



the ukrainian

Complimentary
Issue!!

A Ukrainian-Canadian Students' Cultural Publication

VOL. 1, NO. 1

MARCH 1974

MONTREAL, QUEBEC

Let A Hundred Flowers Bloom...

by Walter KUPLOWSKY

It happens to me during every school term. The day-to-day reading assignments begin to pile up, the subject matter being taught becomes a little more difficult to comprehend, and deadlines for special projects suddenly loom up ahead. To top it all off, the exam schedule has already been posted on the bulletin board for the last few days.

It is at such times that I feel like getting away from it all, even if for just a few days. So, last fall, I was already in the best tradition of "getting away", making my way to Toronto. The next three days would be among the most enlightening, enjoyable and emotional that I have experienced in quite some time.

Kurelek Art Exhibit Successful

by Ihor OSAKIWSKY

William Kurelek, renown Canadian artist of Ukrainian descent, held a one man exhibit of "Ontario and Quebec Bush Camp Memories" at Montreal's Marlborough Godard Art Studio.

The show, which ran through the Christmas holidays, attracted many people and was termed "a definite success" by its organizers. The exhibit featured twenty-eight of Kurelek's best works on the past and present life of the lumberjacks in the two provinces' lumber camps.

In "Bush Chore", Kurelek portrayed a strong, husky lumberjack swinging his double blade ax into the trunk of a large pine. For contrast, the advance of modern technology was realistically expressed in "Tree Harvester" where a single machine cut and stripped the tree. The viewer was able to see the transition from the manual, backbreaking labour of the lumberjack to the thorough but fast operation of a tree harvesting machine.

"Dynamiting A Log Jam" brought out the nostalgic view of the old days when the river log jams were broken up by explosives. In this work Kurelek emphasized the exact moment when the mass of logs was freed by the explosion and the water sprayed the men on shore.

Each painting exhibited was accompanied by a short, personal note written by Kurelek explaining his interpretation of the painting.

"I generally believe," wrote Kurelek beside one of his paintings, "that an artist expresses best what he has experienced himself first hand."

In "Returning To Camp In Winter", Kurelek's most colorful work at the exhibit, he was able to transmit a powerful feeling of the cold and crisp, winter sunset. The isolation of the forest and the beauty of the snow covered pine trees were highlighted by the group of lumberjacks returning to their camp.

"After Midnight" was the scene at the bunk house where all the men were asleep. Only the glow from the hot stove lit the room. Around the stove were placed socks and boots to dry. The room was peaceful and warm.

At forty-six, Kurelek is an accomplished artist in his own right. Many of his paintings depict the development of life from the farm to city life.

Kurelek's nostalgic farm scenes are drawn from his impressions when he was a small boy in Alberta and Manitoba.

Kurelek also enjoys painting religious themes. These works are strong in transmitting moral messages and show an intense, apocalyptic melancholy.

Through his paintings of immigrant life in Canada, Kurelek has gained the title of the "Chronicler of Ukrainian Immigrants". These works are unique in that they add a human quality to his art. Each one portrays the pleasures and sometimes the pains of immigrant life in Canada.

Asked what made the exhibit a success, a spokesman for Marlborough Godard answered that the artist has a unique style.

"Kurelek is an important artist with a following," the spokesman added. "People are interested in his works."

As chance would have it, my arrival on a quiet Friday morning coincided with the convening of the SECOND WORLD CONGRESS OF FREE UKRAINIANS. Almost six years earlier to the day, at the initiative of the Pan-American Ukrainian Congress, the FIRST WORLD CONGRESS OF FREE UKRAINIANS was held in the New York Hilton, from November 16-19, 1967.

The principal objective in convening that founding Congress in New York City was to "marshall all our spiritual, intellectual and material resources to help our people in their struggle for freedom and independence." More than 1,000 delegates from four continents attended the four day session of that original Congress.

Even more delegates made their

way to Toronto for this Second World Congress. They came from the major capitals of Western Europe, from the Australian continent, from Brazil, Argentina and Venezuela, and in largest numbers, from Canada and the United States. Together they represented more than three million Ukrainians living beyond the boundaries of their native Ukraine.

On the evening of November 1, 1973, in the large Convention Hall of the Four Seasons-Sheraton Hotel, downtown Toronto, the congress was officially convened. Across the street, the blue and yellow of the Ukrainian flag hung high in front of the Toronto City Hall. Inside the hotel, more than 1,400 delegates, onlookers, and representatives from the Federal, Provincial, and Municipal levels of government sat through the official opening ceremonies.

Objectives of Congress

Meeting at a time when the Ukrainian people in their native land were experiencing yet another phase of persecution, arrests and repressions, the Congress addressed itself to two principal objectives. These constituted both the thrust of the debates and guidelines for the discussions that were to follow in the next few days. The plight of the Ukrainian people in Ukraine and the resulting tasks of Ukrainians, in the free world, to alleviate that plight, plus the preservation of Ukrainianism in the countries of Ukrainian settlement were the two objectives outlined.

