the better known languages of Europe. The Czech language is spoken by 11 million, Slovak by 4 million, Greek by 10 million, Rumanian by 22 million.

In addition to its high ranking among the languages of the world, Ukrainian has several other important attributes. It is second among Slavic languages and historically represents the second largest country in area in Europe.

Because of its relatively small numerical position in Canada, it is easy to assume that the Ukrainian language occupies a relatively minor position in the world as a whole. Hopefully, information provided here will help to place Ukrainian clearly among the major languages of the world.

September 13, 1978

ONE IN SIXTY

In one of the articles a year ago we provided basic information on the major languages of the world. The Ukrainian language ranked in the 14th position, French was not far ahead in the 12th position, while English was in the second place following Mandarin Chinese.

Today, we should like to provide another piece of interesting information about Ukrainians. The question that we ask is how many Ukrainians are there in the world today?

According to the 1970 census of the Soviet Union the population of the Ukrainian SSR is 47,136,000. But to this figure we must add the Ukrainian ethnic population that lives in the USSR outside of the boundaries of Ukraine which is estimated at about 10 million. In addition, about two and one-half million people of Ukrainian descent live in Canada, the United States, Argentine, Brazil, in Europe and elsewhere, scattered throughout the world. That makes for a total of about 60 million Ukrainians by citizenship and ethnic origin.

But what does 60 million mean to the average person? He knows that it is a large, large number, but how does he visualize it? What can he use for comparison? Or is it a number to be repeated orally but of undefined magnitude?

One good way to objectify 60 million Ukrainians is to examine what proportion Ukrainians represent in the total population of the earth, including, of course, all the nations in all the continents and the Oceania.

At the present time the total world's population is estimated at about three and a half billion. A little elementary calculation yields a very interesting result. One person in every 60 persons living on this earth today is Ukrainian!

Put in this way, we can readily appreciate that a population of 60 million is indeed a large one — large enough to make its presence, and hopefully, its influence felt among the nations of the world.

To Ukrainian Canadians information of this kind is of more than passing interest. It represents a definite psychological lift to know that we are a part of a large Ukrainian nation and that we are heirs to the cultural wealth created by this people over a thousand years of history.

It re-enforces our confidence in ourselves as Ukrainian Canadians and in our claim, as a distinctive ethnocultural element, to share in charting the future of Canada.

August 4, 1976

RESOLVING A CONFUSION OF TONGUES

In last week's column we mentioned the unique position of the Ukrainian language at the World Congress of Ukrainians to be held in New York on November 23 to 26 of this year. In today's column we should like to discuss this topic in more detail.

Ukrainian Canadians are used to the fact that the English language is the dominant language on this continent, and is the most commonly used language in international communication. In addition, the use of French is being strongly promoted in Canada for political reasons. The Ukrainian language is seen by many as occupying a minor place, mainly at the family and at a restricted community level.

In this context it is interesting to look at the language question at the World Congress of Ukrainians. Among the delegates to the Congress we have citizens from Brazil, Argentine, West Germany, Holland, Belgium, and from other countries. True, they are of Ukrainian heritage. But their major language of communication normally is the language of the country of which they are citizens, namely, Portuguese, Spanish, German, Dutch, etc.

At the Congress we, therefore, have the makings of a tower of Babel, a confusion of tongues. Delegates from Brazil, Argentine, Holland, and Germany cannot communicate in English or French. In the same way Canadian and American delegates cannot communicate in Portuguese, Spanish, German or Dutch.

It is at this stage that the Ukrainian language comes to rescue the situation. It is a language that in this instance serves as a common denominator for all the delegates, in whatever country they claim their citizenship.

Some of those of the second, third and fourth generation may speak somewhat broken Ukrainian, but they have no alternative. Ukrainian is thus the official language at this international conference, while English or French can only be used with the help of a translator, or restricted only to conversations among a limited number of delegates.

Whatever significance this international conference of Ukrainians scattered throughout the world may have, it clearly underlines the unique position of the Ukrainian language as a medium of international communication.

November 15, 1978

ROLE OF THE UKRAINIAN LANGUAGE PRESS IN CANADA

Ukrainian Canadians tend to take the Ukrainian language press for granted and give little further thought to the important functions it renders to the Ukrainian Canadian community. Some consider the Ukrainian language press merely as a nostalgic holdover from our pioneer settlers. Some think that it is just a forum for political polemics of recent emigres. Still others see the Ukrainian press as serving those that have not yet mastered the English language. And, finally, there are those who think that the Ukrainian language press is a legitimate part and parcel of normal community life and self-expression of that segment of bona fide Canadian citizens whose heritage is Ukrainian.

In what follows we have attempted to analyze and itemize the many-faceted role of the Ukrainian language press in Canada.

- It provides news items about the life of Ukrainian Canadians and their communities in all parts of Canada.

- It interprets general Canadian and world news from the Ukrainian Canadian point of view.

- It contributes, in the print medium, towards retention of the Ukrainian language and its acceptance and recognition within the framework of multicultural Canada.

- It serves as a social link, joining major centers of Ukrainian population as well as smaller and isolated points.

- It provides a public forum for the interaction of views of individuals, groups and organizations within the Ukrainian Canadian community.

- It serves as a medium to provide direction and an intelligent awareness of the heritage of Ukrainian Canadians.

- It functions as a voice for the legitimate demands of Ukrainian Canadians for equality not only in the responsibilities but also in the privileges of Canadian citizenship.

- It is one of the important attributes of our Ukrainian Canadian identity.

- It is a continuing chronicle and a permanent record of the history of Ukrainian Canadians.

- It is a source of information about the present colonial status of the Ukrainian nation within the empire-state of the USSR.

- It is a means of acquainting the Western world with the rich treasure-house of Ukrainian culture.

- It reflects the aspirations of the Ukrainian nation for its rightful place among the free nations of the world.

From the above, it should be obvious that the Ukrainian language press plays an important role in the Ukrainian Canadian community. It deserves our full support so that it can continue to serve our community for many years to come.

April 2, 1980

THE ARTS

THE CASE OF RADIO STATION CKSB

If you were to see a sign on the door of a public or Government institution saying "Ukrainians not wanted" or "Ukrainians not admitted" or "Ukrainians need not apply here", you would most naturally be outraged, and rightly so. And so would any self-respecting Canadian.

Such overt acts of discrimination against Canadians of Ukrainian, Polish, Jewish, Dutch, or whatever origin would not be tolerated in Canada. We have laws on our statute books in both French and English to protect us.

But discrimination has relatives and near-cousins such as lack of consideration of the rights of others, unequal treatment, discontinuation of established or acquired privileges, or simply ignoring those whom we do not like. There may be no visible signs on the door, but the effect may be there just the same.

A case in point is the projected purchase of the radio station CKSB by the Canadian Broadcasting Corporation. CKSB is a private radio station of the French community, the voice of Franco-Manitobans and is located in St. Boniface, now part of the city of Winnipeg.

With the French population in Manitoba about 7% and the non-French and non-English population about 50%, the management of CKSB developed excellent relations with the various cultural groups. Accordingly, CKSB carried regularly for many years programs in Ukrainian, Italian, German, Yiddish, Polish and in other languages spoken in Manitoba.

Enter the villain, the CBC bureaucracy, generously provided with money by the taxpayers. We want CKSB, they say, and we shall pay handsomely. But Ukrainian programs must go, Jewish programs must go, Italian programs must go, in fact all ethnic programs must go, they demand.

Many questions arise. Why cannot the CBC carry on the excellent, considerate and neighborly policy developed by the Franco-Manitoban management? Why close the door on 50% of the people in Manitoba, people who pay the salaries of the CBC? What has happened to the pious political pronouncements that Canada is a multicultural nation? Have the CBC moguls read section 38 of the Official Languages Act which says that no one has the right to diminish or restrict any legal or customary rights or privileges acquired by languages that are not official?

In this matter, the Canadian Radio and Television Commission (CRTC) is an accomplice. Hearings for the transfer of CKSB license are being held 1500 miles away. The cost, distance and time make it impossible for Manitobans to present their side of the injustice being done to them.

And this is not the end of the story, but only the beginning. The same fate has been planned for radio station CFNS in Saskatoon with the same disregard for 50% of the population there. Nor are the people in Alberta to be treated with any less injustice. Plans are being readied for a similar CBC takeover of CHFA. The ethnic composition of Western Canada is being completely disregarded, and the need to serve these people is ignored.

In the words of the immortal Taras Shevchenko, the CBC grants the inalienable right to all Canadians whose heritage does not stem from Britain or France "to keep silent each in his own tongue."

February 28, 1973

AND BLESS THINE INHERITANCE

The title for this week's column was suggested by the broadcast on April 14 of the Ukrainian Easter church service. The program which was carried nationally on the CBC on a Sunday program called "meeting place" was tastefully done and reflects credit on the religious advisory council which recommended the idea of a Ukrainian program, as well as on the producers for their professional and technical competence.

The Ukrainian Byzantine church service lends itself for television, especially in color. The ceremonial liturgical vestments, the flickering candles, the liturgical music which includes the talent of foremost Ukrainian composers, the alternation of the ceremony between the celebrant at the altar, the church choir and the faithful — all these give an atmosphere of reverence and mystique to the entire captivating service. Ukrainian Canadians welcomed this opportunity of sharing their Easter observance with their fellow Canadians.

We should now like to put this event more clearly in its broader Canadian context. Ukrainian pioneer settlers planted on Canadian soil, especially in Western Canada, a distinctive language, culture, tradition and form of worship. That was generations ago. These attributes remain the particular pride and possession of Canadians of Ukrainian descent, but as a consequence of history these attributes are now also the heritage of Canada.

The Ukrainian church service which we heard in the telecast contains an interesting phrase of benediction — and bless thine inheritance — the phrase which we used for our title. There is great depth of meaning in that phrase. As a matter of fact, it would be an excellent slogan for Canada's multicultural policy.

Unfortunately, Canada has been officially reluctant to recognize and much less to bless her rich inheritance including Ukrainian. The multicultural policy does not yet have the wholehearted support of the Government. The

CBC has only begun, and in most cases clumsily, to implement the declared policy of multiculturalism. But occasionally a ray of sunshine does break through for those Canadians who are not French nor British. The occasion may be Christmas, or Easter or perhaps an election when everyone joins in the chorus to say — and bless thine inheritance.

May 8, 1974

WINNIPEG WELCOMES CKJS

The year 1975 will usher in a new radio station in the city of Winnipeg which is scheduled to go on the air some time in January. The new radio station will have CKJS as its call letters and will broadcast on a wavelength of 810 kilocycles per second or kilohertz.

What is of special interest to our readers across Canada and particularly to radio listeners in Winnipeg, is that CKJS has been licensed as a multilingual radio station. According to regulations of CRTC (Canadian Radio-Television Commission), which issues licenses for all radio and television broadcasting in Canada, CKJS will be able to broadcast up to 40 percent in languages other than English or French.

The new radio station plans to start broadcasting in fifteen languages recognizing the multi-ethnic composition of the population of Winnipeg and its surrounding area. The Ukrainian language will be one of the major languages.

During the CRTC hearings last May, the Ukrainian Canadian Committee, came to the support of the application of CKJS. The spokesman for the Ukrainian Canadian Committee had this to say in part:

“We want to emphasize that we regard a multilingual radio station as a new dimension in broadcasting service.

“Although slow to gain recognition, multiculturalism is now a fact of Canadian life. And this is especially evident in population centers like Winnipeg, where the second language after English is Ukrainian and where half the population is of ethnocultural background other than French or English. A multilingual radio station is a natural requirement for the normal growth and development of Winnipeg and its surrounding area which already has an enviable reputation as a multicultural capital of Canada.”

CKJS is a private radio station headed by Casimir G. Stanczykowski who has been successfully operating a multilingual radio station in Montreal for more than fifteen years. We wish him and his Winnipeg venture every success.

But in offering our congratulations to the private sector, we are prompted (perhaps provoked is a better word) to point out the total failure and even antipathy of the Canadian Government to provide through its Crown corporation even token multilingual broadcasting. As a matter of fact the CRTC in its application forms still refers to languages such as Ukrainian as foreign languages with the implication that Ukrainians, nearly 85 percent of whom were born in Canada, are foreigners. This provoked the Ukrainian Canadian Committee spokesman at the CRTC hearings, who pointed out this offensive terminology, to say, “I brought up this point to illustrate one important aspect of the service that a multilingual radio station can give, so that we who were not born English or French will not have to apologize for our Canadian citizenship and for our language.”

It is high time that all Canadians were treated equally not only before the law but also before the CBC and the CRTC.

January 15, 1975

MULTICULTURAL SYMPHONY

The Winnipeg Symphony Orchestra has taken a bold and a very practical step in recognizing the multicultural character of Winnipeg by reflecting in its concert program the natural cultural interest of its patrons, the multicultural public. It is an example that other centers in Canada could well emulate.

The Winnipeg Symphony will be presenting during the spring season what they describe as the Great Heritage Music Series. This series will consist of four major symphonic programs scheduled for April 16 and 18 and for May 7 and 10. Each concert will be devoted to the cultural and musical heritage of major ethnocultural groups who historically comprise the population of the city of Winnipeg, often appropriately referred to as the multicultural capital of Canada.

The concert on April 16 will feature the great musical heritage of Canadians of German culture. April 18 will feature Canada's indebtedness to Czechoslovak cultural heritage. The concert of May 7 will be devoted to the French musical heritage. The concluding concert in the series will recognize the distinctive heritage of Winnipeg's Ukrainian Canadians.

The widely known and highly respected musical director of the Winnipeg Symphony Orchestra, Maestro Piero Gamba, will be conducting the German and the Czechoslovakian concerts. A newer acquisition of Winnipeg Symphony Orchestra, the talented assistant conductor, Ruben Gurevich, will be conducting the French and Ukrainian heritage concerts.

Events of this type do not just happen of their own accord. They are the result of the leadership of those behind each undertaking. Here, we are pleased to recognize the role played by Leonard Stone, the able and energetic general manager of the Winnipeg Symphony Orchestra, and by the Ukrainian Canadian Committee, headquarters office, in Winnipeg. These two behind-the-scenes parties

developed a harmonious relationship during the preparation of the successful Ukrainian Symphony Concert that was presented on the occasion of the Centennial of the City of Winnipeg last October. The idea of the great heritage music series of concerts featuring Winnipeg's diverse cultural heritage was born out of this initial successful cooperation and has now come to full fruition. The Ukrainian Professional and Business Men's Club of Winnipeg has undertaken to underwrite the financial success of the May 10 concert as their part in this exemplary community effort.

Properly understood, the concept of multiculturalism is, metaphorically speaking, a Canadian symphony in which each cultural group plays its distinctive part and at the same time blends harmoniously with the entire orchestra. That is what Canadian multiculturalism is all about.

April 2, 1975

THE NATIONAL FILM BOARD OF CANADA

The National Film Board of Canada deserves a great deal of credit for recognizing the language and cultural needs of multicultural Canada. We shall review briefly the progress that has been made in the area of specific interest to Ukrainian Canadians.

In 1973 the National Film Board dubbed in Ukrainian language commentary to five of its short films. These films included:

Paddle to the Sea	28 minutes
Canadians Can Dance	22 "
Kurelek	10 "
Here is Canada	28 "
Nahani	18 "

In 1975 four more films produced by the National Film Board were versioned into the Ukrainian language. These included:

The Sea	29 minutes
Death of a Legend	51 "
World in a Marsh	21 "
Eskimo Artist — Kenojuak	20 "

On May 22, of this year the National Film Board released a new film titled, I Never Walked the Steppes. It is a documentary, a thoughtful study of a Ukrainian Canadian family represented by four generations. The subject is of course Ukrainian; the commentary is in English, but the film contains elements of Ukrainian language. In this way it can present Ukrainian Canadians to English speaking audiences.

That makes a total of ten interesting films that are available for schools, cable TV programs and various groups who wish to supplement their program with a film showing. These films are available from any of the six regional NFB offices or headquarters office.

The creditable record of the National Film Board is the result of several factors. This included a progressive attitude of the National Film Board, its close co-operation with the Ukrainian Canadian Committee, and a competent representative of the Ukrainian community on the Film Board.

As an illustration of the co-operation we may note that the Ukrainian Canadian Committee screened many films from existing NFB repertoire for their suitability to be versioned into Ukrainian. It was decided to select films that would be suitable primarily for schools where Ukrainian language is taught, although these films have also a much wider potential including their showing in community cable television programs.

Another encouraging development has been the transfer of a portion of the production facilities to Winnipeg,

where the interaction with a diverse multicultural element that characterizes Western Canada can be real.

The present policy of the National Film Board is commendable. It is in the spirit of the official multicultural policy for Canada announced by the Canadian Government. We look forward to further progress in the program in which the National Film Board has made such a good beginning.

June 11, 1975

PIOUS WORDS

Among the most unco-operative federal government agencies in the matter of multiculturalism we must include the CBC and its related authority, the CRTC. Outside its radio and television news service, the CBC is essentially a cultural and entertainment medium. Therefore, in the context of the official languages act, there is no valid basis for excluding its service to nearly a third of Canada's population of ethnocultural backgrounds other than French or English.

The progress (?) to date in this area is summarized in the official decision of the CRTC dated March 30, 1978. This decision is based on a hearing which was held last December in Winnipeg in connection with the renewal of the licence for the CBC to serve Manitoba and adjoining areas. The official announcement reads as follows:

"At the public hearing an intervention was received to the application for the renewal of CBWT from the Ukrainian Canadian Committee, stressing that it was essential for its members to have an opportunity "for linguistic, social and cultural expression through Canada's public network," in order to develop and share their culture with other multicultural communities in Manitoba.

"In their reply the Corporation (CBC) took a sympathetic view of these concerns, and stated that, within its

budgetary constraints for specialized programming, the CBC was making efforts to increase the cultural and ethnic representation, in its local and regional programming.

“The Commission (CRTC) expects the Corporation (CBC) to examine the service it now provides to the communities within its coverage area, and encourages the Corporation to seek closer contact with the various citizen groups, particularly the ethnocultural groups, in order to reflect their needs on CBWT’s local and regional programs.”

