

UKRAINIAN-CANADIAN FESTIVAL

A MASSED ENSEMBLE OF 1000 STRINGS AND VOICES FROM ALL PARTS OF WESTERN CANADA, ALSO AN OUTSTANDING DISPLAY OF FOLK-DANCING AND GYMNASTICS



EDMONTON

July 27^{TH.} 28^{TH.}

1946

UNDER THE
AUSPICES

OF THE

ASSOCIATION of UKRAINIAN CANADIANS

HELD UNDER

THE DISTINGUISHED PATRONAGE OF THEIR EXCELLENCIES

Field Marshal, THE RT. HON. VISCOUNT ALEXANDER

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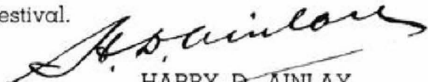
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On behalf of the City of Edmonton, I am delighted to welcome the Ukrainian Canadian Musical Festival.

Too often in the hurry of our modern living we are neglectful of the cultural side of life. "Man cannot live by bread alone". Life is more than merely living. There are groups in this City which are contributing to cultural living and your organization is outstanding in this respect. Your efforts are worthy of the whole-hearted support of all of our citizens.

I am well pleased to extend my best wishes for the success of your festival.


HARRY D. AINLAY,
Mayor.

Welcome

TO THE PARTICIPANTS AND GUESTS OF THE Western Canada Ukrainian Folk Festival

Edmonton, Alberta

We Wish That Your Stay In Edmonton May Be Completely Enjoyable!

The Provincial Committee—
Men's Branch
Women's Branch
English Speaking Branch
Association of Ukrainian Canadians

Edmonton Branch Workers' Benevolent
Association of Canada

10628 - 96th Street, Edmonton, Alberta

We Are Canadians!

WHEN Louis Riel was leading the settlers on the banks of the Red River, across the ocean, on the banks of the Dniester, Ukrainian peasants toiled from sun to dawn on foreign landlords' estates. When Poundmaker was mourning the slaughter of the buffalo in Saskatchewan, in far-away Galicia, Ukrainian farmers were being driven off the soil their forefathers had tilled from time immemorial. When the last spike was being driven into the railroad that spanned the northern half of our continent, thousands of people in Bukovina were trudging their weary way from district to district in the search for land, for work, for a chance to live. When the axe was beginning to ring in the giant forests of British Columbia, mountaineers from the pine-scented Carpathians were leaving for other lands.

The new Canadian West called and from the Ukraine came the "men in sheepskin coats"—thousands of men and women bade farewell to their loved ones and to their native land and braved the oceans and the wildernesses to hew out a new life of land and freedom and work and progress for themselves and their children on Canadian soil.

Today there are some 300,000 Ukrainian Canadians in the four western provinces. The majority are already Canadian-born, their roots firmly planted in this, not only their adopted, but their native land. Ukrainians born in Canada are already rearing grandchildren. We are Canadians. The Ukrainian Canadians.

It isn't birth in this land that makes people Canadians. It is what they do, how they contribute to the whole community, how they link their lives and their whole being with the country that counts.

Does the countryside of northern Alberta, of entire districts of Saskatchewan, of the inter-lake area of Manitoba flourish and yield harvest and rear sturdy men and women?

This is the fruit of the toil of Ukrainian pioneers and their children and their children's children. And scattered over all the west, from the Fraser Valley to the Ontario border, among our hardy, enlightened, enterprising farming folk, Ukrainians are to be found everywhere.

There is not one railroad line but a whole network

knitting our communities together in the vast west. Since the 1890's a large portion of the workmen who laid the rails and tamped the ties came from among the Ukrainians. They help to dig the mines and bring forth the earth's treasures in Flin Flon, in Estevan, in the Crow's Nest Pass, Drumheller, Coal Branch, etc., in Trail and in Nanaimo and in Anyox. They fell trees on Vancouver Island, pack beef in Edmonton, build houses in Regina, make railroad cars in Transcona.

No, there's no hyphen between the words "Ukrainian Canadians"! We are Canadians of Ukrainian origin, citizens and builders of Canada.

We have taken our part in all the features of Canadian life, in all the advances of our land. Our boys and girls wore their country's uniform with courage and distinction in the great war for Canadian security and world freedom.

And today we are inviting all our fellow-Canadians to take part with us in something that is our own unique contribution to Canadian life—a festival of our Ukrainian music, song and dance.