In line with these objectives, the program of the Congress called for a total of fifteen seminars attuned to these two major themes. Each of the seminars had a speaker, a recognized authority in his field, as well as a chairman to conduct these workshop groups. The findings of each of the seminars were submitted to the plenary session of the Congress and, after deliberations, incorporated into the form of proposed resolutions. There were also daily plenary sessions attended by all delegates at which the administrative matters of the Congress were ironed out.

On Friday and Saturday, the attending delegates were hosted by the Provincial and Municipal governments, respectively, at luncheons which featured greetings from both leaders of the Ukrainian community as well as government speakers. At the Friday luncheon, Premier Davis of Ontario acknowledged "the reawakening of recognition of cultural variety and the desirability of a pluralistic society while maintaining Canadian unity". His sentiments were re-echoed by most other government representatives.

Dr. Stanley Haidasz, Minister responsible for Multiculturalism in the Liberal cabinet, greeted the delegates on behalf of Prime Minister Trudeau, and strongly

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An Open Letter

SIR GEORGE WILLIAMS UNIVERSITY

MONTREAL 107, CANADA

January 30, 1974

To the Readers of
"THE UKRAINIANS"

I am glad for this opportunity to express my appreciation and thanks to the authors and staff of this new publication. From the beginning of my association with the Ukrainian students here, I have been pleasantly surprised by their enthusiasm, initiative and efforts to share with our community the culture which derives from their way of life.

As a Westerner, I can remember my younger days in Alberta when it was part of my growing up, to have as friends members of the Ukrainian culture. Therefore, I believe it is very important that all the multi-cultures, which comprise our Canadian heritage, have as much occasion as possible to tell their story.

I congratulate the members of the Karpathia Organization for this important venture.

Sincerely,

Jack Hopkins,
Assistant Dean of Students

McGill Offers First Ukrainian Studies Credit

by Zenon DOMANCZUK
and Ihor OSAKIWSKY

A significant and positive step for the Ukrainian student community in Montreal was taken last fall when McGill University launched, under the direction of the Russian and Slavic Department, a full credit course in Ukrainian Studies.

Titled "An Introduction to Ukrainian Studies", the course attracted thirty-six enthusiastic students at registration, far more than was expected.

Professor Roman Olynyk, who is teaching the course, is a well-known Ukrainian literary figure in the Montreal community.

"The main goal of the course," said Olynyk, "is to have the students attain not only the essence of the classics and the most important aspects of Ukrainian history, literature and culture, but to be able to gather all these together and form an all embracing view of the Ukrainian, literary process."

He explained that he hoped to achieve this not only through class lectures on the various Ukrainian, cultural, historic and literary themes, but was utilizing the audio equipment in the language lab.

"Every Friday there is scheduled, in the lab, tapes of various short stories, essays and poems relevant to the course," he said.

Professor J. Nicholson, Chairman of the Russian and Slavic Department, said in an interview that the university wanted to establish a course in Ukrainian

Studies for many years. What held them back was a lack of guaranteed student support.

"At least thirty undergraduate students showed an interest in such a course," said Nicholson, "therefore we set it up."

Nicholson emphasized that in the Slavic Studies aspect, this course received "the second greatest interest after Russian."

"We are the only university in the city with such a course in Ukrainian Studies," he continued.

Asked if the course will be offered next year, Nicholson replied that the university was happy with the support that it received and was planning to expand it one step above the introductory level.

"We are very pragmatic," said Nicholson. "If there is interest shown by the students, the course will be prolonged. The first year, introductory course will be continued next year and we are recommending that a second year course be established."

The students attending the introductory course are both from McGill University and Sir George Williams. The majority are studying in the undergraduate, arts programme and are taking this course as an elective.

"What is important about this course," said one of the students, "is that we are able to take, for the first time, a full credit, university course in Ukrainian Studies."

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FOUNDED ON JANUARY 1, 1974

Published by **Karpis** Distribution & Communication. **THE UKRAINIAN** is a cultural newspaper serving the Ukrainian community of Montreal. It appears quarterly in Spring, Summer, Autumn and Winter editions.

The opinions expressed here are of the editors and the persons signing the articles. **THE UKRAINIAN** accepts any article, but it must be typewritten and double spaced. All manuscripts become the property of **THE UKRAINIAN** and it reserves the right to edit or refuse to print any item submitted.

THE UKRAINIAN welcomes letters from all readers. They should be signed, typed and double spaced. Any reply will be given if requested. The home address must accompany the letter. The right to edit letters for reasons of brevity, grammar, taste and libel is reserved.

Post Paid subscriptions are available:
Canada - \$1.00 per year, USA - \$1.25 per year.

Addresses all enquiries to:

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Editorial

A Bilingual Country - A Multicultural Character

With the appointment of Dr. Stanley Haidasz as Minister responsible for Multiculturalism, the Canadian Government tacked on to its policy of bilingualism the idea of a multicultural character within the Canadian society. The Canadian Government recognized that Canada is made up of many, diverse, ethnic entities. It is this recognition that has placed Canada one, large step above that of the United States. She has moved into her own by rejecting the American "melting pot" thesis toward her ethnic communities.