The statement quoted above indicates a beginning of an awareness of an unfulfilled responsibility by both CBC and CRTC. But pious words are not enough. If Canadian unity is to have meaning, the nearly one-third of our population of ethnocultural background other than English or French must also be made to feel at home. Specifically, they should not be made to feel that they are, or must continue to be, culturally disenfranchised by Canada’s publicly financed electronic media. The CBC and CRTC have a duty to all the citizens of Canada.

May 10, 1978

THE UKRAINIAN CANADIAN FESTIVAL CIRCUIT, 1978

Ukrainian festivals are becoming increasingly popular in Canada. Thousands upon thousands of Ukrainian Canadians take time out to get away from it all and relax in an atmosphere of Ukrainian traditional as well as Ukrainian Canadian pop culture.

Let us look at some of the events that have taken place or at the time of writing are about to take place during this year. On May 28 Vancouver presented Ukrainian Festival '78, the fourth such annual event.

Saskatoon also, for the fourth time in succession, staged its Vesna Festival '78 which the sponsors describe as the world’s largest Ukrainian cabaret.

The town of Vegreville, Alberta, was the site of Ukrainian Pysanka Festival '78 on July 7, 8 and 9. Yes, this is the town with the unique distinction as the site of the giant aluminum Ukrainian Easter egg which proudly stands in a small park in the town. Not to be outdone, Edmonton regularly puts on its Ukrainian Day at the nearby Elk Island Park in the month of July.

The festival in the town of Gardenton, some 40 miles south of Winnipeg, which was held on the weekend of July 15, is growing in popularity and is becoming an annual affair. The grand-daddy of them all is Canada's National Ukrainian Festival staged for the 13th successive year in the town of Dauphin in northwestern Manitoba. During its three day festival over the Civic Holiday weekend it has drawn crowds from all parts of Canada and the United States.

Added to these are the inter-ethnic festivals — Winnipeg's Folklorama, and Toronto's Caravan.

We have mentioned only those festivals which have come to our attention as a casual observer of the Ukrainian Canadian scene. There are no doubt other festivals about which we have no information.

The aim of these festivals is captured well in the program of this year's Vesna Festival:

- To share the kaleidoscope of Ukrainian culture (music, song, dance, food, art) with the Canadian community in a relaxed, informal and contemporary setting.
- To provide exposure and support to developing Ukrainian performers, artists and craftsmen.
- To further develop the Ukrainian Canadian's pride in their heritage and love for their culture.
- To retain traditions within contemporary styles of music, song, dance, art, dress and crafts.

To these aims we would add yet another, which, in a way, summarizes all of them:

- To provide living proof of the identity of Ukrainian Canadians within the Canadian nation.

August 2, 1978

IT IS EASY TO BACK A WINNER

There is a great deal of loose thinking about the subjects of sharing of cultures and cultural retention. A good way to explain the interrelationship between them is by means of a specific example. For this purpose we have selected the Edmonton-based Ukrainian dance ensemble, Shumka.

Since its inception twenty years ago, this spirited dance ensemble has delighted with its artistry audiences across Canada and abroad. Here is a partial list of their more important triumphs. In 1967, Canada's centennial year, Shumka performed at Expo in Montreal; in 1969 at an international festival in Tunisia in North Africa; in 1974 at the World Fair in Spokane, Washington; in 1976 at the Canadian Embassy in Tokyo, Japan; in 1977 in Hawaii; in 1977 in Dominion Day festivities in Ottawa; and in 1978 to the delight of Queen Elizabeth at the official opening of the Commonwealth Games in Edmonton.

There can be no doubt that here we have an excellent example of sharing of culture of the Ukrainian Canadian community. There is no doubt about the artistic excellence and the prestige of this troupe, or others like it.

But it must be remembered that no individual and no group of individuals can be considered in isolation, sufficient unto itself. Each must be placed in the context of its community, in the context of the real world.

The early Ukrainian settlers organized, built, and financed their own community centres to meet their cultural needs. This was before there were movies, before there were radio programs, before there was television — even though these media did not and even today do not reflect the life of the Ukrainian community.

For the spark of enthusiasm and the reach for professionalism in the Ukrainian dance as an art form we are indebted to Vasile Avramenko, who in the thirties criss-crossed Canada and the United States as an ambassador of the Ukrainian dance. His disciples have carried

on his work to our day, with some additions from newer contemporary sources.

All of this was the setting that encouraged, carefully nurtured, and financially supported those Saturday classes in community halls and church basements. And all of this was backed by the devotion and sacrifices of the Ukrainian Canadian community in a valiant effort to retain its ancestral culture.

The triumph of this Ukrainian dance group, that Ukrainian choir, or an individual performer is only the finished product that the Ukrainian community is proud to share with our fellow Canadians. But without the colossal and generally unrecognized effort in a frequently inhospitable environment there would be no triumphant moments to share. It is easy to back a winner, but it is much more difficult to discover and develop one.

March 28, 1979

TARAS BULBA

The film *Taras Bulba*, produced by United Artists in Hollywood, starring Tony Curtis, Yul Brynner, and Christine Kaufmann, has been enjoyed by millions of viewers, both in the theater and on television. To Ukrainians this film has a special meaning. It is based on one of the literary classics by Mykola Hohol and the plot is set in Ukraine. And such high profile exposure of Ukrainian past is a rare event indeed not only on film, but in any medium.

But how can the average viewer tell that the film *Taras Bulba* deals with the heroic past of the Ukrainian people? Those knowledgeable in Ukrainian literature know, but what about the millions of other viewers? True, the dialogue in the film refers to kozaks, and to zaporozhtsi. However, to the average Canadian or American viewer, the

word cossacks has a strong Russian connotation, and the word zaporozhtsi is totally unfamiliar.

For many years, the standard ready reference in matters of this kind, the book *TV Movies*, edited by Leonard Matlin and published by *Signet* publishing house, identified the film *Taras Bulba* as set in Russia.

This bit of misinformation annoyed Ukrainians. But one young student decided to do something about it. He wrote to the publisher.

Leonard Matlin, editor of the book, *TV Movies*, replied as follows:

"I am one of those Americans who mistakenly believes that Ukraine is part of Russia. Thank you for correcting this misinformation. I am keeping a folder on corrections for a future edition of *TV Movies* and the line (in the entry under *Taras Bulba*) will be changed to 16th century Ukraine (instead of 16th century Russia). Again, thanks for taking the time to write and for your kind words about *TV Movies*.

Leonard Matlin."

And true to his promise, the new revised edition of *TV Movies*, 1979-80, now contains the correct information. The film *Taras Bulba* is now described as "a cardboard costumer of the 16th century Ukraine, centering on Cossack life and fighting. Nice photography (on location in Argentina) and fine musical score".

May 30, 1979

OF ARCHIVAL VALUE

OUR LITERARY HERITAGE

Those Canadians whose mother tongue is English are heirs to a proud legacy in literature, the legacy of Shakespeare, Tennyson, Macaulay, Ruskin, Shaw and many many more. Canadians whose mother tongue is French have a similar heritage of Moliere, Maupassant, Hugo, Rousseau and others. In the same way Ukrainian speaking Canadians are also heirs to a legacy of Shevchenko, Kotliarevsky, Kotsiubynsky, Franko, Ukrainka, Stefanyk and others.

While each literary heritage may be the particular pride of one ethnic group, it is at the same time the heritage of Canada as a multicultural nation. It is against this background that, on the initiative of the Ukrainian Canadian Committee, the popular Ukrainian mayor of Winnipeg, Stephen Juba, issued a proclamation declaring the year 1971 as the Centennial Anniversary of Lesya Ukrainka and Vasyl Stefanyk.

For the record, the proclamation is reproduced in its entirety.

CITY OF WINNIPEG, MANITOBA, CANADA
(Crest)

PROCLAMATION

WHEREAS this year the Ukrainian communities throughout Canada are celebrating the 100th anniversary of the birth of two great Ukrainian writers: Lesya Ukrainka and Vasyl Stefanyk whose works are now available in English translations to Canadian readers;

AND WHEREAS the cultural heritage of a people plays an important role in their spiritual identity, and Canada is a land of many cultures which were brought to this country by the pioneers of all ethnic origins;

AND WHEREAS Winnipeg is where the first Ukrainian pioneers settled in this country and since a substantial part of our city's population is of Ukrainian origin, this anniversary is the symbol of their cultural contribution to the Canadian society;

NOW, THEREFORE, I, Stephen Juba, Mayor of the City of Winnipeg, in the Province of Manitoba do hereby salute all Ukrainian Canadians for their contribution to the development of Canada's cultural identity through preservation of the living elements of their cultural past and proclaim, on this day of the birth of Lesya Ukrainka, the year 1971 to be celebrated as:

*The Centennial Anniversary
of
Lesya Ukrainka and Vasyl Stefanyk*

Dated at Winnipeg this 25th day of February, 1971.

GOD SAVE THE QUEEN

(seal)

MAYOR
Stephen Juba

* * *

As additional information for our readers we give the names of the books in English translation mentioned in the Proclamation. They may be obtained through the *Ukrainian Voice* bookstore.

SPIRIT OF FLAME. A collection of the works of Lesya Ukrainka. Translated by Percival Cundy with foreword by Clarence. A. Manning. Bookman Associates, New York, 1950.

LESYA UKRAINKA. Life and work by Constantine Bida; Selected works, translated by Vera Rich. University of Toronto Press, Toronto, 1968.

VASYL STEFANYK, THE STONE CROSS. Translated from the Ukrainian by Joseph Wiznuk in collaboration with C. H. Andrusyshen. McClelland Sewart Limited, Toronto, 1971.

April 7, 1971

PRIME MINISTER'S TRIBUTE TO UKRAINIAN LEADERS

The Ukrainian Canadian Committee, at a special banquet held in Winnipeg on September 23, honored their retiring president Rev. Dr. W. Kushnir for his many years of devoted service, and installed Dr. P. A. Kondra in this the highest post in the Ukrainian community in Canada. On this occasion many messages, paying well-deserved tribute to the retiring president, and expressing best wishes to the incoming president, were received from numerous organizations and persons in all parts of Canada. We are pleased to reproduce for the readers of our column the text of the messages received from the Prime Minister of Canada, the Right Honorable P. E. Trudeau.

* * *

Ottawa, Sept. 19, 1972.

Dear Monsignor Kushnir:

On the occasion of your retirement from the presidency of the Ukrainian Canadian Committee, I join with your friends and colleagues in paying tribute to the many years of service which you have devoted to the Ukrainian community in Canada.

On the steppes of their native land the Ukrainian people have weathered many calamities of history and

emerged to produce a brilliant and dynamic culture. Transported to Canada, that culture continues to thrive vigorously. Under leadership like yours, Ukrainian Canadians have made important contributions to our country.

Although you are retiring from active service, your judgement and advice will continue to be of great benefit to the Ukrainian community and, in turn, to Canada as a whole. I offer you my best wishes for good health and happiness in the years ahead.

Бажаю Вам доброго здоров'я та багатьох років щасливого життя.

Sincerely,
(signed)

P. E. Trudeau

* * *

Ottawa, Sept. 19, 1972.

Dear Professor Kondra:

It is with pleasure that I offer you my congratulations on the occasion of your inauguration as the president of the Ukrainian Canadian Committee.

Canada is very fortunate to be able to weave into the fabric of its society the talents and brilliant contribution of its Ukrainian community.

May your leadership continue to encourage Ukrainian Canadians to take pride in the role their culture plays in creating a richer and more exciting Canada.

I send you my best wishes for a successful and rewarding term as president.

Бажаю Вам всього найкращого у Вашій новій кар'єрі.

Sincerely,
(signed)

P. E. Trudeau

October 4, 1972

A TRIBUTE TO UKRAINIAN LEADERS FROM
PREMIER SCHREYER OF MANITOBA

In last week's column we reproduced the text of letters in which the Prime Minister of Canada paid tribute to Rev. Dr. W. Kushnir on the occasion of his retirement as president of the Ukrainian Canadian Committee, and to Dr. P. A. Kondra who succeeded him in this highest post in Ukrainian Canadian society. This week we also reproduce the text of similar words of tribute from Edward Schreyer, Premier of Manitoba.

It is gratifying to note that both the Prime Minister, and the Premier end their letters with a message in the Ukrainian Canadian language. The text of these two letters, one addressed to Rev. Dr. Kushnir and one to Dr. Kondra, from Premier Schreyer follow:

OFFICE OF THE PREMIER

Winnipeg, Sept. 21, 1972

My Dear Monsignor:

Canada — and indeed the world — has been enriched by your most effective dedication to the maintenance and development of Ukrainian culture and heritage.

It is with a profound acknowledgement of your service to the rich Ukrainian tradition that I extend the warmest of wishes, on behalf of the Government and the People of Manitoba, on your retirement as President of the Ukrainian Canadian Committee. Your service as a founding member of the Committee 32 years ago, and your nearly 30 years as a devoted President, stand as a shining example of your accomplishments in ensuring that the Ukrainian contribution to our nation continues to give breadth to our culture and depth to our heritage.

We in Manitoba, Sir, are singularly blessed that a man of your talents and your world-wide interests lives amongst us. Your work is an inspiration to us all.

May you continue to provide advice and counsel, and may you, my dear friend, be blest with many years of health and happiness.

На Многії Літа Отче Мітра!

Sincerely yours,
(signed)
Edward Schreyer

* * *

Winnipeg, Sept. 21, 1972

Dear Dr. Kondra:

It is with pleasure that I offer the warm congratulations of the Government and the People of Manitoba on your selection as the successor to the illustrious Monsignor Kushnir.

In your own work as a renowned scientist and as an active supporter of Ukrainian tradition within the Canadian context, you bring to the high office of President of the Ukrainian Canadian Committee, a standard of excellence which will assure its effective continuity.

Canadians of Ukrainian origin have added immeasurably to the strength and development of our nation. I know that you, as their chief representative, will see that these contributions are both maintained and enhanced.

Permit me to extend my personal best wishes as you embark on this challenging and culturally rewarding task.

Нехай Ваша Праця Увінчається Успіхом.

Sincerely yours,
(signed)
Edward Schreyer

October 11, 1972

THE CAUSE OF FREEDOM IS THE CAUSE OF GOD

Each year on January 22 Ukrainian Canadians re-dedicate themselves to the cause of freedom by observing the shortlived freedom of the Ukrainian nation some fifty years ago. This is not merely nostalgia of the older generation, for it has been truly said that the greatest glory of a free born people is to transmit that freedom to their children.

For this occasion both the Premier of Manitoba and the Mayor of Winnipeg issued appropriate Proclamations. These are important historical documents and we are pleased to reproduce their full text for our readers and as a record for posterity.

(Coat of Arms)

PROVINCE OF MANITOBA

PROCLAMATION

Ukrainian Week

WHEREAS:

Canadians of Ukrainian descent form an important segment of the population of Manitoba; and

WHEREAS:

the courage, industry, and spirit of the pioneers from Ukraine constitute a significant chapter in the exciting history of our province; and

WHEREAS:

the descendants of these pioneers continue to make a distinctive and valuable contribution to the progress and cultural richness we enjoy in our society; and

WHEREAS:

thousands of Ukrainian Canadians served their new homeland with valour and devotion during both world wars in defence of freedom and democracy; and

WHEREAS:

although the independence of the Ukrainian National Republic proclaimed January 22, 1918, was short-lived, the anniversary of that proclamation is still celebrated by Manitobans of Ukrainian descent as a symbol of freedom which they sought, found and defended in Canada;

NOW, THEREFORE BE KNOWN:

that I, Edward Schreyer, Premier of Manitoba, do hereby proclaim that the week January 28 to February 3, 1973, shall be known as

UKRAINIAN WEEK

in Manitoba and commend its thoughtful observance to all citizens of our Province.

(signed)

SEAL (signed in Ukrainian),
Ed. Schreyer
Provincial Secretary

Ed. Schreyer
Premier

* * *

City of Winnipeg Crest

PROCLAMATION

WHEREAS 54 years ago on January 22nd, 1919, the unification of all the territories of Ukraine was proclaimed in St. Sofia Cathedral in Kiev by the President of Ukraine and Ukraine became a united, free and democratic country;

AND WHEREAS the desire to be one united country, free from conflict or threat, the aspirations of the people of Ukraine were realized albeit for a short four years;

AND WHEREAS thousands of Ukrainian Canadians have worked with all of Canada's people to preserve our unity and thereby make Canada a symbol of freedom and liberty;

AND WHEREAS the Ukrainians who came to this City bringing with them a proud heritage, continue to contribute to the richness and benefit of all the people of Manitoba;

NOW, THEREFORE, I, Stephen Juba, Mayor of the City of Winnipeg, in the Province of Manitoba, do hereby proclaim the week of January 28th to February 3rd, 1973 as;

UKRAINIAN WEEK

as a tribute to a brave people whose high ideals in preserving unity and freedom have done much to ensure the progressive development of our City, Province and Nation.

Dated at Winnipeg this 24th day of January, 1973.

SEAL

GOD SAVE THE QUEEN

(signed)

Mayor

Stephen Juba

February 21, 1973

ONE FOR MULTICULTURAL ARCHIVES

Ukrainian Canadians are, by nature and perhaps of necessity, formalists and traditionalists. We, therefore, welcome and warmly commend His Honor F. L. Jobin, the newly appointed Lieutenant-Governor of Manitoba, for issuing a formal proclamation of the Folklorama Week in Winnipeg.

While some may consider that the proclamation is merely one of the trappings of the vice-regal office, it has, in fact, a deeper significance. It is an official and much needed re-affirmation of the cultural fact in Manitoba.

Recognition of the multicultural fact by Mr. Jobin at the beginning of his tenure of this prestigious office promises an excellent relationship between the new Lieutenant-Governor and the people of Manitoba in the future. But we are also mindful of the fact that it is from the Crown that the Office of Lieutenant-Governor derives its prestige and its significance.

The document proclaiming Folklorama Week is an important one and original copies of it should find their way into multicultural archives as part of the social history of Manitoba. For our readers across Canada we reproduce below the text of the proclamation.