In our fifty years of Canadian life we retained and nurtured and cultivated the ancient culture of our people. We built institutions to preserve and improve these things. In many localities, our concerts have been a source of pride to ourselves and of enjoyment to our other fellow-citizens. Now we have gathered together the best of these from all the western provinces to give one grand performance.

We are doing this with our own amateur forces, at our own expense. These are your neighbors performing, boys who pitch hay, girls who work in factories, children who go to school, and after the day's work gather to learn how to sing, dance, play. . . We hope that our performance will give you even a slight picture of the richness of Ukrainian cultural heritage, something that you will all enjoy and which will link all of us the closer together.

We Canadians of Ukrainian origin are here making our modest contribution to the spiritual and cultural life of Canada, as we have done and are doing in all other spheres.

Welcome to our Festival.

OFFICE OF THE PRIMATE
100 UNIVERSITY AVENUE
TORONTO 1 - CANADA
May 25th, 1946.

Mr. H. Yasuk,
Secretary,
Ukrainian Festival Committee,
10628 - 96th Street,
Edmonton, Alberta.

Dear Mr. Yasuk:

.....I should be glad to be a Patron to the Festival, and writing to accept that distinction I take the opportunity expressing the hope that the Festival may be a great success and may be a help in uniting us more closely together as Low Canadians in this great country.

Sincerely yours,
James T. ...
Archbishop of Toronto,
Primate.

OTTAWA, May 10, 1946.

Mr. Harry Yasuk,
Secretary,
Ukrainian Festival Committee,
Association of Ukrainian Canadians,
10628 - 96th Street,
Edmonton, Alberta.

Dear Mr. Yasuk:

.....I hope that it will be possible for me to be in Edmonton at that time so that I might be present at this festival, which, I am sure, will be a great success and do much to increase the contribution of Ukrainian culture to the development and unity of Canada.

Yours sincerely,
John A. ...

HOUSE OF COMMONS
CANADA
SEAL OF THE CHIEF CLERK

Harry Yasuk, Esq.,
Secretary,
Ukrainian Festival Committee,
10628 - 96 St.,
EDMONTON - Alberta.

Dear Mr. Yasuk:-

.....I should like also to commend your initiative and enter into the project. During many years of what your friends in that part of the country somewhat similar line. Their appreciation of the whole community is given their fellow citizens. Give their Ukrainian culture but let us have a better understanding about the community.....

Yours very truly,
John ...

MAYOR'S OFFICE
A. W. SHACKLEFORD

.....In one form or another, music, language, and acts as a medium of communication which gives to a community a soul which is merely a loveless market of trade and commerce. The Ukrainian people are related upon their high standard of culture and such combined effort and encouragement as we, as individuals, can give.

MAYOR'S OFFICE
CALGARY

J. C. WATSON
MAYOR

APRIL 16, 1946

The President,
Association of Ukrainian Canadians,
10628 - 96th Street,
Edmonton, Alberta.

Dear Sir:

.....The folklore, music and general culture brought to this country from their respective homelands by the people who make up the Canadian people is a rich store on which we should draw more freely and thus weld us into one great nation.....

Sincerely yours,
J. C. Watson
MAYOR.

EMMENTON

February 10th, 1946.

Dear Sir:-

.....I have heard Ukrainian choirs and singers many times and am a great admirer of their music, particularly the singing of the men. I hope now that the War is over you will be able to strengthen the male voices which add so greatly to the power and beauty of choir singing.....

Yours truly,
...
Lieutenant-Governor.

CBC

CANADIAN BROADCASTING CORPORATION

HARRY

IN REPLY REFER TO FILE NO. 100-1000-1

Vancouver, B.C.
May 15th, 1946

House of Commons
Canada

Ottawa, May 10, 1946

Mr. Harry Yasuk,
Secretary, Ukrainian Festival Committee,
Association of Ukrainian Canadians,
10628-96th St.,
Edmonton, Alta.

Dear Mr. Yasuk,

....May I take the opportunity of extending to you my cordial good wishes for your success, and to say that I have long believed that the contributions which can be made to the cultural life of Canada by persons of European origin have, I know well, a background of music, of drama, and of folklore which should not be lost in the building of a distinctive Canadian culture....

Yours sincerely,
M. J. Caldwell
M. J. Caldwell



STRING ORCHESTRA AND CHOIR

POINT DOUGLAS AND WINNIPEG
MANITOBA

FRED PETRUGA, CONDUCTOR

Citizenship...