This Canadian policy of multiculturalism has had a positive effect on the ethnic groups throughout Canada. It has buoyed the previously unrecognized efforts of the various cultural groups within their own communities and has stimulated these groups toward greater and more optimistic endeavors.

Since cultural identity and the sense of belonging to an ethnic group is of basic importance to the inner development of every human being, the Federal Government should be commended for its constructive policy of multiculturalism and its understanding of human needs.

The Canadian Government's support, both financial and moral, is welcomed by the ethnic communities. Now that Canada has taken the first step, it is hoped that she will continue in this positive and progressive path toward a multicultural Canadian character within a bilingual country.

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asserted that "multicultural Canada would not be what it is without the Ukrainian community" and hoped that "Ukrainians everywhere will continue to exist as an ethno-cultural group and contribute to world civilization".

Buoyed by such statements, the delegates went about their tasks with uncompromising zeal and intensity. They sat up till early hours of the morning working over their proposed resolutions, so that all would be in readiness when they were put to a vote before the Congress. Daily press conferences were held, and press releases continually issued to bring the local, national and international press, as well as the wire services, up to date on the Congress.

Good Press Coverage

For the first time, in as long as anyone could remember, the Ukrainian community received sustained front page coverage in the largest daily newspapers in Canada. The Congress had achieved one of its more important goals. Through the medium of the press, the plight of the Ukrainians in their native land and the aspirations of the Ukrainian people, in the free world, were made known to the general public. It was no other reason than for its influence on the media, the Congress could be considered a success.

An example of the resurging feeling of ethnicity and growing awareness, which vibrated throughout Toronto during this period, was the attitude of Toronto's mayor David Crombie. In reply to touring officials from the U.S.S.R., who had reproached him for proclaiming November 1-4 as "Ukrainian Week" in deference to the **WORLD CONGRESS OF**

FREE- UKRAINIANS, Mayor Crombie wrote, "The City of Toronto has always made it a practice to celebrate, when ever it can, the traditions of its many cultural, linguistic and nationalist groups. 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. "Then with biting irony, Mayor Crombie ended his letter with a quote from Mao Tse-tung, "Let a hundred flowers bloom and a thousand hearts contend".

Sunday, the last day of the Congress, had arrived. For me it was much too soon. The evening before, more than 2,000 people had attended a banquet at which the departing President of the World Congress delivered a final message.

The Hon. Marc Lalonde of the Federal Liberal government and Premier William Davis of Ontario gave statements affirming their government's support for a truly multicultural Canada. In another hall several blocks away, about 1,000 Ukrainian-Canadian university students attended a dance held in conjunction with the Congress. Now it was all drawing to a close.

To accommodate the growing number of onlookers, the organizing committee for the Congress held a large rally at Maple Leaf Gardens. Sitting behind the penalty box, I listened to the keynote address delivered by former Prime Minister, and current head of the International Committee on Human Rights, John G. Diefenbaker. He delivered a scathing attack on "the double-tongued hypocrisy of the U.S.S.R.

Ethnic Press Central Nerve of Community

by **ANNA KARDASZ**

Man never really feels the need of the printed word more than when he is isolated from the rest of the world. This is how the Ukrainian felt when he emigrated to Canada or the United States.

Lacking in the knowledge of the country's language and faced with new social terms, he needed some sort of communication between himself and other Ukrainians, to assure that he was still part of the world around him. Communication facilities, like radio and television, were not present in the late nineteenth century. It was the press which provided this means of communication.

The Ukrainian pioneers turned their attention toward the only Ukrainian newspaper printed on the American continent, the weekly **Svoboda**. Before the appearance of this newspaper, there had been in circulation another Ukrainian paper, **America**. It did not last long, since its editors had to leave the United States.

The first issue of **Svoboda** came out in Jersey City on September 15, 1893. This historic issue was edited and published by Father Gregory Hrushka, pastor of the local Ukrainian Catholic parish. The very name **Svoboda** (Freedom) appealed to the reader, for it stood for the very thing the Ukrainian pioneer had been fighting for in his homeland, and for what he would continue fighting on behalf of his brothers, in North America.

Throughout the years the call of the **Svoboda** editors was "Enlightenment for the people, orientation on one's own strength", and "the building of religious-cultural-educational life within the scope of one's own organizational system."

All the newspaper's calls were fulfilled. In its fourth issue, November 1, 1893, it planted the seed which became the Ukrainian National Association.

The newspaper **Svoboda** has played an important role in the development of the ethnic mosaic in North America. It has strengthened the survival of the Ukrainian culture, heritage and people settled far from their

in condemning other nations for colonialism, while at the same time denying Ukraine the right to self-determination." Following several other short statements, the 16,000 people who packed the arena were treated to some of the best in Ukrainian entertainment. Performing on stage were various choirs, hand-drum ensembles and dancing groups.

I had to catch the train back to Montreal, and left while the rally was still in progress. As I headed toward Union Station, I could still hear the sound of 16,000 people singing the last stanza of Shevchenko's moving "Reve ta Stohne". Their voices remained with me even as I sat in the train trying to read. The Ukrainian spirit lived on. For three days last November, I had felt it within me as I had never felt it before.

homeland. Presidents of the United States have paid tribute to the paper for its support of freedom, and for teaching the principles of democracy and justice.