* * *

PROVINCE OF MANITOBA

P R O C L A M A T I O N

FOLKLORAMA WEEK

WHEREAS the diverse cultural and ethnic background of the citizens of Winnipeg have contributed to the development of the city, and,

WHEREAS it is important that these cultures be recognized and shared by all our citizens, and,

WHEREAS Folklorama, which has been established by the Folk Arts Council of Manitoba, has been recognized as an important link in increasing this appreciation and understanding, and,

WHEREAS some 30 pavilions, representing as many as 50 national groups, will demonstrate the crafts, cuisine and culture of many lands, and,

WHEREAS it is important that this event should receive special recognition,

NOW THEREFORE BE IT KNOWN THAT I, Francis Lawrence Jobin, Lieutenant-Governor of Manitoba, do hereby designate the period from August 8 to 14, 1976, as

FOLKLORAMA WEEK

and commend its observance and support to all the citizens of Manitoba and to all visitors to our province.

F. L. Jobin

(signature)

Lieutenant-Governor

Seal

(The Lieutenant-Governor
of Manitoba)

August 25, 1976

WINNIPEG UKRAINIAN THEATER

In this week's column we wish to put on record the text of a proclamation issued by Winnipeg's mayor, Robert Steen, on the occasion of Ukrainian Theater Week. While this document may be familiar to some individuals in Winnipeg, we wish to share it with our readers across Canada.

CITY OF WINNIPEG CREST

Motto: *One with the strength of many.*

P R O C L A M A T I O N

WHEREAS Canadians of Ukrainian descent have made a contribution to the multicultural mosaic now enjoyed in the City of Winnipeg;

AND WHEREAS the Ukrainian Theater of Winnipeg, an active and integral facet of Winnipeg's multicultural community, is presenting the Opera *Kozaks in Exile*;

NOW THEREFORE, I, Robert Steen, Mayor of the City of Winnipeg, in the Province of Manitoba, do hereby proclaim the week of November 27th to December 4th, 1977, as:

UKRAINIAN THEATER WEEK

and remind the citizens of this community of the performance of the opera to be held at the Playhouse Theater on Thursday, December 1st, Friday, December 2nd, and Saturday, December 3rd, 1977.

DATED at Winnipeg this 25th day of November, 1977.

Robert Steen
Mayor

GOD SAVE THE QUEEN

* * *

The significance of this proclamation is not merely that Robert Steen, during his first month in office, responded to his duty as mayor of the city which has often been termed Canada's multicultural capital. Nor is it that the executive of the Ukrainian Theater did a good public relations job. The main significance of the proclamation is that it is an official recognition at one level of government that Canada is indeed a multicultural nation. Regretfully, this fact has not yet received adequate recognition especially among those who are aiming at reshaping the future of Canada.

December 21, 1977

A FEW BOOKS FROM AMONG THE MANY

A CHAPTER FROM CANADIAN HISTORY

We are now only twenty short years away from a full one hundred years since the Ukrainian pioneers established a permanent bridgehead for an extensive settlement, on the virgin lands of Western Canada, that followed. These pioneers and their descendants are now an integral part of Canadian history. We therefore, welcome the appearance of *Ukrainian Canadians: A History* by M. H. Marunchak, published by UVAN, Winnipeg. It is a much needed record of a part of Canada whose history does not find adequate recognition in our body politic. This column is pleased to reproduce a review, authored by C. H. Andrusyshen, head of the Slavic Department of the University of Saskatchewan, which appeared recently in the *Winnipeg Free Press*. The review in its entirety follows:

It is doubtful if any ethnic groups living in Canada has been described so vividly and minutely as the Canadians of Ukrainian extraction in Dr. M. H. Marunchak's 792 page tome, *The Ukrainian Canadians: A History*. This volume is an astounding accomplishment by a man who has devoted many years to a scrupulous study of his people, from the earliest period when their appearance in this country made itself felt to the present time when they have developed into a vital factor in the cultural, economic, educational and political aspects of Canada's existence.

This stupendous opus was partly subsidized by the Canadian Centennial Commission, as well as by the Ukrainian Canadian Foundation of Taras Shevchenko, and sponsored by the Ukrainian Free Academy of Sciences (Cana-

dian Branch). Its publication was further made possible by the Historical Publications, Winnipeg.

The book is a veritable mine of information into which not only Ukrainians, but people of other national backgrounds, may delve with interest. If one takes into consideration that Canada is a mosaic of numerous nationalities, it is imperative that they should seek to understand each other's aims and aspirations in order to be in a better position to learn from one another's experiences, and so be genuinely prepared to contribute to the composite culture of Canada as a whole. Hence the necessity of such exhaustive histories of ethnic groups as the one which Dr. Marunchak has produced. To such historical materials both the laymen and the experts may readily refer in their search for an understanding of their fellow citizens of different origins. In so doing, our identities may not be revealed in all their fullness, but we will certainly be brought closer together to render our spirit of Canadianism the more pronounced and make our tasks easier for the enhancement of the material and spiritual welfare of the country which has become our own.

The beginnings of the Ukrainians in Canada were in many ways similar to those who immigrated here from other lands. They all had to struggle on the soil allotted to them to eke out a meager existence. But their development in other respects was certainly different, as Dr. Marunchak amply expounds.

It is quite impressive that the author, who is relatively a newcomer to Canada, possesses the knack of seizing upon even the minutest matters regarding the Canadian Ukrainians in an expert and erudite manner. Not only is he able to deal with events pertaining to the immigration of Ukrainians to Canada, but he adds to his annals a part of Canadian history at the turn of the past century and the beginning of the present one. The federal government's attitude towards immigration is presented in all clarity.

As we read this profusely illustrated account, we can visualize the life of the first Ukrainian settlers in Canada

and that of their descendants; their vicissitudes in which hardship and joy alternated, their struggle for material and spiritual amelioration, and their cultural progress and proliferations into various spheres of endeavor. When the reader has finished, the feeling he experiences is that he has witnessed a vast panorama in which every detail has been painstakingly revealed.

To review this history adequately would require many pages. All that can be done here is to acknowledge its significance and state categorically that it is the most powerful expression of the vitality of the Ukrainian people, an imposing testimonial to their past, and an augury of assurance for their future.

What Dr. Marunchak has rendered is a history of a people who became exemplary citizens of their new homeland and, as a race of hardy men and women, succeeded in repaying the liberty which Canada granted them by using all their available positive forces to contribute notably to Canadian life.

February 24, 1971

THE FLYING SHIP

The Flying Ship and other Ukrainian folk tales, translated by Victoria Symchych and Olga Vesey; illustrated by Peter Kuch. Holt Rinehart and Winston, Toronto-Montreal, 96 pp., 1975.

There are several good reasons why Canadians should welcome the appearance of the *Flying Ship* and other Ukrainian folk tales. For some time Canadians, increasingly conscious of their national identity, have been giving preference to books published in Canada. Here, then, is another book of our own available for home and school libraries.

Another recent development is the Government policy of multiculturalism. More and more Canadians are beginning to recognize the ethnic diversity of our people. The book under review represents part of the folktale traditions of Canada's Ukrainian heritage.

Finally, it is only natural that this small volume of Ukrainian folktales should be of particular interest to Ukrainian Canadians, their children and grandchildren.

The book derives its title from the longest story in it. It may be of interest to note that this fairy tale was made into a short film in Ukraine. It was screened in Winnipeg several years ago. There are thirteen stories in all, the shortest only a half-page in length. Three of them are by the well known Ukrainian writer, Ivan Franko, and others are a representative selection of Ukrainian folktales. Its content has been described as ranging from "the magic and the supernatural to the worldly wisdom of the peasant and the lessons to be learned from the cunning of the animal world."

The translation is uniformly good. In the opinion of the reviewer, however, some minor improvements could have been made. For instance, in the first story we would have preferred to have called gossipy Paraska's husband by his Ukrainian name Petro in the same way that a Mexican would have been called Pedro or a Frenchman, Pierre. The use of the definite article before Ukraine, used in one story, is generally considered as giving a territorial rather than national connotation and is scrupulously avoided by most Ukrainian writers.

The book is beautifully illustrated by the Winnipeg artist Peter Kuch. There are ten full page color, eight full page and five part page black-and-white illustrations. The attractiveness of the illustrations is enhanced by the large quarto format. The book cover is attractively designed in Ukrainian motif. It is washable to withstand heavy use by little ones — an important practical feature.

The Ukrainian Canadian Committee, Women's Council as well as the translators and the artist, are to be congr-

tulated on an excellent contribution to Canadian book repertoire. We recommend the book most highly. It may be obtained from the *Ukrainian Voice* bookstore and all other regular outlets.

June 18, 1975

KURELEK'S CANADA

One of the books of unusual interest on the market today is *Kurelek's Canada* or in an identical American edition, *Kurelek Country*. The author of this excellent book is William Kurelek, an outstanding Ukrainian Canadian artist whose work is to be found in major art galleries in Canada, United States and Britain.

The book, *Kurelek's Canada*, contains 31 of his paintings in color and 16 in black and white. The works were selected to give the artist's impressions of Canada from coast to coast. They are supplemented with his own brief commentary.

Of considerable interest is the significant biographical input of the artist-author which permeates the content of the book. Naturally, this biographical input reflects Kurelek's Ukrainian background. Kurelek summarizes his philosophy as a human being, as a Canadian and as a Ukrainian in the following words: "Although I do not consider Canadian citizenship nearly as important as citizenship in the Kingdom of Heaven, I am proud of being a Canadian, just as I am of my Ukrainian ancestry".

Starting on the east coast, Kurelek first portrays in pictures and words the highlights of his impressions of Newfoundland and Nova Scotia. While travelling for his assignment in Nova Scotia, he expresses interest in gathering information about early Ukrainian settlers in Sydney and Glace Bay. Apparently, a small number of the earliest Ukrainians were diverted from their destination to the West to work in the steel mills in Sydney. Later, Ukrain-

ians from northern Ontario mining towns were attracted to the coal mines of Glace Bay.

Among the New Brunswick pictorials, Kurelek includes a typical outdoor bake oven. Elsewhere in the book he admits that he is drawing on his memory of the Ukrainian pioneer baking facilities from his childhood days in Alberta.

The section on the province of Prince Edward Island, where the Ukrainian presence is small, shows a mother dutifully teaching her small son to read Ukrainian.

Reflecting on his honeymoon in Quebec City, Kurelek says that he feels a kinship with the French-Canadian minority because, he says, in the earlier years he, too, experienced a certain amount of prejudice and discrimination as a member of the Ukrainian community in Manitoba.

In the section on Ontario, Kurelek comments on his leaving the Ukrainian church of his father for the Roman Catholic church. This apparently created a barrier between him and his family. The vivid picture of a wiener roast on his father's farm indicates his partial return to family loyalty.

Manitoba is described as the eastern entrance to the vast prairie land that is known for its wheat and for its Ukrainian settlers. The landscape is dotted with grain elevators and Ukrainian churches. Here, Kurelek recalls his boyhood days, and gives us a picture of Zeleni Svyata and another one of the traditional Ukrainian Christmas Eve dinner. He notes that he lived on the prairies during the depression, but he did not realize that it was a depression until he went to high school in Winnipeg, and the teachers told him about it.

And on to Saskatchewan. He recalls a Ukrainian wedding with the traditional music to welcome each family of guests as they arrive. He also remembers the presentation ceremony characteristic of a Ukrainian wedding.

For Alberta, Kurelek recalls his mother, aunts, uncles and other members of his Ukrainian family who are still members of the church of their people. In this section Kurelek remembers the Ukrainian Christmas tradition of his

early days. There are two pictures of Ukrainian Christmas carolers.

The book ends at our Pacific coast province of British Columbia which Kurelek crossed in his early days in search of his dream in faraway places. But that, he says, is within oneself.

The book, *Kurelek's Canada*, is the work of a great painter. It is a valuable addition to any home library as an album of his paintings, and as a glimpse of Canada through the artist's eyes. But the book also gives us an intimate glimpse of the man himself, an honest and unabashed Ukrainian Canadian with whom we can identify.

December 15, 1976

FOX MYKYTA

Fox Mykyta by Ivan Franko, translated (in prose) by Bohdan Melnyk, and illustrated by William Kurelek, 148 pp., 72 ill. Tundra Books Inc., Montreal, 1978.

Ukrainian Canadian readers will welcome the appearance of the Ukrainian classic, *Lys Mykyta*, by Ivan Franko, in English translation under the title of *Fox Mykyta*. First of all, it should be noted that the original story is by one of the great names in Ukrainian literature, Ivan Franko. Secondly, translation of this work into a major world language, English, makes it accessible to a very broad readership. And again, it is a story — an animal story — that appeals to readers young at heart, whether seven or seventy. And finally, the late William Kurelek, a recognized artist, provided some seventy illustrations for the book.

The story of *Lys Mykyta* (or *Fox Mykyta*, if you wish) is an animal story, a popular vehicle throughout the ages for writers in all countries. The dust jacket describes Fox Mykyta as the eternal rebel — independent, indomitable and irresistible. Using his wits, he astutely uses the moral

flaws of his enemies to triumph over them: Wolf's greed, Bear's hypocrisy. Cat's thievery, Rabbit's opportunism, Goat's obsequiousness, even the lust for treasure of King Lion himself.

Fox Mykyta is not merely an intriguing animal story, as the translator explains in his brief rhymed introduction:

“But who are they, these beasts indeed?
The answer is not hard to find.
Just keep the following in mind:
Behind each beast, whate'er its race,
There always hides a human face.
It is, therefore, a human tale
Wrapped in an allegoric veil.”

Franko's *Lys Mykyta* is in delightful light verse, enriched with Ukrainian folklore and sharpened with humor. It was, therefore, a prodigious challenge to translate it in verse which the translator first attempted. Wisely, however, he produced a prose version which closely follows the original.

The translation is very well done. The book is attractively produced. And adequate notes are contained in the book as well as on the dust jacket about the author, Ivan Franko and his *Lys Mykyta*, about the illustrator William Kurelek, and about the translator, Bohdan Melnyk.

The Ukrainian community would no doubt be interested to learn that back in the year 1975-76, when Bohdan Melnyk was looking for encouragement and support for his project, the Taras Shevchenko Foundation awarded him an initial grant in reply to his application. The Shevchenko Foundation is pleased that this excellent project has eventually come to fruition.

The book, *Fox Mykyta*, should be an asset to any personal, school, or public library. It should appeal to a wide spectrum of readers — including those who wish to reread once again the original Ukrainian version which so many enjoyed in their younger days. The Christmas season pro-

vides an excellent opportunity to obtain a copy of *Fox Mykyta* for oneself or for relatives and friends. The book sells for \$12.95 which at today's levels is moderate.

December 20, 1978

DEVIL'S ALTERNATIVE

The Devil's Alternative, by Frederick Forsyth. Hutchinson & Co. (Publishers) Ltd., London, England. 480 pp. 1979.

Frederick Forsyth's recently published novel, *Devil's Alternative* now tops the best-sellers list and is likely to remain on top for some time. This indicates its wide appeal and acceptance by the general reading public. However, it should also be of special interest to Ukrainian readers for reasons which we shall presently indicate.

The author, Frederick Forsyth, is a successful British novelist. His previous novels include: *The Day of the Jackal*, a story of an attempted assassination of the French president Charles de Gaul; *The Odessa File* about a journalist who tracks down those once associated with the German Nazi party; and *The Dogs of War*. Two of these novels have already been made into movies.

The book under review, in addition to leading the best-sellers list, is also being considered for the movies.

The story of *The Devil's Alternative* includes international intrigue, the threat of famine in the USSR, activities of intelligence agents, and diplomatic maneuvering and hard bargaining. These elements are masterfully interwoven into a drama of suspense which grips the reader as the story unfolds.

The major story line is a diplomatic chess game played for high stakes. The Russians bargain to obtain supplies of wheat and corn from the United States and Canada to forestall a severe famine in the USSR. To the Kremlin this also means to forestall the breakdown of political con-

trol and absolute communist power. On their part, the Americans, aware of the situation, on the information of their intelligence, are asking for severe concessions in the reduction of Soviet military strength in Europe as their price of cooperation in supplying the grain.

But skilfully interwoven with the power play of the two super powers there is a parallel story line which will surely delight the Ukrainian reader. The principal actor in this drama is Andrew Drake, an anglicized name of Andriy Drach, son of a post-war refugee in England, and an English war bride.

Andrew Drake's one aim in life is to make some substantial contribution to the battle of the Ukrainian people in their struggle for freedom and an independent Ukrainian State. With the help of a Ukrainian political escapee, Miroslav Kaminsky, who was rescued from the Black Sea by a Turkish vessel, he establishes contact with two Jewish Ukrainians in Ternopil. Drake masterminds a plot to assassinate the chief of the KGB. His plot succeeds but results in other complications.

It is satisfying to note that the author, Frederick Forsyth, with a few minor slips, has an accurate knowledge of the places that he describes. For example, Lybid Hotel in Kiev, and the Shevchenko park in Ternopil are used in the story. These and other landmarks described in the book are familiar to Canadian tourists who have visited Ukraine.

All in all, the book *The Devil's Alternative* is a fast moving novel that should provide the reader with suspense and entertainment throughout the entire 479 pages. To the Ukrainian reader, its value lies beyond entertainment as it brings to the fore the topic of the Ukrainian bid to throw off the yoke of modern Russian colonialism. The book is good for several evenings of good entertainment, and it is not too early to think of it as a suitable Christmas gift.

November 14, 1979

UKRAINIAN CHILDREN'S LITERATURE

Teaching of the Ukrainian language in Canada has been making significant progress. The quality of instruction in the Ridna Shkola system has improved; Ukrainian as a subject in the curriculum of the public school system in the prairie provinces has now been accepted; and Ukrainian as a language of instruction for half the subjects in the bilingual system in the public schools has passed the experimental stage.

As every teacher knows, stories, legends, and supplementary reading material, in Ukrainian as well as in English translation, greatly enhance the effectiveness of teaching. They provide cultural reassurance to the student and increase his acceptance and interest in the language. Teachers and others associated with teaching the Ukrainian language will, therefore, welcome a fairly comprehensive bibliographical review: *Ukrainian Children's Literature in North America* by Christine L. Wynar. The North American designation covers developments both in Canada and in the United States.

The article was published in the 1979 spring issue of *Phaedrus* which is described as an international journal of children's literature and research. The journal appropriately derives its name from a first century Macedonian Latin writer of fables and verse, drawing on Aesop and folklore of his day.

The content of Wynar's article is well summarized by the author herself as follows:

"This survey attempts to describe the current status of Ukrainian children's literature in North America as defined in broadest terms, and to explain its origin. Included are Ukrainian language fiction, stories, poems, legends and national tales and nonfiction books for children to about age 14. Language instruction materials (alphabet books, readers, textbooks), an essential element in retaining the bilingual ability of the Ukrainian American child, are also considered as part of this literature. Reprints of

classic books and stories, imported books, and some English language books on Ukrainian themes are also discussed”.