So long as the vitality, perseverance and inspiration of a democracy springs from the heart, the strength and the ingenuity of a people, so long will it endure and emerge triumphant.

Democracy implies the freedom, security and culture of the individual. It implies intelligent citizenship—healthy, virile and constructive citizenship.

To train and develop the moral and mental faculties; to enhance and promote the artistic and musical talents—these are an important function of citizenship and a necessary quality of democracy.

The People's Co-operative Limited wishes to congratulate the Association of Ukrainian Canadians on the occasion of its Western Canada Ukrainian Folk Festival. Past performances by this group lends assurance to the statement that here is another milestone in the field of Canadian Culture.

We feel that this and other organizations enrich the culture and character of scores of Canadian communities—building character and good citizenship amongst Ukrainian peoples across Canada.



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With Best Wishes for a Successful Festival

Sterling Shoe Store

10150 Jasper Avenue, Edmonton, Alberta



A MESSAGE

FROM
THE NATIONAL SECRETARY,
ASSOCIATION OF UKRAINIAN CANADIANS

PETER PROKOPCHAK

The Association of Ukrainian Canadians is the largest cultural and educational organization for Canadians of Ukrainian origin.

Born in the dark days of people's war against the most vicious enemy of mankind—Nazi-Fascism, it became a great social force in the mobilization of Ukrainian Canadians for the war effort of our country—Canada.

The outstanding and rich war effort of the Association of Ukrainian Canadians speaks for itself. Its large membership and followers provided thousands of boys and girls, who together with other fellow Canadians, fought the Nazi hordes on the battlefields of Europe. Others went into factories and war plants to produce the weapons for victory. In the country side, still others tilled the soil, sowed grain, planted vegetables and raised livestock, supplying food for the Canadian and allied armed forces and for our civilian needs. They bought Victory Bonds, collected money and clothing for humanitarian purposes, for the Canadian Red Cross, for the peoples of the Ukraine and other allied nations.

The Association's string orchestras, choirs, sports and dancing groups were welcome guests at army camps where they thrilled the boys with their beautiful folk music and dances.

The Association has pledged itself to gain yet a finer record in this post-war period of reconstruction and stabilization of the peace time social and economic life of our country. The Association is interested above all, in advancing the sentiments of deep love for humanity and to encourage friendly relations and good will between Ukrainian Canadians and Canadians of other origins, and also friendly relations between Canada, our adopted country, and the Ukraine—the land from which we or our parents have come.

We feel that by nurturing and encouraging the development of Ukrainian songs, music and folk dances, and weaving these grand traditions into the pattern of Canadian cultural life, we are promoting richer and friendlier relations, understanding and co-operation with our fellow-Canadians.

This Western Canadian Festival of music, song and dance, is only one of the brilliant examples of cultural, educational and art activities conducted by the AUC. It is also one of the examples of our modest contribution of the best of our traditions brought to Canada from our native land—melodious songs, music and colorful folk dances, to the general cultural life of Canada.

In conclusion I wish to state that we feel especially privileged to hold this festival in Edmonton the capital of sunny Alberta. More than 75,000 Ukrainians have settled in this province. North and north-east of Edmonton are thousands of Ukrainian farmers. In the coal-mining areas, many Ukrainian workers are employed. Throughout Alberta, more than in any other province, there are many Ukrainian businessmen and professional people—ministers and teachers, doctors and lawyers. All take pride in their cultural traditions—their songs, music, national costumes and folk dances.

Today, Ukrainian Canadians likewise take pride in the fulfilment of their age-long dreams; their homeland is recognized on an equal status with other countries of the United Nations.

To all of you, we extend a hearty welcome. We feel deeply honored to have with us representatives of the city councils and other cultural, educational, musical and sports institutions.

The choice of Edmonton for this Festival has met, I hope with your approval. I trust you will enjoy our program and cherish happy memories of it.



EDMONTON ORCHESTRA AND CHOIR

MARY PASHKA, CONDUCTOR

в

КАНАДІ

передає

учасникам Українського Народного Фестивалю в Едмонтоні найщиріше привітання і побажання

від

8,000 СВОЇХ ЧЛЕНІВ

РЗТ завжди сприяло і допомагало ширити культуру і освіту серед своїх членів і канадських українців. Воно з гордістю визнає той великий вклад, що його зробили канадські українці в обороні свободи, поступу, добробуту і культури канадського народу.