First Canadian Publication
During the years of the late nineteenth century, there was a continuous flow of Ukrainian settlers into Canada. To maintain their cultural and educational life, it was also decided to establish a Ukrainian newspaper in Canada. The idea was first presented in the pages of **Svoboda** in 1902.

After two years of gatherings and preparations, the first issue of **Kanadiysky Farmer** (Canadian Farmer) came out on November 5, 1903, in Winnipeg.

The first four editors of the **Kanadiysky Farmer** were members of the Ukrainian Greek Orthodox Church, whose policies and material support stemmed from the Presbyterian Church. The newspaper's sponsors also included the Canadian Liberal Party. The paper took on the labour and philosophy of the Liberal Party.

The first issue spread like lightning throughout Canada, especially the West. Ukrainian settlers greeted the first Ukrainian-Canadian newspaper with eagerness, joy and satisfaction. The paper had a great influence on the awakening of national consciousness and the desire for education and culture.

"Brother Ukrainians, this is the paper that wants to lift you from poverty and misery, that wants to teach you how you should respect your own nationality, your language, literature and song," wrote the editors. "Teach the little ones at home and send the older ones to school. Provide them with a good example of Christian living and explain to them the basic principles of the holy faith and the history of our Ukraine."

The **Kanadiysky Farmer** survived many crises during the early 20th century. In 1917, with the Russian Revolution, the uncertain situation in Europe and Communist propaganda, the Canadian Government banned all printing in the Ukrainian language.

On a direct request from a committee of the Ukrainian newspapers, this ban was lifted and from November 8, 1918 to April 4, 1919, the paper came out bilingually in Ukrainian and English. In June of 1919, due to the general strike in Winnipeg, four issues of the paper failed to appear.

But the **Kanadiysky Farmer** did not fold. Even during the Depression years, when the existence of the paper was as poor as that of the people, it still managed to be printed. In November of 1953, the paper celebrated its 50th anniversary, and a special issue was printed. The **Kanadiysky Farmer** by now was subscribed to in other countries of Ukrainian immigration, including South America and Australia.

The popularity of the paper grew because of its stand for freedom and against Communism. The political policy of this

paper has been the personal reflection of its editors, who have a free hand in the presentation of day-to-day problems. After the Second World War, the paper has oriented itself to the policies of the Ukrainian Canadian Committee.

Anniversaries Celebrated
Svoboda and **Kanadiysky Farmer** are still in publication today. In 1973 **Svoboda** celebrated its 80th anniversary, while **Kanadiysky Farmer** celebrated its 70th anniversary.

"My warmest congratulations to you, your staff and readers as you celebrate the eightieth anniversary of **Svoboda**," wrote President Nixon on September 14, 1973. "Providing your readers with prompt and accurate information about what affects their lives is one of the most vital and valued ingredients of our democratic way of life. This is particularly true of **Svoboda** which helps to bring together and preserve the rich cultural heritage of the many Ukrainian immigrants and their descendants in our country and Canada..."

Prime Minister Trudeau, in his greeting to the **Kanadiysky Farmer**, said, "For 70 years, the Canadian Farmer has served Ukrainian communities in Canada, and has helped to maintain cultural ties between these communities. In this way, it has helped to preserve that heritage which enriches us all."

There are a large number of other publications which serve the Ukrainian community in North America. The pinnacle of growth for the Ukrainian press was in the 1950's when eight weeklies, three semi-monthly, eleven monthly, two bi-monthly magazines, five quarterly journals and two semi-annual publications, in addition to a whole array of non-periodicals and bulletins were being printed. Since that time the number has been kept at the same level.

The Ukrainian press has always been the central nerve of its community core. Newspapers are like reservoirs where each reader can find material for his interest and education. The educational value of the Ukrainian press is high. It is the means by which every Ukrainian can find out, in his own language, what is happening in his country and around the world. It also provides him with the only source of information about his mother country.

In 1966, the Association of Ukrainian Journalists in Canada was established. Its basic task is to serve the Ukrainian community and its cultural endeavors. The large number of newspapers now in publication is an indication of the life within the Ukrainian community. It is evidence to the fact that Ukrainians contribute much to the cultural mosaic of both Canada and the United States.

The Ukrainian press in North America, although not yet a century old, has done a great deal for its readers. Its importance must not be ignored and every opportunity must be given for its greater growth.

Ukrainian Immigrants Arrive in Canada 1895

by Walter KUPLOWSKY

On March 16, 1895, Dr. Josef Oleskow, a professor at a teacher's seminary in Lviv (Ukraine), wrote to the Canadian government proposing the immigration of Ukrainians to the Canadian prairies.

"A great number of Galician agriculturalists of Ruthenian nationality desire to quit their native country, due to over-population, subdivision of land holdings, heavy taxation and unfavourable political conditions," explained Oleskow.

"The question therefore arises to find a country with ample good, free land for settlement, willing to accept thousands of farmers."