The article starts with early history, an ABC book published in Lviv, Ukraine, in 1574. The publisher was Ivan Fedorovych who introduced printing in Ukraine. The contribution of many well known names in Ukrainian literature to Ukrainian children’s literature is recorded. These names include Hryhoriy Skovoroda, the 18th century Ukrainian philosopher who made extensive use of fables in the course of his teachings. Also mentioned are the pioneer western Ukrainian writer, Markian Shashkevich, author of his Primer for Children in the Ukrainian public schools published in Lviv in 1850, and Leonid Hlibiw, widely known as a writer of fables. Even Taras Shevchenko authored a Bukvar (Primer). Marko Vowchok authored the book Marusia which gained recognition in France, and in several other countries. Ivan Franko’s Lys Mykyta and Abu Kassim’s slippers enjoyed wide popularity among young and old. These are only a few names selected from a galaxy of writers of Ukrainian children’s literature.

In the last part of her survey, Christine Wynar discusses works published on the North American continent. She notes the contributions of associations of writers of children’s literature, the role played by Ukrainian language newspapers and by Ukrainian bookstores in Canada and the United States. The Canadian Institute of Ukrainian studies is said to have in its collection 400 children’s literature books, 100 fiction books, 1500 nonfiction books, 200 school texts, 100 reference books, 35 journals plus videotapes, records, films and other AV formats.

It is beyond the scope of this article to present the interesting and extensive detail to be found in the original article. The original should be read. More than that, it is seriously suggested that Wynar’s review of Ukrainian children’s literature be reprinted, with permission, of course, as a separate pamphlet and given a wide distribution among

all teachers and parents to give them a solid foundation in a further development of this field.

The editor of *Phaedrus* notes that, in affiliation with K. B. Saur Inc. of Munich, London, Paris and New York, it is planned to publish a series of monographs on children's literature in minority languages. The Ukrainian community in Canada and in the United States can only wholeheartedly commend this initiative.

March 19, 1980

UKRAINE AND UKRAINIAN CANADIANS

Ukraine and Ukrainian Canadians: Books for Libraries, by Andrew Gregorovich, 60 pp. Published by Ucrainica Research Institute, Toronto, 1979.

With each passing year there has been a continual growth and development of Ukrainian studies in Canada. At first such studies were conducted by knowledgeable individuals in sporadic study sessions and in more structured courses within the Ukrainian community. These informal studies have now led to more formal Ukrainian studies courses and research programs at several Canadian universities.

The need for a ready access to basic source materials in the further development of Ukrainian studies in Canada is obvious. The Book *Ukraine and Ukrainian Canadians: Books for your Library*, although only sixty pages, will admirably fill the need.

The author of the book under review, Andrew Gregorovich, is a department head in the University of Toronto library system. He, therefore, has ready access to a wide range of source materials. But what is more important here is that Mr. Gregorovich has an abiding interest in things Ukrainian published in English.

The book, *Ukraine and Ukrainian Canadians; Books for Your Library* is a listing of books in the English language on Ukrainian topics, with a brief comment on each.

The table of contents indicates the scope of the book: Ukrainian Canadians; Ukrainian Canadian literature; Ukrainian literature; language textbooks and dictionaries; arts and culture; history and politics; reference and bibliography; maps; periodicals and journals; film and visual materials; Ukrainian bookstores and publishers.

The introduction in the book states that it "is intended mainly to assist teachers as well as schools, public and college librarians in the selection of titles to serve their courses, students and readers. In particular it should serve them in locating material for new courses on Canada's multicultural heritage..." This small volume will certainly meet the needs of its intended public, which should also include university students and professors in Ukrainian studies courses.

The listing of the books is full and up-to-date. Two comments might be made. Professor Odarka Trosky is on the staff of the University of Manitoba, not Calgary. It might have also been noted that Professor Rudnyckyj's etymological dictionary unfortunately remains unfinished. The first bound volume covers only the first five letters of the Ukrainian alphabet. Since that time one or two other letters have been completed. Readers should be aware of this serious limitation.

In warmly welcoming the publication of this small volume, the reader should be aware that there is also a large bibliography in the Ukrainian language. Serious research workers should be encouraged to become fluently bilingual (English-Ukrainian). Those who wish to understand the history and culture of Ukrainian Canadians should study the Ukrainian element of the Canadian population in its own environment and in its own idiom, as well as in its broader Canadian context.

Mr. Gregorovich's small volume is highly recommended as an authoritative listing of books on Ukrainian topics in the English language. It should serve as an admirable guide for all those interested in any of the books listed.

June 6, 1979

MAINLY BIOGRAPHICAL

JULLIAN STECHISHIN 1895-1971

This article is devoted to Julian Stechishin, one of the prominent leaders of the Ukrainian Canadian community. It is not intended as an obituary but rather as a page of Canadian history. It is intended as part of the Ukrainian fact in Canada, which those who legislated themselves as official Canadians, are so reluctant to recognize.

Reproduced below is a free translation of an article which appeared in a recent issue of the *Ukrainian Voice*. As we were enjoined two thousand years ago "Let us now praise famous men and our fathers that begat us."

* * *

With sincerity in our hearts let us remember Julian Stechishin, a patriot and Ukrainian Canadian leader of national stature. This harsh frontier land deformed the spirit of many men and women, crippled many of their paternal names, despoiled many of faith in themselves and their kind, and destroyed many of the weaker ones. Those who withstood these pressures were people with above average will-power, strong character, and self-respect. Among these was Julian Stechishin who died on February 26, 1971. He stood firm in his convictions, like an oak in the midst of an uprooted forest. Because of the firmness of his convictions he was regarded by some of being out of touch with modern realities. But his accusers overlooked the fact that there are permanent values that never fade. To the very last, his spirit, his thoughts, his faith in his people were in fact fresh, vigorous and youthful.

With his passing, Ukrainian Canadians lost one of the founders of the Ukrainian Self-Reliance League, an ideologist, a tireless worker, a person of many talents, and an ambassador of his people within the Canadian nation. His

contributions to the Ukrainian Canadian community were many — a school teacher, educator, organizer, choir leader, public lecturer, publicist, a distinguished jurist, University lecturer, principal of the Mohyla Institute, president and life member of the Ukrainian Self-Reliance League, member of the Consistory of the Ukrainian Orthodox Church, Ukrainian Canadian Committee and others. He fought against indifference and inaction, and against servilism in any of its modern forms. He looked at all problems calmly and soberly, on the basis of an underlying principle of the highest ideal which a people strove to attain as an integral whole. His words were always direct, fresh and meaningful. Without embellishment, they were fitted together like natural stones into a strong wall. His words understood by all, were convincing, and strongly influenced the formulation of his listeners' philosophy of life.

The legacy which he left to the Ukrainian Canadian community will keep his memory fresh among us for many years. He was author of many valuable articles, brochures, the *Jubilee Book* of the P. Mohyla Institute which may well be regarded as a history of Ukrainian Canadians, and his *Ukrainian Grammar* which was adopted as a text in high school and university courses. His last work, which unfortunately was left unfinished, was a history of Ukrainian Canadians which in his life he helped to shape, and of which now he has become a part.

May 19, 1971

JOHN SYRNICK, 1904—1972

The history of Canada is the history of its people. The history of a people, in turn, consists of the contribution of individual citizens. More particularly, it is the story of those men and women whose dedication, energy, talent and labor has helped to guide and to mold the lives of those around them and of the broader community beyond the

confines of their immediate surroundings. One of these men was John Syrnick, who died in Winnipeg on May 21, 1972.

John Syrnick was the son of Ukrainian pioneers who settled near the town of Ethelbert in Manitoba. He grew up in pioneer surroundings; he saw and he understood that his father and his father's friends were the founders and builders of his part of Canada. This pioneering spirit which influenced his youth also influenced his philosophy of life in his adult years.

John Syrnick belonged to that early wave of Ukrainian Canadian school teachers which provided outstanding leadership in cultural, religious, and political life of the Ukrainian Canadian community and of the Canadian West.

After seventeen years as a teacher, John Syrnick accepted the responsible position of principal of the Mohyla Institute in Saskatoon. In 1947 when the position of editor of the *Ukrainian Voice* became vacant, he accepted the considerable challenge and for 23 years served in that position with distinction until, shortly before his death, he was forced to retire on account of his failing health.

One of the admirable characteristics of the life and person of John Syrnick was that his talents grew with his experience, and continued to grow and blossom in their fulness, until his death.

The demand for his services in positions of leadership in the Ukrainian Canadian community grew with the general recognition of his abilities and his talents. He was one of the principal ideologists of the Ukrainian Self-Reliance League; he served as a member of the Consistory of the Ukrainian Orthodox Church, and as a member of the board of directors of St. Andrew's College; he served first as general secretary and later as first vice-president of the Ukrainian Canadian Committee; and he served as member of the executive of the World Congress of Free Ukrainians. These are only a few of the major positions which he held during his lifetime. In each position in which he served, his con-

tribution of a reasoned intellect and sound judgment was a major one.

Without a doubt the crowning achievement in the life of John Syrnick was his Credo of a bilingual and bicultural Ukrainian, sometimes also referred to as his Decalogue. This Ukrainian Credo was enunciated in a major address at the World Congress of Free Ukrainians which was held in New York in November of 1967. It expressed the true essence of his life's philosophy. It is his "zapovit", his testament, to all Ukrainians of the present and future generations, whose exodus from the unhappy historic cradle of Ukrainian culture and civilization has now reached even the remote corners of the earth. We shall have another opportunity to reproduce a portion of the Ukrainian Credo by John Syrnick. In its full text it will remain as a memorial to him for many years to come.

Ukrainian Canadians are proud to have produced a man of the stature of John Syrnick and to add this fresh page to the history of Canada.

June 14, 1972

ORDER OF CANADA

The *Order of Canada* will have an added meaning this year to Canadians of Ukrainian descent. The reason for this new significance is that a prominent Ukrainian Canadian leader, Rt. Rev. Dr. W. Kushnir O.C., D.D., has been recognized. He received the insignia of *Officer of the Order of Canada* from the Governor-General at a special investiture ceremony held at Government House in Ottawa on April 11, 1973.

Brief information on the *Order of Canada* and on Rt. Rev. Dr. Kushnir follows:

The *Order of Canada* was established on July 1, 1967, the 100th anniversary of Confederation. Through the *Order*, Canada wishes to recognize deserving Canadians "for out-

standing achievement and service to Canada and to humanity at large.”

According to time-honored tradition the motto of the *Order* is in latin — *Desiderantes Meliorem Patriam*. In our approximate translation into vernacular this means, For a better Canada.

There are three levels in the *Order* — *Companion*, *Officer*, and *Member*. Not more than 15 persons in any one year may be appointed as *Companions*, and their total may not exceed 150. Not more than 40 *Officers* and not more than 80 *Members* may be appointed to this prestigious *Order* in any one year.

So much, then, for the honorer, the *Order of Canada*. And now briefly the honoree, Rt. Rev. Dr. W. Kushnir, O.C., D.D.

It can be truly said that Dr. Kushnir dedicated his entire life to the service of his people, first through his Church, and then with equal devotion for nearly 30 years as President of the Ukrainian Canadian Committee. It is with the latter role that his most important achievements are associated.

The founding of the Ukrainian Canadian Committee (and Dr. Kushnir was one of its founders) was in itself an event of historical significance. It was the culmination of historical maturity of the Ukrainian settlement in Canada.

The contribution of Dr. Kushnir to the building up of the Ukrainian Canadian Committee, from its fragile structure in 1940 to its present status with considerable respect and influence in our nation, has been enormous. The many difficulties that he and the Committee had to face were also enormous. But with skill, diplomacy, understanding, and with true Christian forbearance each challenge was successfully met and resolved. Last year Dr. Kushnir was finally able to hand over the reigns of office of President of the Ukrainian Canadian Committee with confidence into the hands of his capable successor, Professor P. A. Kondra. But he has not retired. In his 80th year, backed by a lifetime of experience, he continues very effectively in his

role as a senior statesman in his labor of love in the service of his people.

But Dr. Kushnir's sphere of activity was not limited to the national boundaries of Canada. At the end of World War II he travelled to Europe to see at first hand the plight of Ukrainian refugees; he led a delegation to Ottawa in connection with resettlement of Ukrainian displaced persons; he led a delegation to the founding conference of the United Nations in San Francisco; he headed a delegation to the Human Rights conference in Tehran. And these by no means complete the list.

It is true that the *Order of Canada* bestowed an honor on Rt. Rev. Dr. Kushnir. But the reverse is equally true that the caliber of those honored lends credibility and prestige to the *Order*. Our warm congratulations both to Rt. Rev. Dr. W. Kushnir, O.C., D.D. and to the *Order of Canada*.

April 25, 1973

MICHAEL LUCHKOVICH, 1892—1973

The entire span of nearly nine decades of history of Ukrainian Canadians may be characterized as the pioneering phase. The pioneering phase did not end with clearing of land, and building of roads, towns and cities, as may be supposed at first thought. This initial pioneering phase has continued as a series of "firsts" in the achievements of the Ukrainian Canadian community.

There were, of course, Ivan Pylypiw and Vasyl Eleniak who led the first settlers to Canada. There followed the first Ukrainian born in Canada, the first Ukrainian church service, the first organized Ukrainian cultural center, the first Ukrainian newspaper and so on. Then there were other "firsts" — the first school teacher, the first graduate from a Canadian university, the first physician, the first lawyer and other firsts. In the public field there was the first Ukrainian elected to a municipal office, prov-

vincial legislature, federal parliament, the first Ukrainian to become a provincial cabinet minister, the first federal cabinet minister — and we have yet a long way to go to achieve full acceptance. Each of these “firsts” during its period of time was an individual and a community achievement, a breakthrough — a pioneering step just as much as breaking the sod of the virgin prairie.

To Michael Luchkovich, who died in Edmonton on April 21 fell the distinction of being the first Ukrainian to serve in the Parliament of Canada. He represented one of the original Ukrainian settlements, the federal riding of Vegreville in Alberta from 1926 to 1935 on behalf of the short-lived United Farmers of Alberta (UFA) party.

Today we are often appalled at the depth of ignorance in Ottawa of the “western fact” with a strong Ukrainian content. Imagine then, what it was like in 1925 when for the first time a live Ukrainian appeared as a member in the House of Commons in Ottawa.

But Luchkovich fully vindicated himself and Ukrainian Canadians. He spoke flawless English, was fully bilingual, western-style (Ukrainian-English), an excellent speaker, thoroughly knowledgeable, and generally a new asset, and a new element in the parliament of Canada.

Unfortunately his political career ended when the U. F. A. party disintegrated in the middle thirties. But he blazed the pioneering trail and set a high standard to follow for other distinguished parliamentarians such as Anthony Hlynka, Fred Zaplitny, John Decore, Nick Mandziuk and others.

The second field in which Luchkovich distinguished himself was as a translator of Ukrainian literature into English. He translated Kiriak's epic, *Sons of the Soil*, Prychodko's *One of the 15 Million*, and Osmachka's *Red Assassins*. He also edited an anthology in English translation of Ukrainian short stories. Luchkovich's devotion to this activity will be felt and appreciated by the reading public for a long time to come.

As time irrevocably moves onward, another page has been added to the history of Ukrainian Canadians, a page of which we can be justifiably proud.

May 16, 1973

HISTORICAL ROOTS OF LIEUTENANT GOVERNOR WOROBETZ

The story of Ukrainian pioneer settlers is not new. With variations it has been retold many times. But each time that it is retold it acquires a new context. And when this story is recounted by a person as highly placed as that of a representative of the Crown, it acquires a very special context.

Dr. Stephen Worobetz, Lieutenant-Governor of the Province of Saskatchewan, recently reminisced about his early days, in an interview with the CBC. It is a story with which all Ukrainian Canadians can identify.

The parents of the first Ukrainian Lieutenant-Governor came to Canada from the district of Sokal in Western Ukraine, some 50 miles north of the city of Lviv. According to Dr. Worobetz, they came from different villages and did not know one another until they met in Krydor, Saskatchewan.

Justin Worobetz, the father, arrived in Winnipeg in 1906 just one year after the Province of Saskatchewan was born. He chose a homestead at Krydor where he met and married Mary Boreski in 1908.

Although Dr. Worobetz gives the traditional economic and political oppression as the reason why his parents left Ukraine, we should point out that father Worobetz was only 22 when he came, and his bride-to-be who came to Krydor in 1907 was several years younger. It is much more likely that these starry-eyed young adults were lured by a sense of adventure in seeking new horizons across the ocean.

In 1896 Sir Clifford Sifton of Manitoba, the Minister of Interior in Sir Wilfred Laurier's cabinet, sponsored large scale, government directed immigration in order to populate and develop the vast and empty but rich lands of Western Canada. Each able bodied man was offered 160 acres of free land. This attractive policy offered a means of satisfying the need for adventure in the young future Ukrainian pioneer settlers.

While there was a sprinkling of several nationalities, Krydor was predominantly a Ukrainian settlement. This made it easier for the early settlers to retain their native customs, traditions and language in the new land. Family relationships were close, and the Church played an important part in the lives of Ukrainian pioneers. Actually the first church was built on grandfather Worobetz' homestead.

Looking back at his early years, Dr. Worobetz says that what stands out in his memory was the friendliness of the pioneers and their willingness to help one another. Nobody was turned away. Many times visitors, usually complete strangers, would drop in unexpectedly. They would always be asked to dinner first. Sometimes this didn't leave much for the children but that was western hospitality.

Ukrainians generally attached great importance to education. Although it meant a sacrifice for the parents, young Stephen Worobetz was given an opportunity to study medicine, graduating from the University of Manitoba in 1940. To underline the extent of that sacrifice, Dr. Worobetz recalls that one year in the thirties his father had to sell wheat at 18 cents a bushel, and during one of the drought years in Saskatchewan he had to sell cattle at five dollars a head.

His interest in medicine dates back to his early years. He recalls how difficult it was then to get medical care. The closest doctor to their home was 35 miles away at first and later 10 miles. During the winter if the doctor was called, he would come in a railroad hand-car. Then

his father or a neighbour would meet him and drive him sometimes another 15 miles by sleigh to wherever the patient was.