РЗТ подає точну і ширю допомогу своїм членам в недузі, каліцтві й у випадку смерті. Двері РЗТ широко відкриті для мужчин, жінок, молоді і дітей.

РЗТ має славний рекорд чутливої братньої допомоги членові і його родині. Обслуга члена і його родини у випадку нещастя є найпершою турботою Товариства. Протягом свого існування РЗТ виплатило своїм членам і їх родинам \$550,963.05 допомоги і по-смертного. Тільки в 1945 році РЗТ виплатило членам \$25,062.76, а в першому кварталі 1946 року \$10,000.00 допомоги і посмертного.

РЗТ провадить свою діяльність по цілій Канаді на основі Домініанльного чартеру. Майно РЗТ становило при кінці 1945 року \$310,000.00. Стан майна і членів постійно зростає.

РЗТ дає до вибору слідуючі плани забезпечення:

- | | |
|-----------------------------|--|
| ● На все життя | ● Дитяче забезпечення на все життя і ендавмент |
| ● Виплачена в 65 році життя | ● Дитяче забезпечення до 16 років |
| ● Виплачена по 20 роках | ● Допомога в недузі |
| ● Ендавмент в 65 році життя | ● Допомога в каліцтві |
| ● Ендавмент на 20 років | ● Допомога в сухотах. |

Членом може стати кожна особа від 15 до 60 років, доброго характеру і при доброму здоров'ю. Діти можуть бути забезпечені зараз по народженні.

ПОДБАЙТЕ СЬОГОДНІ ПРО ВАШЕ ЗАВТРА !

СТАВАЙТЕ ЧЛЕНАМИ РОБІТНИЧОГО ЗАПОМОГОВОГО ТОВАРИСТВА В КАНАДІ !

За ширшими інформаціями пишть на нижче подану адресу:

Workers Benevolent Association of Canada

Cor. Pritchard and McGregor Sts., Winnipeg, Manitoba.

THE HISTORY OF UKRAINIAN FOLK FESTIVALS

The first group of Ukrainian immigrants that came to Canada in 1890, brought with them traditions of labor and culture of their people. From the simple life and husbandry of their native land they brought their practical knowledge of things, which was a strong mainstay for successful settlement in Canada, the land of their choice. Physical labor provided them with recreation and faith in a better future.

Small, local cultural-educational clubs grew into national societies. From small beginnings emerged the great cultural-educational association of Canadian citizens of Ukrainian origin, the Ukrainian Labor-Farmer Temple Association.

By 1939, this association had constructed 120 cultural centres through dint of voluntary labor of its members and through financial contributions by many thousands of lovers of music, songs and folk dances. It sponsored over 500 string orchestras, choirs, dramatic circles and dance schools. It established libraries and reading rooms; conducted adult classes of the English language; offered physical training for its sport enthusiasts.

The culminating point of these cultural activities was the huge all-Canadian Ukrainian Musical Festival, held in the Mutual Street Arena, Toronto, in July, 1939. All critics acclaimed this as one of the outstanding musical achievements in Canadian history. Thus the Toronto "Globe and Mail" (to quote only one newspaper) wrote as follows on July 17th:

"Fifteen hundred performers participated in the programme of music, song and dance and comedy acrobatics. Seven hundred comprised the chorus. . . . The performers all came in their native dress, with the young

women wearing flowers in their hair and streamers of satin ribbons down their backs, and looking pretty and picturesque in their gaily beaded and embroidered costumes. . . . The musical setting was like a beautiful garden with the flowers all in bloom both on the plain and up the hillside beyond. But it was not the beauty of the picture presented, so much as the quality of the programme provided, that sent one away from the Arena feeling that the Ukrainian people of Canada had talent and tradition, the cultivation and preservation of which was a valuable asset in Canadian life".

This great work of the U.L.F.T.A. has been carried forward by the Association of Ukrainian Canadians. Under the joint auspices of the Association of Ukrainian Canadians and the Society for Canadian Soviet Friendship, an Eastern-Canadian Festival of Ukrainian song, music and dance was held in July, 1945, in Toronto.

Thus it is clear that, in addition to their contribution to Canada's industrial and agricultural development, the Ukrainian Canadians have also given a stimulus to the growth of Canada's cultural life. As for example, right across Canada the Association of Ukrainian Canadians have established 210 string ensembles, 120 choruses, 170 dramatic circles, 6 brass bands, 150 dancing classes, 42 gymnastic groups.