Five months later, Oleskow was in Canada. His transportation paid for by the Canadian government, he began discussing his proposed scheme with Thomas Mayne Daly, Minister of the Interior in the MacKenzie Bowell administration.

Within ten years of these first meetings, more than 60,000 Ukrainians had crossed the Atlantic to begin a new life in Canada. By 1914, their numbers were doubled, and Ukrainians could be found residing not only on the prairie grasslands, but also in most major Canadian cities and in scores of small mining towns in Northern Ontario.

The Canadian government knew little about the nature and character of the Ukrainian people and harbored reservations as to their abilities of coping with prairie life. The Government did not want to be saddled by a type of immigrant who might later become a burden on its financial resources. There was frequent communication between Oleskow and Canadian officials concerning these and other matters. Only when both sides had reached some sort of suitable understanding, did the first large group of Ukrainian immigrants leave for Canada.

While in Canada, Dr. Oleskow was beginning to realize the kinds of problems the Ukrainian immigrant would meet.

"I did not fully realize that the Americans (Canadians) are a free people and that they have freedom to grow and develop," he wrote. "In this environment our settler, accustomed as he is to servility, tattered, trampled underfoot for two hundred years, will be looked down upon by the free American who dispises grovelling."

Nativism Aroused
Even before the first Ukrainian community had been established in Western Canada, the press and public reaction toward the prospects of a Ukrainian immigration was almost totally negative. Although Canadians had long pressured their government to promote increased immigration, they now found themselves threatened by the same type of immigrant who had been arousing nativist sentiments and anxieties in the United States.

There is a general reluctance on the part of Canadian historians to define "nativism". Most general histories of Canada seldom mention the word. American in origin, "nativism" resulted from a series of events that occurred in eastern American cities in the late 1830's and early 1840's.

When New York and other American cities began to experience the emergence of anti-foreign parties, opponents denounced the movements as bigoted nativism. Its adherents saw their own action in a different light. They called their organizations Native American parties and later American parties.

Such was the core of the nativist sentiment that found itself transplanted in Canada in the 1890's. It began to appear with the arrival of large numbers of eastern Europeans into Western Canada and stemmed from fears that these new settlers would undermine Anglo-Saxon institutions. This sentiment was greatly reinforced by a sense of status deprivation which many native Canadians felt when they realized that the only immigrants that could be attracted to Canada were "the scum of Europe." The nativist sentiment united the two forces of ethnic prejudice and nationalism into an inseparable concept.

Through the unsuccessful promotion of British immigrants only, into Western Canada, the Dominion Government had no choice but to encourage the settlement of ethnic and religious groups in the west.

Northern Europeans Welcomed

In 1875 Canada had already experienced the simultaneous arrival into Manitoba of Icelanders and Mennonites. During the 1880's the Government began to encourage the settlement of Americans, Russian Jews, Hungarians, Scots and Germans. Although several communities were established, settlement proceeded slowly.

The Scandinavian and German immigrants, who came to form a sizable portion of the non-British groups in Western Canada prior to 1898, were readily accepted by the resident Canadians. Western Canada's immigration agents reported that the Scandinavians were physically the "finest race that had arrived in Canada". The Germans were likewise favorably described "an excellent type of immigrant, sober, capable and industrious".

While the northern Europeans were welcomed by Canadians, a considerable opposition, led by the Western Canadian press, began to develop towards the central, southern and eastern European immigrants, arriving after 1896.

The Scandinavian and German immigrants were acceptable to Canadians because of their similarity in cultural background. But it was argued that the eastern Europeans were an inferior people since they were "bound to be drawn from the poorer and less ambitious classes".

The 1890's found Canadians increasingly conscious of their distinctive national character which they thought to be the product of racial inheritance and social training, environment and historical experience.

Although dislike of the personal and cultural characteristics of the Ukrainians was a major cause of the prejudice that they encountered, it was not the only reason for this prejudice. Canadians had become concerned that the extreme poverty of the immigrants would result in their becoming dependent upon charity for survival. Reports of smallpox among immigrants brought the threat of the Ukrainian immigration to an intensely personal level.

When these initial concerns had been allayed soon after the arrival of the Ukrainians, they were then replaced by the Anglo-Saxon nativist fears that illiterate immigrants would drag down the cultural level of Canada and undermine British government institutions.

The Ukrainian settlers found themselves discriminated against at every turn.

"Through their own ignorance, especially their ignorance of the English language and

the ways of the land, through a lack of leadership and friendship and co-operation, our settlers must swallow more than one bitter pill", wrote Mykhailo Gudzmanuk, a citizens' representative from Stuartburn, in the Ukrainian American weekly *Svoboda*.

"We have suffered most from the local storekeeper," Gudzmanuk continued. "He 'rips off' the Galician, cheats him, stupefies him, prosecutes and exploits him on every possible occasion. To some he sells farm lands and railroad visas not in his possession, to others he charges 300 percent interest on credit due him, and among still others, he sparks arguments, so that later, as county judge, he can mediate the dispute and perhaps in another way take advantage of the settlers.