Then came the terrible influenza epidemic of 1918-19. His grandfather, brother, and sister died. Medical help was just not available. Stephen Worobetz then decided to be a doctor. I am glad I made that choice, he says, for I have had over 30 satisfying and rewarding years.

As for the significance of his appointment as Canada's first Lieutenant-Governor of Ukrainian descent, he looks at the many letters of congratulations following the announcement of his nomination. Ukrainians, as well as other ethnic groups, interpreted the appointment as a recognition of the many contributions made to Canada by all ethnic groups. Personally, he says, I tend to regard the appointment as a fitting tribute to our pioneering fathers and forefathers who played such an important part in the development of Western Canada, and whom I hold in the highest esteem.

January 30, 1974

WILLIAM KURELEK, CANADIAN ARTIST

William Kurelek, a well known Ukrainian Canadian artist, was recently awarded the Amelia Frances Howard-Gibbon medal for art work in his book, a *Prairie Boy's Summer*. *The Winnipeg Tribune* gives the following information about the artist and his work.

* * *

William Kurelek was born near Whitford, Alberta, but spent most of his early life in Manitoba in a Ukrainian farming community. He received his B.A. from the University of Manitoba and studied for six months at the Ontario College of Art, Toronto. A further five months was spent studying art at the Institute Allende in Mexico. Following this, Kurelek painted in England for a number of years. He is mainly a self-taught artist.

A Prairie Boy's Summer contains twenty full page paintings of prairie activities accompanied by text. *A Prairie Boy's Summer* vividly captures life as viewed by twelve-year-old William on a farm during the thirties. It recalls the summers of corn cultivating, milking time, plowing, and haying, interspersed with reading a book while watching the cows, gopher hunting, tricking an escaped pig back into the pen, and swimming in a bog ditch, the neighborhood swimming hole.

The Amelia Frances Howard-Gibbon medal (which honors outstanding illustrators of Canadian children's books) is not William Kurelek's first award. In 1974 the Canadian Library Association presented it to him for his illustrations in *A Prairie Boy's Winter*. Kurelek has also won numerous distinctions for his books outside of Canada. For three consecutive years a Kurelek book (*A Prairie Boy's Winter*, *Lumberjack*, and *A Prairie Boy's Summer*) has been chosen to be on the select list of the Children's Book Showcase of America to honor children's books of beauty and quality. *A Prairie Boy's Winter* and *Lumberjack* were chosen by the *New York Times* for its Best Illustrated Book of the Year list in 1973 and 1974 respectively. Both books were also chosen for awards by the American Institute of Graphic Arts.

The Awards Committee (composed of librarians from across Canada) believes that the fine detail and humor in *A Prairie Boy's Summer*, the rich and distinctive Kurelek style will lead young readers to discover not only "the way it was", but also to appreciate the beauty and quality of the prairie landscape. The medal was presented to Kurelek during the Canadian Library Association's week-long conference held in Halifax June 10-16.

* * *

On our part we should like to add that William Kurelek was awarded the Shevchenko medal in 1968, presented by the Ukrainian Canadian Committee in recognition of his outstanding achievements as an artist.

July 7, 1976

WATSON KIRKCONNELL, 1895—1977

Every year, in the month of March, Ukrainians everywhere observe the anniversary of Taras Shevchenko, one of the great poetic voices of mankind. This year, on this occasion we pay tribute to Watson Kirkconnell, the man who through his translations made Shevchenko accessible to millions in the English speaking world and who died on February 26 at the age of 81.

A Scottish Canadian of the fourth generation, Dr. Kirkconnell was born in Port Hope, Ontario, educated at Queen's University in Canada and Oxford University in England. For a period of time he lived in Winnipeg teaching English at United College, now the University of Winnipeg. From Winnipeg he went to McMaster University in Hamilton, and later to Wolfville, Nova Scotia, as president of Acadian University.

During his 18 years in Western Canada he acquired a unique familiarity with a number of languages and cultures of the Canadian people including Icelandic, Polish, Magyar, French, German, Dutch, Italian and Ukrainian. It is this background and interest that provided one of the major fields for Dr. Kirkconnell's literary career.

Dr. Kirkconnell's literary output has been prodigious. In the preface to the anthology of the *Ukrainian Poets 1189-1962* he tells us that in 1928 he had planned a series of 24, 200-page volumes on "North American books of European verse". In the preface to *Poetical Works of Shevchenko* he described his feelings when he was invited by the Ukrainian Canadian Committee to undertake the translation of Shevchenko. He said, "I was 66 years of age, I was carrying a full administrative load as the president of an ancient and a rapidly growing university, I was just catching my breath after completing my 40th major volume".

We can only marvel at Dr. Kirkconnell's power of perseverance. Many people have never read 40 books during their lifetime. But he completed his assignment for the Ukrainian Canadian Committee on schedule. The bur-

den of the work, however, landed him in hospital for a short time where, unrepentant like Shevchenko, he wrote to the Ukrainian Canadian Committee in verse,

“Hearts do not break with love, my friends,
But they can crack from overwork.”

Dr. Kirkconnell is co-author with Dr. C. H. Andrusyshen of two major books of Ukrainian poetry in English.

The first of these, a volume of 500 pages, is an anthology titled *The Ukrainian Poets 1189-1962*. The second volume, also 500 pages, is *The Poetical Works of Taras Shevchenko*, a translation of Shevchenko's *Kobzar* in full. This last book is now out of stock and is being reprinted. Among other works, Kirkconnell has translated Mandryka's 40-page poem called *Kanada*.

In recognition of his achievement Dr. Kirkconnell was awarded the highest honor of the Ukrainian Canadian Committee, the Taras Shevchenko medal, in a special ceremony in 1964. In 1968 the Canadian Government also recognized Dr. Kirkconnell by conferring on him the rank of Officer of the Order of Canada.

As a talented poet-translator, as a student of Ukrainian Canadian literature, and as a staunch friend of Ukrainian Canadians, Kirkconnell has a very special place in our hearts. On this Shevchenko anniversary we pay homage to this great Canadian.

March 16, 1977

THANK YOU, STEPHEN JUBA

Stephen Juba, mayor of the City of Winnipeg from 1956 to 1977, has decided not to run again for the office in which he served with distinction for 21 years. And so ends the colorful era of Steve Juba in the history of Winnipeg. But as the first mayor of Ukrainian parentage of this city which is often regarded as the Ukrainian Canadian capital,

Juba will have his place in the history of Ukrainian Canadians.

Steve Juba was in his inimitable way an institution, a phenomenon. They say that he is a millionaire, but he was successful in creating the image that he represented the interests of the common man, the underprivileged, and the poor. This may perhaps be attributed to the fact that he came from a family of Ukrainian pioneer settlers, and therefore he not only understood but also knew at first hand the hardships of those early days. Although he drove his personal Cadillac, he chose to live in a modest home in a totally unprestigious section of the city, not far from where his parents used to live, and where he grew up.

At first, influential members of the establishment merely tolerated Juba whom they regarded as a Ukrainian upstart and an opportunist. But they could not buck his ever increasing popularity and an uncanny political sense that he soon developed. Eventually they accepted him in the role of that legendary hero of American fiction, Horatio Alger, who personified the philosophy that even those of humble origin can rise to high and respected positions in a democratic society.

Nowadays it is popular for people to search for their roots. Steve Juba also responded. He visited Ukraine, the land of his forebears. As a lasting historical act, he arranged for and signed formal documents with the mayor of Lviw, twinning the city of Winnipeg with this historical city in Ukraine.

In this short column we cannot detail the many accomplishments through the years that may be attributed to Juba's leadership, but it can be truthfully said, without fear of contradiction, that Winnipeg is a better city for having Juba as mayor. But in addition to this, Ukrainian Canadians have a special pride in his contribution, because Stephen Juba is one of us.

November 2, 1977

JOHN DIEFENBAKER, CANADIAN

John G. Diefenbaker, Canada's thirteenth Prime Minister, died in Ottawa on August 16, 1979, at the age of 83. Messages of glowing tribute poured into Ottawa from all parts of Canada and from across the sea. He was a giant of a man, a legend in his own lifetime, a man who in his person gave Canadians a glimpse of greatness.

We shall miss this great man, but we shall also remember him.

We shall remember him as a symbol that he became to those millions of Canadians whose ancestry was neither British nor French. Occasionally he would speculate what difference it would have made to his career had he chosen his mother's name of Campbell Bannerman instead of his father's Germanic name.

We shall remember him as the Prime Minister who gave us the Canadian Bill of Rights, an act for the recognition and protection of human rights and fundamental freedoms for all Canadians without discrimination by reason of race, national origin, or religion.

Over the years, Ukrainian Canadians developed a close relationship with John Diefenbaker, that most prominent political figure of our time, a relationship that strengthened from year to year.

Who can forget John Diefenbaker who spellbound some 75 thousand Ukrainians from all parts of Canada and the United States at the unveiling of the monument to Taras Shevchenko on the grounds of the Manitoba legislature in 1961? It has been estimated that every tenth living Ukrainian Canadian was there.

Who can forget his appearances as a guest speaker at the Ukrainian Canadian Congress in Winnipeg, at the

First World Congress of Free Ukrainians in New York and at many other larger and smaller gatherings?

Or who can forget his daring defence of Ukraine and other freedom loving nations behind the iron curtain in the forum of the United Nations or his personal visit to Ukraine baring the lion in his den?

There were many such moments. The name of John Diefenbaker is an indelible part of the history of Ukrainian Canadians.

On our part, the Ukrainian Canadian community showed its gratitude and appreciation to John Diefenbaker. At various times he was awarded medals, scrolls, plaques, and sculptures of his person, including the Shevchenko Medal in 1961, the highest award of the Ukrainian Canadian Committee, and the Shevchenko Freedom Medal, the highest award of the Ukrainian Congress Committee of America in 1967. But most important, they gave their admiration and love to this distinguished humanitarian.

On a personal note, I met John Diefenbaker a number of times, but there is one incident that I should like to mention here. Mr. Diefenbaker and I met on film, so to speak. It was like this. The CBC had prepared for television a series of ten programs called the Tenth Decade documenting the turbulent Diefenbaker-Pearson years. The fifth episode of this series captured on film very briefly my participation as spokesman of the Ukrainian Canadian Committee at the first hearing of the B&B Commission in Ottawa in 1963. I am proud that my effort in the cause of multiculturalism even if extremely briefly and unidentified has been recorded in such distinguished company.

Ukrainian Canadians are fortunate that Divine Providence gave us this champion of the average Canadian for a friend of our people and our cause. His memory will live long with us. *Vichna Yomu Pamyat'*!

September 5, 1979

DR. MYKYTA MANDRYKA, 1886—1979

It is an axiomatic truism to say that the history of Ukrainian Canadians is the sum total of the lives of all the members of the Ukrainian Canadian community, past and present. More specifically, the history of the Ukrainian Canadian (or any other) community is the story of the lives of those men and women who dedicated their lives — their energies and their talents, to the service of their community. Among these, the name of Dr. Mykyta Mandryka, who died in Winnipeg on August 20, 1979, occupies a prominent place.

Dr. Mandryka, who was born in Ukraine in 1886, was a man of many talents and much enthusiasm and energy. In his earlier years he was a member of the short-lived Government of Ukraine when Ukraine had regained her freedom from the Russian empire after the revolution of 1917. Later, he served in the diplomatic service of Ukraine's fledgling Government. To those of us who grew up in Canada the person of Dr. Mandryka was, during his lifetime, a live link with the past of Ukrainian freedom.

In 1928 Dr. Mandryka settled in Canada and started a new career in a new land. He devoted himself to organizational and cultural life of the Ukrainian Canadian community. He was among those whose wise counsel and practical assistance helped the Ukrainian Canadian Committee in the initial and difficult years of its activity when Canada was at war. He remained a member of the central council of the Committee for nearly thirty years. He was also active in the Ukrainian Cultural and Educational Center in Winnipeg and in the post-war transplant, the Ukrainian Free Academy of Science (UVAN), in which he was instrumental in reorganizing it to meet more closely the contemporary needs of Ukrainian Canadians.

But Mandryka's pervading love was poetry. During his lifetime he published several volumes of his poetical works. His lyrical poetry includes *Songs of the Anemone*, *Golden Autumn*, *Helianthus*, *Summer's Farewell* and others.

His epic poems include *Canada, Ukraine, the Age of Petlura* and *Mazepa*. The poem *Canada* was also translated into English by the well known translator of Ukrainian literature, Dr. Watson Kirkconnell.

Dr. Mandryka consolidated his extensive knowledge of Ukrainian Canadian literature into a book — the *History of Ukrainian Literature in Canada*. The book, written in the English language, describes the works of 100 selected Ukrainian Canadian writers from the early pioneer era to 1968 when it was published. This work has gained recognition as an indispensable reference among lecturers and teachers wherever Ukrainian Canadian literature is taught. It is also an invaluable guide for the general reader.

Recognizing Dr. Mandryka's services to the Ukrainian community and his literary accomplishments, the Ukrainian Canadian Committee awarded him the Shevchenko Medal in 1968.

To the succeeding generations of Ukrainian Canadians Dr. Mandryka has left a rich heritage. This gentle, kind, and modest man has left an indelible imprint on the history of Ukrainian Canadians. We are thankful to Providence that he lived among us.

September 12, 1979

PETER KUCH, 1917—1980

We devote this week's column to Peter Kuch who died in Winnipeg on June 14, 1980 at the age of 63. With his passing, the Ukrainian Canadian community has lost another of its more distinguished sons.

In this brief account about Peter Kuch, it is not our intention to write an obituary or a eulogy. Rather our purpose is to place on record a fragment of history of the Ukrainian Canadian community. After all, the history of Ukrainian or any other community, or for that matter of

Canada, is merely the sum total of the lives of men and women and the events they helped to shape.

In the Ukrainian Canadian community Peter Kuch is best known and will long be remembered as a masterful illustrator. He created more than 20 illustrations of high artistic merit for the book, the *Flying Ship*, a selection of Ukrainian folktales in English translation. This popular book of juvenile literature was published in 1975 by Holt, Rinehart and Winston of Canada. It was authored by Victoria Symchych and Olga Vesey and sponsored by the Ukrainian Canadian Committee.

The high quality of Kuch's illustrations immediately attracted the attention of Printing Industries of America Inc. Accordingly, their graphic arts award for the year 1975 went to the book, the *Flying Ship*, illustrated by Peter Kuch. The originals of the illustrations used for the book are now highly prized possessions of Ukrainian art galleries and private collectors.

In the broader field of art, Peter Kuch was an accomplished painter of both landscapes and portraits. But this aspect of his career was less well developed. To the general public, however, he was most widely known as a political cartoonist on the staff of the *Winnipeg Free Press* for 28 years.

His illustrations, paintings, and cartoons were the subject of several one man shows in Winnipeg's Ukrainian community. Moreover, his cartoons have been displayed at international exhibitions in many countries, and his paintings hang in private collections in Canada and in the United States.

We are grateful to Peter Kuch for having left us a fine legacy and enriched in good measure our Ukrainian Canadian heritage.

July 9, 1980

WHO IS IVAN HARMATA?

Our very first article back in 1971 pointed out to its readers that the author of the column with the provocative title "*From Behind the Official Languages Curtain*" used the pen name of *Ivan Harmata*. In its Ukrainian connotation the name implies to shoot straight, maybe not from the hip, but rather from the lip. And each week the *Ukrainian Voice* carried to its readers a new salvo from Ivan Harmata.

But who is Ivan Harmata? Many of our friends already know. With their persuasion and encouragement plans are now underway to publish selected articles from Harmata's column in book form. This appears to be an opportune time to make the identity of Ivan Harmata public.

It is always awkward to speak of oneself. We have, therefore, decided to let Dr. Ernest Sirluck, president of the University of Manitoba (now retired) to present to you the person whom you have known by his pen name of Ivan Harmata in the same words he used in presenting him to the Convocation of the University in 1975 for the honorary degree of Doctor of Science.

* * *

Mr. Chancellor,

I have the honour to present Isydore Hlynka, Fellow of the Chemical Institute of Canada, Bachelor of Science (Honors), Master of Science, Doctor of Philosophy, a distinguished scientist who has made a substantial contribution to the community and the cultural development of the province and the nation.

Dr. Hlynka came to Canada from his birthplace in Ukraine at the age of one year with his parents, who were pioneer settlers at Delph, Alberta. After receiving his early education in a country school, he completed his high school education in Edmonton. Before proceeding to University, he earned his Teacher's Certificate and taught school for

two years. He subsequently earned Bachelor's and Master's degrees at the University of Alberta and the degree of Doctor of Philosophy at the California Institute of Technology.

Dr. Hlynka began his scientific career as a dairy chemist with the Canada Department of Agriculture in Ottawa. In 1947, he joined the Grain Research Laboratory of the Board of Grain Commissioners, Winnipeg, as Research Chemist, and was appointed Assistant Director in 1960.

Dr. Hlynka has earned international acclaim for his research in cereal chemistry. In addition to being recognized for the quality of his investigations, reported in numerous publications, he is known for developing innovations and instrumentation which have been adopted widely in cereal chemistry laboratories.

Benefiting from his leadership were numerous scientific committees, on several of which he served as chairman. His associates were keenly aware of his great contribution to the functions of the Associate Committee on Grain Research, which has done much to maintain the high standard of quality recognized the world over as characteristic of Canadian wheat.

Dr. Hlynka also provided inspiration and guidance to the career development of many aspiring students, both in his laboratory and as an Adjunct Professor in the Department of Plant Science. During his tenure at the Grain Research Laboratory, post-doctoral fellows from at least nine countries benefited from his encouragement and wise counsel.

Author of more than a hundred research reports in scientific and technical journals, Dr. Hlynka also contributed papers to international symposia and chapters to books in his field. He has participated in numerous scientific conferences and led scientific missions to Japan and Peru on behalf of the Canadian Grain Commission.

In recognition of these many scientific achievements, he was honoured in 1966 as the first recipient of the Carl

Wilhelm Brabender award "for outstanding contribution in cereal chemistry research."

The contribution of Dr. Hlynka to the community match his scientific achievements. He has long been associated with the Ukrainian Canadian Committee, and is currently an executive member of the Presidium of that organization. As a member of this Committee, he drafted its first brief to the Royal Commission on Bilingualism and Biculturalism, and was a delegate and spokesman at that Commission's first hearing.