This WESTERN-CANADIAN FESTIVAL is, therefore, the third Festival of its kind to be held in Canada. It is, however, the first in Western Canada. The youth of city and farm have responded enthusiastically to the call of the sponsors, the Association of Ukrainian Canadians. Both are well represented at this Festival.



WORKERS BENEVOLENT ASSOCIATION BAND, WINNIPEG, MANITOBA

L. H. NICHOLS, CONDUCTOR

PERSONNEL

OUR CONDUCTOR

JOHN MOSCOW, Toronto, Ontario

JOHN MOSCOW, the music conductor of this Festival, although not yet thirty years of age, has gained recognition as a conductor as well as being a fine violinist. He is on the faculty of the Toronto Conservatory of Music and is also a member of the Toronto Symphony Orchestra.

He has lent his talents to the furthering of the cultural activities of the Association of Ukrainian Canadians. He conducts the Toronto Ukrainian String Ensemble and the Ukrainian Young Women's Chorus. His growing popularity as a figure in the music world of Eastern Canada is well established. This is his first introduction to the West.



TONY KAY, Toronto, Ontario

Gymnastic and Dancing Director of the Festival. He hails from Toronto and is the National Physical Cultural Director of the A.U.C. He is a member of the Senior Leaders' Corps, Central "Y" in Toronto. Was in charge of wartime recreation centre at the "Y" in Toronto. Also in Toronto he was the supervisor of gymnastics for the Kiwanis boys' club at Trinity Park. He was one of the original physical culture instructors of the well known Universal Athletic Club in Winnipeg. He received his initial training in progressive Ukrainian organizations, right from childhood. He has been director and promoter of gymnastics and dancing at the two previous Ukrainian Canadian Festivals.



MARY PASHKA, CONDUCTOR
EDMONTON, ALBERTA



FRED PETRUGA, CONDUCTOR
WINNIPEG, MANITOBA



PETER LAPCHUK, CONDUCTOR
REGINA, SASKATCHEWAN



W. HOLOWACH, CONDUCTOR
CALGARY, ALBERTA



ELLEN A. HOCALUK, Vancouver, B.C.

Born in Western Ukraine twenty years ago. Ellen arrived in Canada in 1930. At the age of 12 she started a musical career. She became a prominent member of the Russian and Ukrainian music groups in Vancouver in 1935.

Ellen's musical talent was soon recognized and she was admitted to the National Grand Opera Society and the Theatre Under the Stars of Vancouver.

Ellen is well known for her superb concert performances throughout British Columbia.

Her beautiful soprano voice will be heard at the Festival.



ANNE SKULSKY, Calgary, Alberta

A soloist at the Festival, she was born at Brandon, Manitoba, May 21st, 1913, and moved to Calgary in 1924. She is an active member of the A.U.C. and received all her musical training in the Ukrainian Labor-Farmer Temple Association.

She appeared as a featured soloist with the Association's Calgary String Orchestra, which presented over 50 concerts in Army Camps throughout southern Alberta.

She holds many prizes and awards for singing on stage and radio. She sang at the First Ukrainian Canadian Festival in 1939, at Toronto, and appeared as guest artist over C.B.C.

She is happily married and has two boys, one of whom is a member of the Calgary orchestra appearing at the Festival.

ANNA PASUIKOVA, Moose Jaw, Saskatchewan

Canadian born Anna Pasuikova has devoted many years of service to the Association of Ukrainian Canadians. She is a westerner and has lived most of her life in Moose Jaw.

Anna Pasuikova has made a name for herself in the prairie communities. She has sung at many concerts for the armed forces sponsored by the A.U.C., and her beautiful soprano voice has captured the hearts of all who have heard her.

Anna has consented to sing as a soloist at the Festival.



W. NIKIFORUK, CONDUCTOR
ROSEDALE, ALBERTA



M. MALANCHUK, CONDUCTOR
VANCOUVER, B.C.



W. F. ALEXANDER, CONDUCTOR
MOOSE JAW, SASKATCHEWAN



A. LEZANSKY, CONDUCTOR
NEWCASTLE, ALBERTA



GENE DERRY, CONDUCTOR
SASKATOON, SASKATCHEWAN



COMMITTEE IN CHARGE OF FESTIVAL ARRANGEMENTS

FRONT ROW, LEFT TO RIGHT: JOHN KLYBANOWSKY (CONVENOR), PAULINE DMYTRUK, MARY PASHKA, MARY SEMENCHUK, MICHAEL KOROL (NATIONAL COMMITTEE REPRESENTATIVE). BACK ROW, LEFT TO RIGHT: ALEX SHEWCHUK, WILLIAM HALINA (TREASURER), MIKE KOTYK, HARRY YACUK (SECRETARY), NICK ALEXIEWICH, DMYTRO URSULIAK.