Discrimination was not confined to the prairie settlements. Many Ukrainians who arrived in Canada, found work in train gangs helping to construct the Grand Trunk Pacific. Others laboured in the mines of Alberta and Northern Ontario.

The first groups of Ukrainian immigrants who made their way to the mines, were used as strike breakers. In this role they gained the ill will of the other workers. By receiving only half the salary that other workers would demand, the Ukrainians

were accused of bringing down the wages. They had had no traditions of organized labor in their native land and through ignorance helped to create hatred and grudges.

The fact that Ukrainians has settled in blocs aroused anxiety among Canadians as to the Ukrainians' assimilation. They looked with distrust upon the newcomers as ignorant, irresponsible foreigners in herds, "creatures of mud" who must, at all costs, be made over in the superior British pattern. Preachers began to warn the people about the perils of the foreign invasion.

"There is a danger and it is national," said one Methodist minister. "Either we must educate and elevate the coming multitudes or they will drag us and our children down to a lower level. We must see to it that the civilization and ideals of south-eastern Europe are not transplanted and perpetuated on our virgin soil."

Government Policy Changed

Government attitudes toward the Ukrainian immigrants were not all sympathetic. Previous immigrants had been subsidized by the Canadian government, but now officials took a dim view of this policy.

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Ukrainian Studies Expanding

by Roman KOSTYK

When was Ukrainian taught for the first time as part of a regular public school program in Canada? 1950? 1940? 1920? Well, if you said yes to any of these, you're wrong. In Ontario, Ukrainian Studies were part of the regular school program before the First World War.

It was because of the war, that the courses were lost to the Ukrainian community. The Canadian government at the time feared that the ethnics were not assimilating into the "Canadian" culture, and might prove to be a security risk during the war.

So it remained until 1968, when the Committee of Ukrainian Canadians began making advances for the introduction of Ukrainian into the Ontario public schools. In 1971, with a change in the Ontario Cabinet, the ethnics received more recognition and a favorable program got off the ground.

After surmounting the problem of securing qualified teachers, approved texts and interested students, the organizers ran into "red tape". Other language teachers were concerned with loss of students and jobs, while school directors feared that the Ukrainian courses would result in a deluge of requests from every small minority for their language rights.

After much negotiation, the program was launched in Thunder Bay and Sudbury. Here the Ukrainian community formed a significant percentage of the total population.

In Toronto the organization of Ukrainian courses proved more difficult. But now, seven public schools have Ukrainian language courses, with seven more schools to join in next year's program.

Western Tech. and several Collegiate Institutes have been offering Ukrainian courses since 1972, and the number of students taking these courses has steadily increased, and in some cases doubled. Since 1971, full credit Ukrainian courses have been introduced in the Universities of Toronto, Ottawa, London, Waterloo, and Hamilton.

The Department of Slavic Studies at the University of Ottawa offers a broad program of nineteen courses covering Ukrainian language, literature, and culture, leading to B.A., M.A., or Ph.D. degrees.

In Montreal, McGill University offers a fully accredited course called "Introduction to

Ukrainian Studies". It covers civilization, language, literature of the nineteenth and twentieth centuries, and the role of the Ukrainian writer in society.

Harvard has a large Slavic Studies Department, which contains a Ukrainian Studies section, with a new research center and library. This is the center of all Ukrainian studies in the U.S.A.

The first Ukrainian Studies courses in America were instituted in 1959 at the University of Pennsylvania, with an initial enrolment of 30 students in the undergraduate program. In 1963, the language and literature courses were begun on the graduate level, where no minimum number of students was required per course. There were additional courses added in 1967 and 1969.

Since 1963 there have never been less than four students registered in any course at any given time. From 1959 to 1973 some 150 students have gone through the program, ten of them non-Ukrainian. Sixty-three have received their Master's Degree, the first one in 1969. This is a great number of students, considering the high cost of graduate courses in the United States. The continuation of these courses is wholly dependent on the support of the Ukrainian community because of federal cut-backs and a lack of funds.

Rutgers University at Newark has recently initiated fully credited Ukrainian language and history courses. The library has been augmented with over a thousand Ukrainian books, periodicals and microfilms covering the period from the year 1917 to the end of the Second World War. The only problem is a lack of students in the courses.

In Baltimore, Maryland, county schools are expanding their studies of the Eastern European peoples. Currently, many books dealing both with European matters and the Ukrainian experience in America are being proposed for inclusion in the county's list of books approved for purchase for classroom use.

The University of Indiana has agreed to establish a fully accredited course titled "Dissident Thought in Soviet Ukraine" for the spring semester.

SIP at SGWU

This is the first issue of THE UKRAINIAN. It is the end result of a Student Initiated Project sponsored by Sir George Williams University. The purpose of this ethnic newspaper is to develop a Ukrainian publication for an English speaking audience so that the Ukrainian student community can "tell their story".

It is also hoped that with this publication the Ukrainian-Canadian youth who are not proficient in the Ukrainian language, but still feel themselves part of the Ukrainian culture, can be reached.