He is a member of the Board of Directors of St. Andrew's College, and has served as President of the Taras Shevchenko Foundation since 1964. He has been, and continues to be an eloquent proponent of Ukrainian Canadian culture, serving as an invited speaker on numerous occasions in many forums, on radio and television as well as in personal appearances.

Among honours which have come to him in recognition of his contribution to maintaining the cultural heritage of Canada, he was awarded the Canadian Centennial Medal in 1967, and the Shevchenko Medal in 1968.

Dr. Hlynka exemplifies the achievement of countless members of his ethnic group in Canada, and their contribution to the cultural fabric of the nation.

Mr. Chancellor, on behalf of the Senate, I ask you to confer on Isydore Hlynka the Degree of Doctor of Science, *honoris causa*.

Ernest Sirluck

President, University of Manitoba
August 13, 1980

UKRAINIAN ORGANIZATIONAL STRUCTURE

THE UKRAINIAN CANADIAN CONGRESS 1977

The twelfth Ukrainian Canadian Congress is scheduled to be held in Winnipeg during the Thanksgiving weekend, October 7 - 10, 1977. Hundreds of delegates from all across Canada representing many diverse organizations will meet to discuss the place of Ukrainian Canadians within the multicultural framework of Canada. This article and several succeeding ones will be devoted to a general discussion of the Congress and its alter ego, the Ukrainian Canadian Committee, which acts on its behalf between triennial Congresses. Hopefully, these articles will provide some necessary background for a better understanding and a better appreciation of this major event of the Ukrainian Canadian community.

The objectives of the Ukrainian Canadian Congress may be briefly stated as follows. The first objective is to assess the progress made in the life of the Ukrainian Canadian community during the last three-year period. The second important object is to assess the present status of the Ukrainian community within the multicultural framework of Canada, a framework that appears to be currently fraught with political instability and uncertainty. The third objective is to chart the future destiny of the Ukrainian Canadian society and its cultural and linguistic identity. In short, the Congress is a forum where the past, present and future of the Ukrainians in Canada meet and interact.

In addition to providing for specific needs of Ukrainian Canadians, the Congress has also served in the broader Canadian context. Our Congresses have provided a platform for every prime minister of Canada from the days of Mac-

kenzie King to the present day, namely, St. Laurent, Diefenbaker, Pearson, and Trudeau. Other distinguished leaders have also participated in our Congresses.

In retrospect it can be said that some came to lecture us, but returned with a broader understanding and a deeper appreciation of the Canadian people. It has been said that good teachers learn from their students. This is also true of good political leaders who learn from the people they govern. That is the way of true democracy.

Staging a Congress requires a great deal of effort, as well as money. Naturally, the question arises as to what benefits are to be gained from what some may consider to be essentially a social-cultural-political talk-fest. We shall suggest several of the more obvious benefits.

One of the intangible benefits of this Canada-wide conference is the feeling of solidarity that it gives to the Ukrainian community across Canada. There is a realization by every individual that he is not alone — that indeed in unity there is strength. There is a definite psychological lift which results in a rededication to a continued effort in support of a continuing growth and development of the Ukrainian ethnocultural component of the multicultural fact of Canada. This psychological benefit to the Ukrainian Canadian community alone is worth the effort and the price of the Congress.

There is yet another significant benefit to be derived from the Congress. The short term objectives of the Ukrainian community for the next three-year term before the next Congress are defined. This, in turn, requires that a common denominator be agreed upon among some thirty diverse organizations that are represented in the Congress. And again, arriving at a common denominator gives a practical demonstration of solidarity within the Ukrainian community across Canada. But more important, it provides a plan of action.

Finally, the Congress designates the executive board and the general council of the Ukrainian Canadian Committee. Some of the members of the Ukrainian Canadian Com-

mittee are elected by the Congress, while others are elected by the constituent organizations and confirmed by the Congress. The constitution of membership in the Ukrainian Canadian Committee is a very important step because it is this body that carries the responsibility of conducting the affairs on behalf of the Ukrainian Canadian community until the next Congress.

The Ukrainian Canadian Congress is Ukrainian Canadian history in the making. Preparations for the twelfth Congress are now well under way. We wish it every success.

May 18, 1977

THE UKRAINIAN CANADIAN COMMITTEE — AN ORGANIZATION OF ORGANIZATIONS

November 7, 8, 1940, is without doubt one of the most significant dates in Ukrainian Canadian history. That is when the Ukrainian Canadian Committee was established. In this article we shall describe briefly the structure of the Ukrainian Canadian Committee and comment on its importance.

One of the best ways of explaining the nature of the structure of the Ukrainian Canadian Committee is to compare it with other better known bodies that have an analogous structure. Naturally, the federal structure of Canada comes to mind. The Fathers of Confederation gave autonomy to the provinces in certain areas of jurisdiction. In other areas, jurisdiction was assigned to a central authority, the federal government in Ottawa.

Other examples come to mind, in which the power of the component parts is much greater, and that of the central authority much less than in Canadian federalism. NATO, the North Atlantic Treaty Organization, is one such illustration. The members of NATO are fully sovereign nations like Canada, United States, United Kingdom, and

others. It is headed by a supreme council of delegates designated by each member nation with authority to act on their behalf. While each member nation retains its full sovereignty, matters of defence are managed jointly, to the common benefit of all member nations.

Another example of this type of organizational structure is the European Economic Community, familiarly called the Common Market. Here, sovereign nations are united by a common economic policy. The United Nations is yet another example of this type of structure.

Of course, the Ukrainian Canadian Committee is not in the same league with NATO, EEC, UN, or Canada's federal system. It is not the stature of these bodies but the common element of analogous organizational structure among independent entities that we are concerned with here, a structure that has been inadequately understood.

The Ukrainian Canadian Committee came into being in 1940, when five (now nearly 30) separate Ukrainian organizations agreed to establish a permanent central executive body among them. This secretariat was given the unpretentious name of the Ukrainian Canadian Committee because, in essence, it was a committee set up jointly by its member organizations. Its function was to co-ordinate and to deal generally with matters common to its member organizations and, therefore to the entire Ukrainian Canadian community.

The Ukrainian Canadian Committee was originally constituted from members delegated to it every three years by its member organizations according to a negotiated formula. An elective element has recently been added. It is important however, to emphasize that the Ukrainian Canadian Committee is an organization of organizations. It can, therefore, not have individual, but only corporate membership. This point is frequently a source of confusion among those not familiar with the history and details of the structure of the Committee.

In its sociological and historical context the formation of the Ukrainian Canadian Committee was a practical re-

sponse to a long-felt need for a single voice and united action for the Ukrainian ethnocultural community in Canada. Its establishment may also be said to represent the attainment of maturity in the organizational structure of the life of Ukrainian Canadians, an important prerequisite for the future growth and development of the Ukrainian component within a multicultural Canada.

May 25, 1977

THE VOICE OF THE PEOPLE

This article, the third of a series, continues to discuss the organizational structure of the Ukrainian Canadian Committee.

The Ukrainian Canadian Committee is the voice of the Ukrainian community in Canada. This statement is not merely rhetoric. It does have a firm basis in fact.

The Ukrainian Canadian Committee is an authorized spokesman for some 30 member organizations ranging from those of monarchical leaning to socialists, from Orthodox through Catholic and Protestant with occasional outcropping of neo-marxists, from traditionalists to dissidents, from descendants of pioneer settlers to those of emigre orientation. In addition, over its 37 years of service to the Ukrainian Canadian community, during war and peace, it has gained the recognition, trust and respect of federal, provincial and local governments.

The Ukrainian Canadian Committee has spoken out, and continues to speak out, on a wide spectrum of concerns and issues. One of the principal concerns is the issue of full rights of citizenship for Ukrainian Canadians corresponding to the full share of obligations, including our share of national revenue, that we carry.

It has been a difficult uphill struggle to have the teaching of the Ukrainian language accepted in public and

high schools and at universities in areas where there is an obvious justified need for such service. Appointments of qualified Ukrainian Canadians to decision making positions in public and private sectors are still a rarity. There is no Ukrainian Canadian senator from either Alberta or from Saskatchewan where the Ukrainian population is sufficient to justify such appointments. The CBC, our publicly owned broadcasting system, has been a stone wall of bigotry. It has persistently refused to permit even token Ukrainian-English bilingual programs on radio and television to serve its Canadian citizens of Ukrainian culture.

Another closely related issue on which the Ukrainian Canadian Committee has voiced its concern is the policy of multiculturalism. Political and other officials, followed by media, continue, in their myopic view, to divide Canada neatly into its French and English portions. But many people ask, and rightfully so, where is the Canada that Ukrainians and other Canadians, whose roots do not trace back to France or Britain, helped to build? Is the policy of multiculturalism to be limited to grants and favors, or will it become, as it should, a normal part of the service of the country towards its citizens, even though they may not be French or British? Is the word "bilingual" to be preempted exclusively by the French and English languages? The truth is that most Canadians who are not French or British are also bilingual by any standard except Canadian, in one of the official languages and their mother tongue.

There is yet another important area of concern on which the Ukrainian Canadian Committee has voiced its position. Ukrainian Canadians are related by blood ties, history, culture and language with the Ukrainian nation numbering some 60 million in the world today, or one in every 60 people living on this earth. Yet the sad truth is that basic human rights are denied to Ukrainians in their homeland under a neo-colonial system. It is to the credit of the American President, Jimmy Carter, that in his address to the United Nations he made it clear to all

who have ears to hear that transgression of human rights anywhere in the world is the concern of his nation. And it should equally be Canada's concern also. Yet our External Affairs Ministry has continued to adhere to its reactionary record. There is no Canadian consular service in Kiev. There is only a one way cultural exchange of artists, printed matter and statues. There are obviously no knowledgeable advisors on these matters within the department. And there is no consultation with the Ukrainian Canadian community on matters concerning them.

The litany of concerns of Canadian citizens of Ukrainian ethnocultural background is long. We have selected only the important role and a definite need for an authoritative voice for the Ukrainian Canadian community. It was this role and this need that brought the Ukrainian Canadian Committee into being. In our opinion the Ukrainian Canadian Committee has in general fulfilled this role admirably. It deserves our wholehearted support at the forthcoming 12th Ukrainian Canadian Congress in Winnipeg in the fall of this year.

June 1, 1977

A COMMON CAUSE

This is the fourth of a series of articles discussing different aspects of the organizational structure of the Ukrainian Canadian Committee.

As was pointed out in previous articles, the Ukrainian Canadian Committee is an organization of member organizations. There are a number of consequences which logically follow from this structure. They must be fully understood if we wish to understand the nature of the Ukrainian Canadian Committee. In this article we propose to examine some of these consequences and their rationale.

From the very fact that there is a relatively large number of member organizations within the Ukrainian Canadian Committee, it follows that there are ideological dif-

ferences among member organizations, in some instances fairly marked differences.

If, for example, we look at the six largest organizations, the so-called "big six", what do we find? There is the historical cleavage between one organization that is based in the Ukrainian Orthodox community, and one that is based in the Ukrainian Catholic community.

Joining hands in a common cause is the Ukrainian Canadian Veterans Association. These are the people who fought during the second World War and many of their comrades-in-arms laid down their lives for a democratic equality not only for the English and French Canadians, but also for a Canada that Ukrainian pioneer settlers helped to build. Whether the British really won the battle on the Plains of Abraham, or whether the French won the battle of the cradle, is in their eyes parochial political power play that does not see the true Canada as a home for all who helped to build it.

Joining hands with the first three are two emigre-oriented Ukrainian organizations, one of the post World War I, and one of the post World War II vintage.

And completing the "big six" is a relative newcomer, the Ukrainian Professional and Business Federation. This is an organization of pragmatists. They may be short on historical and ideological background of the Ukrainian Canadian community, but to compensate for their shortcoming, they have the modern expertise and they have contacts with those who control the levers of power in Canada.

Similarly, there is a range of ideological differences among the smaller member organizations of the Ukrainian Canadian Committee. But we shall not detail them here.

Two main inferences can be drawn from the divergence among member organizations of the Ukrainian Canadian Committee. It is clear that member organizations consider their differences to be smaller than the common cause that unites them, namely, the rightful place of Ukrainian Canadians in a multicultural Canada. Their individual differences are adequately taken care of by the fact that

each member organization is autonomous in its specific field of interest.

It is also clear that the Ukrainian Canadian Committee must continually seek a common denominator, a middle road that is acceptable to its member organizations. Thus the Ukrainian Canadian Committee cannot take extreme positions. Nevertheless, its program must be definite, firm and consistent. For the same reason the Ukrainian Canadian Committee cannot associate itself with party politics. Not only would that conflict with the views of some of its member organizations, but it would be plainly unwise. During its 37-year history the Ukrainian Canadian Committee has had to deal with governments of various political colors, both at the provincial and federal levels.

Leadership has always been a very complex matter. It is an art full of subtleties. It is also a blend of the art with the personal traits of the leader. Robert's Rules of Order, or a course in sociology and political science, are not in themselves adequate preparation for leadership. Books have been written on the subject, but they, too, are among the miscellanea.

Leadership in the Ukrainian Canadian community has another very important dimension. The Ukrainian Canadian Committee and its member organizations are all voluntary ethnocultural associations. Any resolutions or financial assessments are only morally but not legally binding. Accordingly tactfulness and the art of persuasion are the basic elements in obtaining goodwill and cooperation. But above all cooperation is strengthened by the knowledge that our common cause is right.

Throughout its 37-year history the Ukrainian Canadian Committee has been fortunate in the caliber of dedicated, understanding, and reasonable men and women, young and old, who devoted and continue to devote their time, energy, talent, and financial contribution in the unselfish service of their community and its place in a multicultural Canada.

June 8, 1977

A CONTINUING PROCESS OF SOCIAL AND HISTORIC DEVELOPMENT

From time to time the structure of the Ukrainian Canadian Committee has been the object of some criticism. And this is to be expected. Nothing is perfect, and the Ukrainian Canadian Committee is no exception. In this, the fifth article in our series, we shall examine some fundamentals of this question.

Theoretically, there are two principal ways in which any social structure may be produced. An organizational scheme can be conceived and devised at the top, so to speak, by experts. A concise formula can then be presented to the public as their code of operation, outlining their obligations and their duties.

Such an approach has a number of difficulties. It assumes that the experts are given a society that is completely unstructured, a completely blank tablet — a *tabula rasa* — as a basis on which to develop their organizational structure.

In real life, however, such ideal conditions never exist. In real life we encounter in any society many already existing elements of social structure, some deeply rooted. They cannot be ignored, but must be harmonized and accommodated.

The difficulty in producing a new constitution for Canada will illustrate this point. Here, one must harmonize the interests of the successors of two former colonial powers of France and Britain. But, in addition, the interest of the aboriginal peoples who were here first cannot be ignored. Finally, the contribution of the settlers of all ethno-cultural backgrounds who helped to build Canada to what it is today must also be recognized. It is not a matter of writing a new constitution. The task is writing it in the context of historical development of Canada, including its four component elements, the aboriginal peoples, French, English, and the non-French, non-English Canadians.

A number of other questions arise about plans developed by theoreticians. Will they, the experts, administer the plan as a sort of an intellectual oligarchy? Will their scheme be sufficiently practical to be implemented by the general public? Will there be too much rigidity in their scheme to allow for the role of public opinion?

An alternative to the intellectual approach is the practical or pragmatic approach based on social and historic evolution, an organic growth and development from within the community itself, in this instance the Ukrainian Canadian community, scattered across the country from coast to coast.

The process of historical development may be visualized as follows. At first neighborhood family units combine to form elementary primary units of social organization. Then these combine to form larger community units. In turn, with the passing of time, these community units combine with similar units in other parts of the country to form Canada-wide organizations. Finally, this process of social and historic development eventually culminates to form an all-embracing super-structure.

That, in general, is how the Ukrainian Canadian Committee came into being. Its structure recapitulates the entire history of the development of the Ukrainian community in Canada.

Historically, we are reminded of the development of the British parliamentary system — its origin in the humble Anglo-Saxon “moot”, later representative government, the rise of the cabinet, responsible government and universal suffrage. Each step was rooted in the history of its day. Or, we may think of the British common law in which the precedent of today becomes the basis of the law of tomorrow. Each of the above two instances cited is a prime example of the principle of historic evolution.

To be sure, the structure of the Ukrainian Canadian Committee that was evolved has its shortcomings. But these shortcomings have their origin in the first place in the real

life shortcomings of the Ukrainian Canadian community itself and its real life complexities.

And now to conclude. We are not for a status quo for the Ukrainian Canadian Committee. But neither do we support change for the sake of change which is modish today. Change and progress are not synonymous as is too frequently and mistakenly assumed today. It is our strong belief that the Ukrainian Canadian Committee must continue to be part of a continuing process of social and historic development of the Ukrainian Canadian society as a whole. It must continue to be the voice of the people.

June 15, 1977

DEMOCRATIZING THE UKRAINIAN CANADIAN COMMITTEE

Detractors of the Ukrainian Canadian Committee have charged that it is an undemocratic institution. In this, the sixth, article of our series on the Ukrainian Canadian Committee we shall briefly examine the substance of their charge.

At the outset it should be explained that the word "democracy" means different things to different people. This in itself may be a source of confusion. For example, the communist country of East Germany is officially the German Democratic Republic. Similarly, some of the more eager members of the younger generation, the activists, do not seem to distinguish clearly between liberty and license in their concept of democratic freedom. There are also those whose ideas about democracy were not built on a practical basis, but were rather derived as an abstract art from books. And then there are those who question everything merely as an entry to a discussion. And so on.

Added to the above is a lack of understanding of the relationship among various elements of the democratic process such as popular franchise, representative democracy and duly delegated authority. For example, the American

President is elected by all the people. The Canadian Prime Minister is not. Yet they both hold their office democratically. The Canadian Prime Minister derives his authority in a rather complex way. Most important, he was elected in a closed convention of the Liberal party as their leader by only some 3,000 delegates. Then, he was elected in only one of 264 electoral constituencies in Canada. Finally, his party was successful in electing the largest number of members of Parliament. But all this is very democratic. In the same way our cabinet ministers are not elected to their ministries but are hand-picked by the Prime Minister. And this, too, is part of our democratic tradition. In short, the modern democratic process is far removed from the uncomplicated days of ancient Greece where all citizens turned out in the marketplace to make decisions.