GYMNASTIC AND FOLK DANCING INSTRUCTORS AT THE FESTIVAL:

Locality	Folk Dancing	Gymnastics
Saskatoon	Miss Rose Antony	Steve Fosty
Regina	Miss Violet Kalenuik	John Bokla
Moose Jaw	Miss Sonia Huly	Terry Salewich
Edmonton	Mr. S. Michaluik	William Hrubka
Calgary	Miss Nadia Chechinda	E. Osadchuk and Ted Sawchuk
Lethbridge	Mrs. Mary Palmarchuk	Rose Palmarchuk and E. Hanuik
Coleman	Peter Meronuik	Billy Petruniak
Newcastle	Steve Proscow	Joe Walushka
Rosedale	Stephanie Medyk	John Zelem
Myrnam	George Dolinsky	George Dolinsky
Shepenege	Mike Wennechuk	Mike Wennechuk
Spedden	M. Maybroda and O. Filewich	Russel Matwiychuk
Vegreville	Helen Kuziek and M. Belegay	Helen Kuziek
Pakan	Russel Dzniak	Russel Dzniak
Smoky Lake	Olga Hayduk	Steve Odynak
Nestow	Dennis Eliuk	Peter Harry
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The Thorny Path of Ukrainian Culture and Art

By M. Shatulsky, Editor "Ukrainian Word", Winnipeg



MOST peoples of the world, living in their own countries, freely spoke, studied, wrote and sang in their native tongue. They had their schools, and other educational, cultural and art institutions, through which they nurtured, unhindered, their own national culture and arts. They were not compelled to struggle for the recognition of their language, nor were they compelled to struggle for the equality of their culture and arts in the family of nations.

But it was not so with the Ukrainian people. True, the Ukrainians had their own state about 700 years ago, but not for long. For whole centuries, the lands of the Ukraine were divided and dominated by several other states: Tsarist Russia, Poland, later Austria, then again Poland, Hungary and Roumania. Ruthlessly striving to denationalize the Ukrainian people, these states oppressed them socially and nationally. They did not allow the use of the Ukrainian language nor of Ukrainian schools. Ukrainian culture—songs, music, literature, theatres—was stifled. In short, the Ukrainian people were not allowed to live their own national life.

Despite this, the Ukrainian people lived, fought, created and believed there would come a day when they would be free and united, the masters of their own lands. And all this while, the Ukrainian folk song and music were a very important factor in keeping alive the hopes and aspirations of the Ukrainian people for their ultimate emancipation and victory.

The Glory of the Ukraine

In the pre-Christian era, Ukrainians cultivated their songs, which were simultaneously their prayers to the forces of nature. When the Ukrainian people adopted the Christian faith in the years 988-1000, their ancient chants also "adopted" Christianity and became carols.

When the Mongol-Tartar hordes swept over the Ukraine and later Poles, Swedes, Hungarians and Teutons brought fire, sword and slavery to its lands, the songs of the Ukrainian people were transformed into songs of struggle for freedom.

When the Ukrainian territories were parcelled out among different foreign states, the land distributed among rich landowners, and the people forced to toil as serfs for foreign masters, the Ukrainian people kept contact through their songs and music, which recognize neither boundaries nor oppressive laws.

That is why the greatest of Ukrainian poets, Taras Shevchenko, wrote: "Our Duma, our song, shall never die nor perish. That, my people, is our glory—the glory of the Ukraine." ("Duma"—a Cossack song of the 17th century). That is why the Ukrainian people love their songs. Throughout the centuries they marched with these songs on their lips into battle for freedom.

Ukrainian folk songs were created and developed by the people themselves. They were not written by poets. On the contrary, they became a fathomless well of inspiration for poets and composers. All the finest Ukrainian poets—Taras Shevchenko, Ivan Franko, Lesia Ukrainka—have infused these folk songs into their magnificent creations. The dramatists based their works on folk songs. Ukrainian composers wrote their best pieces, even operas, on the basis of the themes of Ukrainian folk songs.