The staff and the publishers of THE UKRAINIAN thank the Dean of Students Office for its support of this project and for providing the seed money that made the launching of this newspaper possible.

Church Icons Beautify Byzantine Rite

The Ukrainian Church of today is the result of a historical event dating back to 988 A.D. when King Volodymyr the Great accepted Christianity as the official religion of his state. Several decades later, the great Church Schism between East and West occurred and the state of Ukraine sided with the Eastern Orthodox camp.

In 1596, a group of Bishops representing a section of the Ukrainian Church merged with Rome, forming the Ukrainian Greek-Catholic Church. This church, up to the present, recognizes the Roman Pope but retains its own Byzantine rites and Ukrainian traditions.

Both the Ukrainian-Orthodox and Greek-Catholic Churches have the same customs and religious feasts. The difference lies in the non-recognition of the Pope by the Ukrainian Orthodox.

In Canada and the United States the Ukrainian Churches of both factions are generally built according to traditional Ukrainian Church architecture. This archi-

ture is of the Byzantine style developed in Constantinople. It reflects the early era of the Christian Church in the East.

Ukrainian Churches may have one of several designs in the form of a cross, shaped like a ship, star-shaped or circular. All of these designs represent deep, religious themes.

The churches are also domed by one or more cupola. The interior of the church is divided into three separate parts — the entrance, central nave, and sanctuary. The central nave and sanctuary are separated by the "iconostas", an elevation with grand gates.

The "iconostas" is an image screen that has three doors which forms a high wall with sacred pictures. Only "icons" are placed here. The middle of the "iconostas" contains the Royal Doors or Holy Gates through which the priest passes.

The icon is a religious picture intended to serve as a focus for prayer to God. The painting of icons has been a popular art form in the Ukrainian Church for many

centuries. Icons serve the same purpose as other embellishments in Ukrainian Churches. They beautify the Temple of Worship and help make perceptible to the human soul, those things which are unseen and eternal.

Behind the iconostas is the altar which represents the tomb of Christ and Calvary. The sanctuary also contains an additional small altar called the "Oblatio Table" where bread and wine are prepared before Mass. Murals and frescoes contribute to the splendor and beauty of Ukrainian Churches. The church proper is highly decorated with frescoes and murals portraying Jesus Christ, angels, Old Testament prophets, the four Evangelists and scenes from the life of the Blessed Virgin and of Christ's life.

Stained glass windows did not exist in the time of early Byzantine churches. A modern development, these glowing windows add considerable beauty to the interior of the Ukrainian Church.

Compiled by Bohdan KATOLA

Folk Songs Remain Living History

Music is the universal language. Every nationality evolves its own particular phrases, moods, and emphasis according to its experiences, environment and temperament.

Ukrainian folk songs are characterized by a peculiar vigor and vitality, displaying a strenuous tempo, marked by overtones of pathos and sadness. A dash of fatalism suggests their historical background.

Historical evidence indicates that from early times the Slavic Ukrainian possessed a great wealth of ritual songs. These ritual songs, sung in unison, in part or polyphony and often accompanied by games or pantomime, were connected with seasonal events during the agricultural year. They furnished a musical pattern for the lives of

the people throughout the twelve month cycle. This pattern has not entirely vanished.

The seasonal songs formed the basis of Ukrainian folk songs. Each season had its own songs, festivals, and rituals which helped organize the emotional life of the community.

The winter was a critical time of the year. The light of the sun was weak. The nights were long and dark. All of nature seemed suspended in paralysis. The festivities of winter were devised to cheer and animate, to reawaken the power of the sun by kindling symbolic fires. The singing of songs in unison helped encourage the group to endure and rejoice.

From these rituals a distinct group of

The rural press in Western Canada also began adopting a more sympathetic view toward the Ukrainian settlers. In 1898, the Dauphin Press wrote that "it is undoubtedly true that the Galician, with little modern farming and education, will make a good citizen and rear the right sort of generation to populate the new country."

By 1905, the Ukrainians had acquired a new respectability in the western rural areas. No longer were they blatantly discriminated against. The Canadians were coming to realize that much good could be derived from the presence of the new settlers and became quite accommodating toward them.

The initial fear that had been aroused by the presence of the Ukrainians, consisting almost entirely of a conventional ethnocentric reaction to their culture and appearance, was fading into the background. Only rarely would one find native born or British workers calling themselves "white men" to distinguish themselves from the eastern Europeans.

Editor's Note: Galicia is a section of Ukraine, while Ruthenian is another name for Ukrainian.

Something About Our Publisher

An organization promoting the growth of Ukrainian culture in Montreal was formed by a group of students in 1972, under the name Kievsky Steppe. Its first endeavor was a concert sponsored by Sir George Williams University, under its Student Initiated Project.

The concert took as its theme "The Past And Present Are Compatible" in Ukrainian cultural development. It was advertised as "The Family Circle" and was staged on March 25, 1973 to a sellout audience.

The success of this concert prompted the organizers to continue the work of cultural promotion and development among Montreal's Ukrainian students and community. With this in mind, *Karpathia Distribution & Communication* was established under the direction of Bohdan Tymyc.