With this background we can now look at some of the charges levelled at the Ukrainian Canadian Committee. It has been charged that, until recently, none of the members of the executive of the Ukrainian Canadian Committee was elected. Here, it is necessary to understand that the Ukrainian Canadian Committee is not an association of individual members or persons. It is a committee of corporate-member organizations. Accordingly, those elements of the democratic process that were appropriate to the nature of the structure of the Ukrainian Canadian Committee were used to constitute the membership of the executive body. These elements include representative democracy and delegation of authority. Recently an element of popular franchise has been also included.

The Ukrainian Canadian Committee decides on issues of principle and major policy on the basis of a consensus rather than on a majority vote. This procedure is based on another page from Canadian parliamentary practice where it is called cabinet solidarity. The wisdom of the principle of consensus lies in the fact that it obviates the necessity of taking sides and thereby creating adversary positions. Consensus is thus a unifying principle. This is especially important in situations where there is wide

divergence of viewpoints. Yet the detractors of the Ukrainian Canadian Committee have labeled consensus as veto power and declared it undemocratic.

Another disputed and not well understood point is the apparent favored position of the "big six" organizations within the Ukrainian Canadian Committee. They, of course, have the largest numerical support in the Ukrainian community. But there is another obscure but practical principle of democratic responsibility involved. Popular wisdom summarizes this principle as, "he who pays the piper, calls the tune", which is a sort of a corollary to another time-honored principle, "no taxation without representation". This last principle, incidentally, is the basis of the origin of one of the great democracies of the world, the United States. The "big six" organizations carry the lion's share of financial and other responsibilities. It is difficult to conceive, in any voluntary organization that depends for its very existence on voluntary financial and popular support, that those who carry no responsibility should occupy positions of leadership.

Criticism as an interplay of ideas and viewpoints is, in itself, part of the democratic process. But it should be based on a broad appreciation of the social and historic context in which the Ukrainian Canadian Committee has developed. In this way it can continue to grow, develop and adapt to serve the needs of Ukrainian Canadians in the years to come.

June 22, 1977

THE UKRAINIAN CANADIAN COMMITTEE AN EPILOG

With this article, which we call an epilog, we conclude our commentary on the Ukrainian Canadian Committee. It was our intent to highlight the main features of its origin, structure, shortcomings and its important role in the service of the Ukrainian community in Canada. We especially wanted to emphasize that the Ukrainian Cana-

dian Committee was the result of a natural social and historic process of development of the Ukrainian Canadian community from its pioneer beginnings to the present day.

During its short history of 37 years the Ukrainian Canadian Committee has been an important influence. Most important, it has strengthened the Ukrainian Canadian community by giving it an awareness of unity and purpose. It has strengthened the identity and presence of the Ukrainian ethnocultural group within the multicultural framework of Canada. It has also made its influence felt at the international level directly, through our government, and through its participation in the Ukrainian World Congress, particularly on subjects of decolonization and human rights in the USSR.

Ukrainian Canadians have been fortunate in having had men and women of vision, high purpose and selfless dedication. In a strange new land, frequently less than hospitable environment they founded their religious and lay institutions, culminating their handiwork with the formation of the Ukrainian Canadian Committee as the single voice of Canadians of Ukrainian culture. It is an epic chapter not only in the history of Ukrainian Canadians but in the history of Canada, the significance of which is still not adequately recognized.

It should be remembered that all the accomplishments were primarily on a voluntary basis. All the work was done over and above the daily duties that each one of us carries and even the most important posts, such as that of president of the Ukrainian Canadian Committee, carry with them no remuneration. The finances are all voluntary personal donations from those who understand and wish the work of the Ukrainian Canadian Committee to continue, and the Ukrainian traditions, language and culture to thrive and flourish in Canada.

With the writing of each article in this series, it became clearer and clearer that there was a great need for a major definitive work on the Ukrainian Canadian Commi-

tee. With increased interest in ethnic studies in Canada we hope that such a study will be forthcoming soon.

Such a work would serve a number of purposes. It would serve as a basic reference for the younger generation, our leaders of tomorrow — a basic reference that deals with the subject in depth and with understanding. Today, information available to them is largely from hearsay and from other sources, at most incomplete and otherwise inadequate. In addition, members of other ethnocultural communities like to compare their progress and attitudes with those of Ukrainian Canadians. Moreover, Canadians in general would have a reliable source of information about us. Finally, such a definitive work would no doubt be a valuable resource in official circles.

But whatever the progress of the Ukrainian Canadian community has been in the past, and whatever the strengths and weaknesses of our organizational structure may be, we must now turn to the challenge of the future. Hopefully, we will meet that challenge successfully, so that it will some day be said of us, as it was said of our predecessors, “they builded better than they knew”. And to this end we shall all need to dedicate our time, our talents and our support in every way in a united effort to achieve an honorable place for our descendants in this multicultural nation of Canada.

June 29, 1977

THE THIRD WORLD CONGRESS OF UKRAINIANS

The third World Congress of Free Ukrainians will be held in New York, November 23-26, 1978. Countries that will participate in this international conference will include Canada, the United States, five countries from South America, seven countries from Europe, and Australia and New Zealand. In total, they will represent almost four million citizens of these countries, citizens that are of

Ukrainian descent. Canada will be represented by the Ukrainian Canadian Committee and its member organizations.

The members of this conference are separated by geography and by the national boundaries in which they live. But in spite of these natural and man-made barriers, they share common concerns. It is those concerns that form the basis for which the conference was convened.

What is common to all delegates is their common Ukrainian heritage, despite their diverse citizenship. To be sure, some are in a category commonly referred to as emigres with personal, first hand and fairly recent experiences and memories. But certainly not all delegates are in this category. Many are second, third, etc. generation descendants of early settlers in their respective countries. This is certainly true of Ukrainian Canadians whose pioneer generation established roots in Canada nearly a century ago.

Our national or ethnocultural heritage, like citizenship, has two aspects. On the one hand there are the privileges and spiritual values of our heritage. On the other hand, there are the duties and responsibilities that our heritage places on us as heirs of our trust.

The first aspect of our Ukrainian heritage — an awareness and an appreciation of the historical cultural values of the Ukrainian people — is more readily recognized. But the second aspect — the responsibilities incumbent upon us — is unfortunately less readily recognized and accepted, especially by those removed by several generations.

These two aspects of our Ukrainian heritage, in one form or another, formally or informally, will constitute the main concern of the Third World Congress of Ukrainians, those Ukrainians who live in different countries outside the boundaries of "socialist democracies".

The language of communication at the world Congress will be Ukrainian. It is easy to see why. There will be Ukrainians who normally use English, Spanish, Portuguese, German, French, Dutch and so on. None of these languages

are understood by all delegates from different countries. The Ukrainian language is the common denominator and thus achieves the status of an official language.

The Third World Congress of Ukrainians is a historic event. The very fact of Ukrainians from different parts of the world meeting with one another to share their main concerns is an achievement in itself. And whatever progress is made will be a contribution to the cause of human rights, democratic freedoms, and peace in the world, especially in the ancestral land that is the cradle of Ukrainian civilization.

November 8, 1978

CONTINUITY OF THE HISTORICAL PROCESS

Historians have many different approaches to the study of history and its interpretation. Some of these are primarily academic and of limited practical value to the average person. But we may also look at history as part of the social and political process of our day. It, then, becomes of direct concern to all of us.

We have selected for examination one practical approach to the study of history based on the concept of continuity of the historical process. This concept of continuity is important to the Ukrainian Canadian community in assessing our present position and more importantly in mapping our future as an integral and yet distinct component of the Canadian nation.

The concept of historical continuity has three organically related elements complementing one another.

The first element is the one that we learned in school at one time or another. History is commonly regarded as a record of the past — that which has already happened, that which will never return and which we can in no way change.

But our past is only one part of history taken in its entirety. We must bear in mind that events of today, of our lifetime, will become the history of tomorrow. This, the present phase of history, constitutes the second and very important element of the historical process.

We, the living generation, are in a unique position. Because we are participants in the history of our day we can, therefore, have some influence on the course of events. In this view, history becomes a living subject, very much relevant to today's problems. It should be clear that this second element of continuity of the historical process is of very special interest and importance to us, for we are playing out our role on the stage of tomorrow's history.

As we all know too well, a time will come when we shall no longer be among the living. But the onward march of history will not end; it will continue after we are gone. This portion of the history of our future constitutes the third element of historical continuity. It is an uninterrupted organic continuation of the first two elements.

When we understand the broader definition of history as explained above, including its three basic elements, then our role and indeed our purpose, as individuals or as members of our community becomes much clearer. We are intermediaries between the first and third elements of the continuing process of history. In the last analysis, it is through our hands that attitudes, cultural and moral values derived from our heritage must be passed on to our children and to our children's children. That is the full meaning of history and of the concept of its continuity into the unfathomable future.

January 16, 1974

THROUGH THE YEARS

1971 IN REVIEW

The year 1971 has now become history. It is customary, from the vantage of the threshold of the new year that we have just entered, to look back and review in retrospect the major events that have now become part of our lives. We submit our selection of the more memorable events of 1971 that took place in the Ukrainian Canadian community. Of course, we do not expect that our selection of events for comment will be the same as yours, but we are sure that there should be some items of common agreement.

To start with, the Tenth Ukrainian Canadian Congress met in Winnipeg during the Thanksgiving weekend. The Congress is always a major event in which progress during the previous three-year period is reviewed and a course is charted for the next three years. An important decision of the 1971 Congress was to accept the principle of rotating the prestigious office of President of the Ukrainian Canadian Committee among its six major member organizations.

The appointment of Dr. Ivan Rudnytsky to the department of history at the University of Alberta to teach Ukrainian history is in our opinion another significant step forward. It will fill a long-felt need not only in the Ukrainian community, but in Canada as a whole.

The appearance of the second volume of *Ukraine, a Concise Encyclopedia*, published by the University of Toronto Press, completes the ambitious two-volume reference work in the English language. Reliable and politically un-

biased information of facts about the past and present of the Ukrainian nation should be of great value in any reference department.

A collection of 32 short stories by the Ukrainian writer Vasyl Stefanyk was translated by Wiznuk and Andrusyshen and published by McClelland and Stewart, Toronto, to mark the centenary of the writer's birth. It has thus become part of world literature.

The landslide victory of Stephen Juba for the post of mayor of the newly amalgamated Winnipeg, Canada's fourth largest city, is not only a personal triumph for Mr. Juba, but also a source of pride for all Ukrainian Canadians.

Mr. Justice John R. Solomon was elevated to the Court of Queen's Bench during the year. Justice Solomon is completely bilingual — Ukrainian-English. This is consistent with the fact that the Ukrainian language group is second to English in the Province of Manitoba, a fact which is conveniently overlooked by the Federal and most Provincial Governments.

The Canadian national Ukrainian Festival held at Dauphin, Manitoba for the sixth year in succession again attracted thousands of visitors from Canada, many parts of the United States and from beyond, to relax and to enjoy two or three days exposure to the finest talents in popular Ukrainian culture.

The beauty of Ukrainian girls has been no secret to Ukrainian young men during 1971 or any other year. The crowning of Donna Sawicky of Kitchener as Miss Canada in a Canada-wide contest is another first in the records of the Ukrainian Canadian community.

The long awaited announcement by Prime Minister Trudeau of a multicultural policy for Canada was received by Ukrainian Canadians with great interest. Now, all that remains is to match words with action. The Ukrainian community is waiting in expectation.

The *Ukrainian Voice* marked its sixty years of service to Canadians of Ukrainian descent in 1970-71. The year 1971 also ended the distinguished career of its editor, John H. Syrnick, who retired.

These ten events are our selection. They indicate an active and successful year now behind us. Let us match and surpass our activities in the current year. With your participation and help, we can.

January 12, 1972

LOOKING BACK AT 1972

Two thousand years ago the Romans had a god named Janus. He was represented as having two bearded heads set back to back. Such an arrangement made it possible for this pagan god to look both forwards and backwards at the same time.

From Janus we derive not only the name of the month of January but also the custom to look back, on the threshold of each new year, at the events of last year as well as to look forward with resolve to the new year.

What are the most significant events of the year that has just ended, in the Ukrainian Canadian community? We have made our selections. What are your choices? The ten events which we have selected and which follow, in our judgment appear to rate being included in the list. Two of them were serious losses, the remainder represent progress.

Ukrainian Canadians suffered a most grievous loss in the death of the Most Reverend Dr. Ilarion, Metropolitan of the Ukrainian Orthodox Church of Canada. Metropolitan Ilarion was born in Ukraine, January 15, 1882 and died in Winnipeg on March 29, 1972 at the age of ninety.

The year 1972 also brought another serious loss in the death of John Syrnick, the distinguished editor of the *Ukrainian Voice*.

In the political arena the Hon. John Yaremko was re-elected in the Ontario general election and was appointed Solicitor-General in the Government of Premier Davis.

In February 1972 the Right Hon. J. G. Diefenbaker, at the invitation of the Ukrainian Canadian Committee, accepted the position of Chairman of the International Human Rights Defense Committee established by the World Congress of Free Ukrainians.

In further recognition of the basic multicultural nature of the Canadian nation, the Government of Ontario sponsored an important multicultural congress under the title *Heritage Ontario* which was held in Toronto, June 2 to 4.

For the seventh successive year the town of Dauphin attracted visitors from all parts of Canada and from the United States to another successful gala event, Canada's National Ukrainian Festival.

St. Andrew's College, a denominational college of the Ukrainian Orthodox Church of Canada, began offering courses accredited by the University of Manitoba in its program towards affiliation with the University.

The Ukrainian Canadian Committee signed an agreement with the National Archives of Canada for the preservation of documents relating to the history of Ukrainian Canadians as an integral part of the Canadian nation.

Dr. P. A. Kondra, in a special ceremony held in Winnipeg, was installed in the prestigious post of President of the Ukrainian Canadian Committee.

Rev. Dr. W. Kushnir, honorary president of the Ukrainian Canadian Committee, was awarded the high distinction of the Order of Canada for his lifetime of devoted service to the Ukrainian Canadian community.

All in all, 1972 has been a good year.

January 10, 1973

1973 YEAR-END REVIEW

The year 1973 is drawing to a close. English Christmas is already behind us; Comet Kohoutek, from the unknown reaches of God's firmament, has made its fiery flypast across the earth's horizon; and Ukrainian Christmas is only a few days off. As is customary, we take a moment to reflect upon the year that has ended. Naturally, our main interest is in the main events that took place in the Ukrainian Canadian community during the year.

We have made a selection of ten most significant events. They may not coincide exactly with yours. But here they are for your consideration.

1. Statcan, the new name for Dominion Bureau of Statistics modified to make it translatable into French, reports that the Ukrainian population in Canada in 1971 stood at about 580,000, an increase of approximately 100,000 since the 1961 census. This does not include those families in which the dominant partner is non-Ukrainian. Nor does it include those who, for whatever reason, chose not to reveal their Ukrainian identity. If we add those, then the estimated total of Ukrainian Canadians would approach a million — a solid base on which to build our future in Canada.

2. Ukrainian Canadians hosted the Second Ukrainian World Congress which was held in Toronto, November 1-4, 1973. Delegates from some twenty different countries participated. It was interesting to note that the Ukrainian language was the only common denominator for communication among delegates whose second language included English, Dutch, Spanish, German, French, etc.

3. The Taras Shevchenko Foundation marked its tenth anniversary. Its disbursement in the form of cultural grants to the Ukrainian community is approaching \$100,000 while its capital assets have passed the half million dollar mark.

4. The National Film Board, in co-operation with the Ukrainian Canadian Committee, has versioned five of its

films into the Ukrainian language as a beginning of its multicultural program.

5. The National Archives of Canada have initiated work on Ukrainian Canadian archival materials. The Ukrainian Canadian Committee has signed a formal agreement for the transfer of its records to the National Archives. Other organizations, and some individuals are following this commendable initiative.

6. The Ukrainian Dance Ensemble, Rusalka, from Winnipeg, accompanied by the D-Drifters orchestra made a successful concert tour of the United Kingdom.

7. The Canadian Broadcasting Corporation has made a reluctant beginning in Ukrainian cultural broadcasts. The best effort was the Ukrainian Concert Hall series broadcast from Winnipeg late in 1972, ending in January of 1973. Ukrainian Canadian taxpayers expect further service from our national broadcasting system in the coming year.

8. The Canadian Association of Teachers of Ukrainian was formed this year at a founding convention in Winnipeg. The association will co-ordinate work in methodology and instructional materials for teaching Ukrainian in public and private schools in Canada.

9. A Canadian Consultative Committee on Multiculturalism has been appointed by the Federal Government and the first National Conference on Multiculturalism was held in Ottawa in October of 1973. The word, consultative featured in the title of the Committee, has so far been superfluous. It is hoped that the Government will actually seek guidance from the people in the very important but neglected area of multiculturalism.

10. The last notable item among happenings during the past year is a FIRST for our column. Mr. J. P. Swityk of Calgary liked our article on the Queen which was published on July 18 under the title "New Symbol of Canadian Sovereignty?" He sent a copy of the article addressed to Her Majesty, Buckingham Palace, and is now the proud

possessor, among his memorabilia of an official Royal reply. We heartily welcomed the Court of Buckingham Palace among the readers of our column, even if only on a one-time basis.

January 2, 1974

1974 IN REVIEW

“They say that life is a highway and its milestones are the years”. We think it appropriate to introduce our review of the year 1974 with the above words of the American poet, Joyce Kilmer.

As we look back at the year 1974, we ask what were some of the more notable events in the life of the Ukrainian Canadian community. Here is our selection presented in random order.

1. The Eleventh Ukrainian Canadian Congress was held in Winnipeg, October 11 to 14. This is a triennial national assembly of Ukrainians from all parts of Canada to review the past, to chart the future, and to dispute the present.

2. The Ukrainian symphony concert with which the Winnipeg Symphony Orchestra opened its 1974-75 season on October 11 was a recognition of the Ukrainian community which is the second language group in the city. It was one of many civic events marking Winnipeg's centennial year. The concert premiered a violin concerto commissioned by the Ukrainian Canadian Committee composed by Yuriy Fiala of Montreal and featured the violin virtuoso Steven Staryk.