It was a great tragedy that these men of creative ability were denied the reward of seeing their best operas, their musical dramas, presented on the stage during their lifetime. Very often their works were not even printed until after their death. The great Russian writer, N. Gogol, a Ukrainian by birth, wrote the book "Taras Bulba" (in the Russian language) about the struggle of the Ukrainian people against the Polish nobility. This work was even studied in all Russian schools, yet, when the Ukrainian composer, Mykola Lysenko, wrote a Ukrainian opera of the same name based on the same book by Gogol—this work was not presented on the stage until 25 years after the death of the composer, and then only after the death of Tsarism itself.

It was a tragedy for many Ukrainian writers, composers, singers and dramatic artists that they could not grow and develop in the language and culture of their own people. Many of them left to perform for cultures of other nations: they sang in Russian, German and Swedish operas, they became the pride of other peoples, while the culture of their own people in their native land was oppressed.

Those artists and cultural workers, who did devote their talents for the benefit of their own people, could only present their plays in small towns and villages, very often in stables and barns, suffered hunger, privation and want, were persecuted, imprisoned and often died prematurely of tuberculosis.

Tragedy also lay in the fact that not only the wealthy landowners kept Ukrainian choirs and orchestras for their entertainment, but even at the court of the Russian Tsars there was a capella of

Ukrainian bandurists, while in the Ukraine itself bandurists roamed with their banduras from village to village begging alms with the aid of their song and music.

That is why the Ukrainian people cherish their songs, music and dances. That is why they revere their great national figures—writers, poets, composers, dramatists, artists—for they stayed by their people and worked to promote their culture. In Canada there are many Ukrainian societies which carry the name of Ivan Franko. Why? Because this great Ukrainian poet, educationist, publicist and statesman wrote:

"I am a son of the people
Who will rise, even tho' shut in prison,
My call: labor, happiness and freedom.
I am a son of the people, a prologue
and not an epilogue."

When Tsarist Russia crashed in 1917 and the Ukrainian people became masters of their own lands, then, for the first time, their melodic songs and music rose full-throated to the heavens. Before Hitler's treacherous attack in 1941, there were 132 state theatres in the Ukraine, 12 presenting operas and the rest dramatic and musical comedies. There were large symphony orchestras, many great state choral capellas and ensembles of Ukrainian song and dance. These were but the permanent professional cultural agencies.

Apart from these, the country was covered with thousands of amateur groups. In the larger centres, many higher cultural institutions and conservatories were established, bearing the names of the foremost Ukrainian cultural leaders.

The latest enemy of the Ukrainian people, who wanted to make of the Ukraine a German "lebensraum" and of the Ukrainian people mere fertilizer for the "superior German race", was Hitlerism. As never before in history, the Ukrainian people stood solidly against this terrible foe. In the ranks of the Red Army and in the famous guerilla bands they battled the foe that invaded their free lands, not only with bullet and bayonet, but also with their songs and folklore. In this struggle they composed new songs, songs of victory.

Ukrainians Did Their Share

We rejoice today that we can point with pride to our sons and daughters, our brothers and sisters, members of our organizations in Canada, who took an active part in the battles of the Canadian army against Hitlerism, together with our people in the Ukraine, as their blood brothers and allies. We are very happy that the Ukrainian people in Canada, through their sincere labors and manifold activities demonstrated their patriotism and became an integral part of the whole Canadian people in the fight against Hitlerism.

Because a large part of the Ukrainian people in Canada come from the Western Ukrainian areas, it is necessary to point out that it is exactly two years today since the Red Army liberated Lwow, ancient Ukrainian city, second to Kiev in its historical and cultural importance.

For long centuries the Ukrainian people suffered from social and national oppression. That is why they hate tyranny and slavery. And that is precisely why they fought so bravely for freedom and democracy. They are deeply democratic and freedom-loving. And since, the culture of the Ukrainian people was nurtured in that struggle for freedom, so the character of that culture is profoundly democratic, freedom-loving and humane.

Today, when all Ukrainian lands have been reunited into one Ukrainian soviet state, Ukrainian songs and music echo throughout the land, free and triumphant.

By fostering Ukrainian culture in Canada we are not doing it to separate the Ukrainian people from the rest of the Canadian people. On the contrary, we, as Canadian citizens, and our younger generation as Canadians by birth, by cherishing and fostering Ukrainian culture, hope to make in this way a contribution to Canadian culture.