This new organization took as its goal:

- The development of a Ukrainian information center.
- The development of a booking agency for Ukrainian musical groups and performers. The promotion of new Ukrainian talent.
- The publication of an English language newspaper for the Ukrainian students and community in Montreal.
- The compilation of a directory of organizations, Ukrainian professionals and tradesmen in Montreal.

Karpathia is a self supporting business venture. Its most recent project is a single 45 record. Title *KAZKA*, (Fairy Tale), the record introduces two songs by the



KAZ

talented, young, Ukrainian songstress Luba Kowalchuk, accompanied by the popular, musical band Sons of the Steppe.

To raise money for *Karpathia's* administration expenses a distribution center has been incorporated into the organization. Through the sale of T-Shirts ("Molson Ukrainian", "Kiss Me I'm Ukrainian", and "Shevchenko"), posters, decals and calendars, *Karpathia* is able to finance its projects. Ukrainian organizations purchase these products from *Karpathia* at wholesale prices. They resell them to their members for a substantial profit.

All profits that *Karpathia* makes are channeled into projects initiated by the organization within Montreal's Ukrainian community. Such projects as the record *KAZKA* and the newspaper *THE UKRAINIAN* are the most recent investments.

The mailing address for *Karpathia Distribution and Communication* is P.O. Box 125, Station St. Michel, Montreal H2A 3L9. Tel. (514) 721-5666. For information on purchase of products write c/o George Foty.

Ukrainian folk songs emerged known as "Koliady". The main themes of these ancient Koliady were naturalistic and ritualistic. These songs became the basis of Christmas Carols much later.

The main theme of the Christianized Koliady was Christ's birth. Pagan elements were still used to decorate the scene of birth, filling it with fantasy and symbolism. Genuine Christian Koliady emerged later, full of Ukrainian traditional influence. In time the Church gave the Nation its strictly religious carols without any native influences. The people learnt these and through the years the Koliady became filled with a native melody and poetry which the people had given them.

After the Christmas Koliady came the New Year "Shedrivky". The purpose of these songs was to wish good luck and abundant crop to the "hospodar", the man of the house. The presence of Christian belief made little impression on them.

With the coming of spring, a feeling of hope replaced the gloomy mood of winter. The rebirth of nature showed much promise. This feeling was also shared by man.

Putting his thoughts into song, there emerged another distinctive group of songs with joyous allusion to nature. The eagle, the nightingale, the rabbit, and drake; the blossoming cherries, willows, and poppies, even spring water and mist, were sung about.

In this pagan ritual which called out the fertility of nature, many songs were performed exclusively by girls with an accompaniment of games and mime. The men conducted their own games, reminiscent of primitive heroic feats of strength.

Early summer was associated with the "Kupalo", bathing songs. These were the product of ancient wedding customs. The end of the wedding ceremony involved fire and water - a symbolic purification. The Kupalo songs became linked with such

customs as casting wreaths into the water and young couples leaping through fire.

Autumn was associated with harvest time. There was a ritual of making a large sheaf and carrying it, while singing, to the owner's house. The procession was led by a girl with a wreath of grain on her head. This ritual paralleled the Greek ritual to the goddess "Demetra".

The autumn was also a most appropriate time for weddings. The harvest was gathered and the people were able to celebrate. Harvest songs and wedding songs as well as the wedding ritual were similar in form and melody. These songs and the entire wedding ceremony remained intact until recent times.

Before the war of 1914, the songs could be heard in any section of Ukraine. The ceremony lasted a whole week and was carried out musically as well as dramatically. Representing an entire operatic production with solos, women's choruses, men's choruses, the location changed from the bride's home to the groom's. The ritual began before the wedding itself. Women and girls gathered to make wreaths and sang appropriate songs all evening.

As the Ukrainian people were enslaved by the Soviet Union into economic and political servitude, the folk songs became, for them, not only living history of their ancestors but one of the greatest sources of common cultural expression. The folk songs became one of the most subtle ties binding together the whole Nation.

The Ukrainian immigrants to Canada, as well as the Canadian-Ukrainians today, have retained much of the traditional Ukrainian folk music. Some forms remain intact, others have been influenced by the immediate environment. The Canadianborn generations of Ukrainian descent are composing their own songs. These contemporary works retain much of the traditional folk elements.

by Lydia HOOK

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The bulk of the Ukrainian immigrants settled either in Manitoba or Alberta. Saskatchewan remained empty. In order to populate that province, Canadian Immigration officials directed Ukrainian settlers to lands that had previously been abandoned by British and American settlers. The problem with such a policy was that the Government agents placed the Ukrainian settlers on poor land while assessing a land tax equal to that of settlers on good land.

Government and public attitudes toward the Ukrainians were based on hearsay and rumor. Less than one year after coming in contact with them, reactions changed toward these people.

"These people have done remarkably well and are very permanently settled in good substantial houses," wrote an Immigration official. "They have made great progress for their time of stay and their improvements are more permanent than those of any other colony, hitherto established by the Department. The evidence of the people in the district goes to prove almost unanimously that they are desirable settlers."