3. The popular Ukrainian mayor of Winnipeg, Stephen Juba was re-elected by a landslide majority for the ninth consecutive time. As mayor during the centennial year, his profile along with that of Winnipeg's first mayor, Francis Cornish was featured, as a historic marker, on a commemorative “silver” dollar coin.

4. William Hawrelak who on several previous occasions occupied the chair of mayor of Edmonton was elected mayor once again by a landslide majority after a short interval out of office. Edmonton has the second largest Ukrainian population after Winnipeg with Toronto in third place.

5. Boris Tyzuk, student at the University of Winnipeg, was awarded the prestigious Rhodes scholarship to study at the University of Oxford in England. Boris, is a member of CYMK, the Canadian Ukrainian Youth Association.

6. Canada's National Ukrainian Festival of Dauphin, Manitoba, had national television exposure with a float in the Grey Cup parade in Vancouver. The float had bilingual, English-Ukrainian inscriptions. Of additional interest to our readers was that Donna Sawicki, a former Miss Canada, was one of the television commentators describing the parade, and that Betty Michalchyshyn was crowned Miss Grey Cup for this Canadian sports extravaganza.

7. The Ukrainian Orthodox Church of Canada acquired a handsome new building in Winnipeg to house the administrative headquarters of its Consistory.

The above are some of the major events that readily come to mind. They indicate an active year in the life of Ukrainian Canadians and underline our national identity in the larger community of Canadian nationalities.

Past events form the basis of the future. We can look forward with confidence to 1975 for another active and fulfilling year for Ukrainian Canadians.

January 8, 1975

THE 1975 BALANCE SHEET

With the close of the year 1975, it is appropriate that the Ukrainian community across Canada should look back at our gains and our losses during the year. Our balance sheet should indicate to us where we should focus our efforts in the new year in our continuing struggle for a rightful place in the Canadian body politic. With this in mind,

we submit in random order ten major events which, in our opinion, should feature prominently in our year-end accounting.

1. With each year, the Ukrainian Week in Winnipeg is becoming more and more firmly established as an annual event. It is a contemporary but meaningful approach to the observance of the historic Ukrainian Independence Day, January 22.

2. The fifteenth Sobor of the Ukrainian Orthodox Church of Canada was held in Winnipeg, July 2-6. The Ukrainian Churches continue to play a major role in strengthening our Ukrainian identity in Canada.

3. CKJS Winnipeg, Western Canada's multilingual radio station, went on the air early in the year. It is an important breakthrough in providing broadcasting service to an area where the majority of the population is neither British nor French.

4. The giant Ukrainian Easter egg in Vegreville, Alberta, erected to commemorate the one-hundredth anniversary of the Royal Canadian Mounted Police, is a unique event that will remain a major attraction for camera enthusiasts and tourists in general for many years to come.

5. Following a successful Ukrainian symphony concert during the Eleventh Ukrainian Canadian Congress in 1974, the Winnipeg Symphony Orchestra once again presented on May 10, 1975, a concert featuring Ukrainian musical heritage.

6. Canada's National Ukrainian Festival in Dauphin, Manitoba, which has attained an international reputation, marked its tenth anniversary in 1975.

7. *The History of Ukraine* by D. Doroshenko in English translation was reprinted by Trident Press, Winnipeg, in 1975. This standard textbook which has been out of print for a number of years, was brought up to date by Oleh Gerus, professor of history at the University of Manitoba, and St. Andrew's College.

8. *The Flying Ship* and other Ukrainian folk tales, translated into English by Victoria Symchych and Olga

Vesey, and illustrated by Peter Kuch was published by Holt, Rinehart and Winston, Toronto.

9. The National Film Board of Canada versioned into Ukrainian four more of its films in 1975, in addition to five which were versioned into Ukrainian in 1973. These are now available without charge to schools and other groups on request. The year 1975 also saw the release of a documentary film on the life of Ukrainian Canadians titled *I Never Walked the Steppes*. Also noteworthy is the reappointment of Roma Franko of the University of Saskatchewan, Saskatoon, to the National Film Board, and her appointment as vice-chairman of the Board.

10. As a concluding item, we wish to record the very great loss to the Ukrainian community in particular and to Canada in general in the death of William Hawrelak, mayor of Edmonton, on November 8, 1975. He left us a heritage of exemplary public leadership.

Other significant events in the Ukrainian Canadian community could, of course, have been added. However, they all serve the same purpose so aptly expressed by Shakespeare: What is past is prologue.

And in this spirit we look forward to what our community will accomplish in 1976.

January 14, 1976

1976 IN REVIEW

It is customary at the close of the year to look back at the events that were part of our lives during the year. We have selected those items from the life of the Ukrainian Canadian community which, in our opinion, deserve honorable mention.

The year 1976 began with another successful co-operation of the Winnipeg Symphony Orchestra with Winnipeg's Ukrainian community. The result was a memorable premiere on January 3 of sacred music of the Ukrainian composer Dmytro Bortniansky.

Two noteworthy events took place in February. The Ukrainian Week in Ottawa, sponsored by the Ukrainian Canadian Committee, Ottawa branch, was an outstanding community effort. Also in February the Second Canadian Conference on Multiculturalism was held in Ottawa. We can be proud of the active and positive part played by the Ukrainian Canadian delegation.

In March, Winnipeg hosted an important interprovincial workshop on Ukrainian teaching materials with the participation of Canadian Government representatives. Although the Ukrainian language is not official for purposes of the Federal Government, it is the living language of an important segment of the Canadian people.

St. Andrew's College in Winnipeg, which this year teaches 14 courses in Ukrainian studies in the curriculum of the University of Manitoba, launched its 30th anniversary campaign for public support. The College was incorporated in April of 1946.

The year 1976 has also been observed as the 60th anniversary of the giant of Ukrainian literature, Ivan Franko, who died on May 16, 1916. The stature of this man is indicated by the fact that he was one of the nominees for the award of the prestigious Nobel Prize in literature in 1916. Franko's untimely death snatched away his candidacy and the prize which he so richly deserved.

The summer months once again saw the popular cultural extravaganza of Canada's National Ukrainian Festival in Dauphin, Manitoba, and another rising star, the Ukrainian Festival in Vegreville, Alberta, home of the world's largest Ukrainian Easter egg. In the category of cultural entertainment we should also include the performance of the Ukrainian theater group, Zahrava, within the framework of the National Multicultural Theater Festival which was held this year in Winnipeg.

We end our survey of major events in the Ukrainian community on a less happy note. The year 1976 was selected by Ukrainians in Canada and in other countries as the year for a rally in defence of conscience and religion

in Ukraine. Suitable rallies or manifestations were held throughout Canada, culminating with the rally in Winnipeg in which Rev. Bourdeaux, an Anglican professor at Oxford, was the featured speaker.

These words are written during the Christmas season when we proclaim goodwill towards our fellowman. This universal message has unfortunately not penetrated behind the Iron Curtain. We can do no better than conclude with the words of John Philpot Curran: "It is the common fate of the indolent to see their rights become a prey to the active. The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt."

As we approach the new year, we meet a twofold challenge. We must jealously guard with that eternal vigilance the rights of the Ukrainian Canadian community within the political straitjacket of Canada's bilingual and bi-cultural framework. Simultaneously, we cannot be indifferent to the fate of the Ukrainian nation within the framework of the Russo-lingual and Russo-cultural framework of the Soviet empire, the last vestige of imperialism on this planet.

January 5, 1977

1977 IN REVIEW

As in the past, we present, once again, our selection of the main events that took place in the Ukrainian Canadian community during the year that has just ended. The events are noted in chronological order.

1. On June 7, 1977, the University of Manitoba approved in principle the status of an affiliated college for St. Andrew's College in Winnipeg.

2. On August 19, 20 and 21, 1977, the Ukrainian Self-Reliance League of Canada held its 50th anniversary

conference in Saskatoon to mark a half century of service and leadership in the Ukrainian Canadian community.

3. Norman Cafik, member of parliament for the riding of Ontario, was appointed to the Federal Cabinet as Minister of State for Multiculturalism. At this time it appears that a more appropriate appointment could not have been made.

4. The triennial Congress of Ukrainian Canadians took place in Winnipeg on October 8, 9 and 10, 1977. This is one of the most important events in the Ukrainian Canadian community and is sometimes pretentiously referred to as the Ukrainian Canadian parliament, or the Ukrainian Canadian National Assembly.

5. The itinerary of the Ukrainian dissident, Leonid Plyusch, during the time of the Congress, is considered as another event that deserves recording. Its significance lies in its impact on Ukrainian emigre vis-a-vis Ukrainian Canadian policies in relation to the colonial status of the Ukrainian nation within the Russian Soviet neo-empire.

6. Henry Tyzuk, who distinguished himself as an outstanding Ukrainian youth leader and organizer, died in Winnipeg on November 2, 1977.

7. William Kurelek, an outstanding Ukrainian Canadian artist, died in Toronto on November 3, 1977. As an artist depicting the pioneer history of Western Canada he is unsurpassed.

8. After 21 years of continuous service. the perennial Ukrainian Canadian mayor of Winnipeg, Stephen Juba, decided to retire from his municipal career as mayor, leaving it to future historians to evaluate his place in the history of Canada and in the history of the Ukrainian Canadian community.

9. The Ukrainian Theater of Winnipeg renewed its theatrical activity with the presentation of the Hulak-Artemovsky operetta *Zaporozhietz za Dunayem* on December 1, 2 and 3. It is regrettable that it was not possible to make arrangements to share its triumph by presentations in

other major centres of Ukrainian population such as Toronto, Saskatoon, Edmonton, and Vancouver.

10. And finally, a most pleasant item based on reliable preliminary information. The Ukrainian Canadian Foundation of Taras Shevchenko, which was incorporated by the Ukrainian Canadian Committee as an all-Ukrainian Foundation, has surpassed its first goal of one million dollars in assets. Ukrainian Canadians everywhere should be proud of this achievement. The objective of the Shevchenko Foundation is, of course, to promote through financial aid the encouragement and development of Ukrainian culture in Canada. Our heartiest congratulations!

January 11, 1978

1978 IN REVIEW

The end of the year 1978 has brought another chapter in the history of Ukrainian Canadians to a close. As has been our custom in previous years, we shall enumerate those items which in our opinion were among the more notable events in our community.

1. At the top of the list we place the Third World Congress of Free Ukrainians which met in New York, November 23-26, 1978. We place this event at the top of the list not because of any particular accomplishment, but rather because it represents an important step in the organic structural evolution in the identity of world-wide Ukrainian linguistic and cultural communities.

2. Of similar significance, although in the ecclesiastical field, a special sobor or synod of the Ukrainian Greek-Orthodox Church of Canada elected a new bishop in the person of the Most Reverend Wasyliy (Fedak).

3. The Taras Schevchenko Foundation reached its first objective of one million dollars in its capital funds. Since inception the Foundation has distributed in the form of grants more than one-third of a million dollars for the

preservation and development of Ukrainian Canadian culture.

4. During 1978, St. Andrew's College in Winnipeg, the only recognized Ukrainian teaching College on a university campus in Canada, got a new principal in the person of Dr. Peter Kondra, formerly of the staff of the University of Manitoba. The main task before him is to finalize the formal affiliation of the College and the University through its Ukrainian Studies Center.

5. On the political scene we note the election of Yuriy Shymko as member of parliament in a by-election from one of the Toronto ridings. It is expected that he will be a valuable spokesman for our community and for multicultural Canada.

6. A number of books in English on Ukrainian topics have been published during the year. We single out for mention Ivan Franko's Ukrainian classic, *Lys Mykyta*, which has been translated into English as *Fox Mykyta*. The book contains 72 illustrations by the artist William Kurelek.

7. During the year, the CBC television has shown several programs with a Ukrainian Canadian setting. Again, we single out only one which we considered best — the one in the series "A Gift to Last", written and produced by CBC's Gordon Pinsett.

8. Ukrainian symphonic music is beginning to gain some recognition. The Ukrainian Canadian Committee, Edmonton branch, in co-operation with the Edmonton Symphony Orchestra staged a successful concert in that city.

9. The theatrical group, Zahrava, from Toronto, continued its dramatic presentations. The Ukrainian Theater of Winnipeg sponsored two productions by Zahrava for its Winnipeg patrons of the theater.

10. We must regretfully record a grievous loss suffered by the Ukrainian community and by all of Canada in the untimely death of the noted artist, William Kurelek. Before his death, with the assistance of a Shevchenko Founda-

tion grant, he visited Ukraine and made sketches which he planned to use as a basis for his further art works. Unfortunately this project remains unfinished.

January 3, 1979

1979 YEAR-END REVIEW

The year 1979 has come and gone. What kind of a year was it for the Ukrainian Canadian community? From the vantage point of the new year we can now venture to assess the events of yesteryear and their place in history of which they have now become a part. We have selected a number of events which, in our judgment, deserve comment in this year-end review.

Several precedent-breaking and, hopefully, precedent-setting events relate to Canada's first family, their Excellencies, the Edward Schreyers. For the first time in Canadian history, the prestigious post of Governor-General was filled by a representative who was neither English nor French. Ukrainian Canadians warmly welcomed the recommendation by the then Prime Minister, Pierre Trudeau, and the formal appointment of Mr. Schreyer by Her Majesty, Queen Elizabeth II.

A rare event mostly of sentimental interest to Ukrainian Canadians was the serving of the traditional kutia at Sandringham Castle during the reception of the Schreyers by Queen Elizabeth on Ukrainian Christmas day, January 7, 1979.

Of significance in the evolution of a just language policy for Canadians was the inclusion of German, Ukrainian and Polish languages in the inaugural address of the new Governor-General during his installation. The ceremony was carried by television and radio from coast to coast.

On a partisan political level, the 1979 general election resulted in seven members of Parliament with a Ukrain-

ian background, three of which were appointed to the cabinet. These victories, however, were tempered by the loss of two sitting members. And, with the recent defeat of the present Government, we are back to square one. But the record stands, nevertheless.

On the broader scene of human rights, 1979 saw several prominent prisoners of conscience in the USSR gain freedom. Among them was Valentyn Moroz, his wife Raisa who devotedly stood by her husband for more than a decade during his imprisonment, and their teen-age son. More recently Sviatoslaw Karavansky and his wife gained their freedom and are now in the West. These are small concessions by the present totalitarian control over Ukraine. Hopefully, there will be others.

In another area, a considerable number of recently published English language books include in part information on Ukrainian Canadians. They testify to the presence and the place of Ukrainian identity in a multicultural Canada. From among these books we have selected two for specific mention. John Kolasky's *The Shattered Illusion* is a historical study of how a relatively small Ukrainian pro-communist group rode to prominence on the wave of human misery during the depression in the thirties, and again on a wave of confused loyalties during World War II. *The Devil's Alternative* by Frederick Forsyth, a fiction thriller of intrigue which tops the best sellers list, includes an interesting theme on the contemporary struggle of Ukrainians for statehood and independence.

But there have also been irreplaceable losses. The Rt. Hon. John Diefenbaker, former Prime Minister of Canada and a close friend of the Ukrainian Canadian community, died during the year 1979. Rev. Dr. Vasyl Kushnir who for many years was at the helm of the Ukrainian Canadian Committee and latterly of the World Congress of Free Ukrainians, also died. Dr. Mykyta Mandryka left his legacy as a talented Ukrainian poet, writer and a devoted community worker.

As is to be expected, the year 1979 brought both gains and losses to the Ukrainian Canadian community. In our judgement the pluses outweigh the minuses. And we meet it with courage and vision for this year and for many more years to come.

January 2, 1980

THE 1980 BALANCE SHEET

This is our tenth year-end review since we started our column back in 1971 — a sort of an anniversary. And once again, the time has come to look back at the year 1980 and to chronicle the main events in the unfolding history of the Ukrainian Canadian community. We list our selection of ten noteworthy items in chronological order . . .

The date March 16, 1910, records an important event in Ukrainian Canadian publishing. The year 1980 thus marks the 70th anniversary of this event, the founding of the Ukrainian weekly, the *Ukrainian Voice*.

Many years of dedicated and selfless work on the part of the Ukrainian Women's Association of Canada culminated on May 24, 1980, in the official opening of the Ukrainian Canadian Museum in Saskatoon.

On July 3-6, 1980, the Sixteenth Sobor or Synod of the Ukrainian Orthodox Church of Canada, one of the pillars of Ukrainian Canadian identity, was held in Winnipeg.

Ukrainian Canadians, whose pioneers settled in Alberta a decade before the Province came into being, joined the 75th anniversary celebrations of the Province by donating and dedicating a memorial statue of a Ukrainian Pioneer Family, located at the Ukrainian Heritage Village near Edmonton. The Premier of Alberta, Peter Lougheed,

unveiled the statue on August 10, 1980, in the presence of more than ten thousand guests.

The descendants of Ukrainian pioneers in Saskatchewan also contributed to the 75th anniversary celebrations of that Province. On September 3, 1980, the Rt. Hon. Edward Schreyer, Governor-General of Canada, unveiled the welcome statue of the grand hostess of Canora, popularly called Poltawka.

What may be termed the National Assembly of Ukrainian Canadians, the Thirteenth Ukrainian Canadian Congress, was held in Winnipeg, October 10-13, 1980. Elected as the new president of the Ukrainian Canadian Committee for a 3-year term was John Nowosad to succeed the incumbent for the past two terms Serge Radchuk. This Congress also marked the retirement of S. J. Kalba from the post of executive director of the Ukrainian Canadian Committee which he occupied for 14 years.

On October 22, 1980, an endowed chair of Ukrainian studies was formally inaugurated at the University of Toronto.

Another multilingual radio station CKER on a wavelength of 1480 came on the air in Edmonton on November 1, 1980. It is the fifth multilingual radio station in Canada to fill the cultural and language needs of one-third of Canada's population. One wonders why the Canadian Broadcasting Corporation, with a mandate to reflect the cultural needs of Canadians, has not considered establishing a network of such stations, but instead is toying with bureaucratic plans for CBC-2 and Radio Canada 2.

Finally, with regret we record that Leo Faryna, one of the prominent leaders of the Ukrainian Canadian community, died in Edmonton on November 12, 1980 . . .

All in all, we conclude that the year 1980 was one of progress in the continuing evolution of a distinctive role of Ukrainian Canadians in the history of Canada.

January 7, 1981