Our progressive organization, the Association of Ukrainian Canadians, our progressive press, the "Ukrainian Word" in Winnipeg and the "Ukrainian Life" in Toronto, our choral and musical forces and all participants at this Festival will be happy and contented in the knowledge that their cultural activities and this Festival are adding to the grand structure of Canadian culture.

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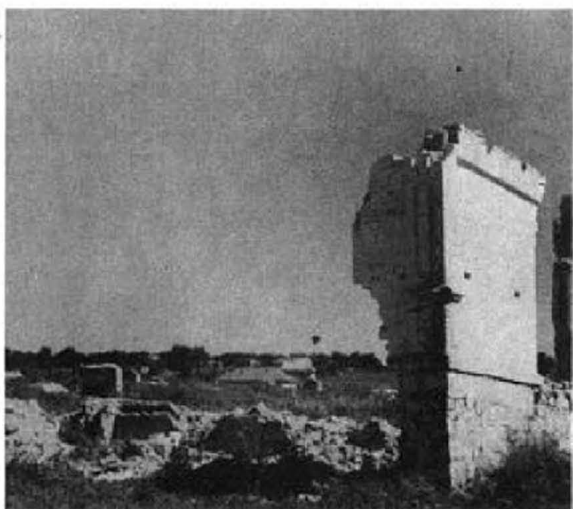
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LIFE RETURNS TO A GERMAN-RUINED UKRAINIAN VILLAGE

THE UKRAINE

(By M. Shatulsky, Editor "Ukrainian Word," Winnipeg)

The heroic victory over Hitlerism, and the active participation of 40 million Ukrainian people in this struggle and victory, brought about the unity of the Ukrainian lands into one single Ukrainian state known as the Ukrainian Soviet Socialist Republic. The part of the Ukraine that was in the Soviet Union, the Western Ukraine, Carpatho-Ukraine, which was considered by Hungary as her territory and also Bukovina, oppressed by her Roumanian conquerors, became a single, sovereign democratic state, recognized in the international arena, a member and foundation builder of the United Nations.

What of the Ukraine?

Her Land and people: 581,700 square kilometers of her expanse was populated in 1940 by over 40,000,000 people. Of these, over 80% were Ukrainian. Her boundaries on the west touched Poland and Czecho-Slovakia. Her south-eastern neighbor is Roumania. The Black Sea and the Sea of Azov wash up on her southern shores. On the north there is White Russia and in the east there is the Russian Soviet Federated Socialist Republic.

Her Cities: Historic Kiev, with a 1940 population of 846,000 is her capital. Other principal cities are—Kharkov, with a population of 833,000, Odessa (600,000), Dnipropetrovsk (500,000), Stalino (462,000), Lvov (317,000). Then, there is the pride of the Ukraine, Zaporizha, which with the advent of industrialization after the October revolution grew from 30,000 to a city of 300,000 people, and Makiewka which grew from a village to a city of 240,000 people.

Natural Wealth: Ukraine boasts large deposits of coal (Donbas), iron-ore (Kriwey Rih), manganese (Nikopil), oil (Drohobitch), and mercury, salt and polymeric metals.

Her Industry: During the years of the Soviet five-year plans, the Ukraine grew into a leading industrial country. The tempo of industrial development was immense, especially in heavy machine-building and metallurgy where the increase was 34 times that of czarist days. Notable strides in industrial development were made in coal mining, sugar industry, metallurgy, chemical, heavy machine-building industries and national defence.

Agriculture: Hand in hand with industrial development of the Ukraine, agriculture saw marked changes. Over 35,000,000 hectares of land, which under the czars belonged to German, Polish, Russian and Ukrainian landlords was divided amongst the peasants, where they built 28,000 collective farms, replacing unproductive, independent farming, and 875 state farms, collectively cultivated and harvested by over 90,000 tractors and 31,000 combines, serviced by 1,225 tractor and machine stations.

The Ukraine is the bread-basket of the Soviet Union and the biggest wheat producer of Europe. She produces 70% of all the sugar beets of the Soviet Union, making her a leading sugar producer of Europe. She also produces cotton, soya beans and rubber-giving kok-saghiz. Large, also, is her cattle and swine industry.



THE MUKACHEVO CINEMA THEATRE IN CARPATHIAN UKRAINE

Education: In the Ukraine, under the czar, there was not one school teaching the Ukrainian language. Only primary classes were allowed for the children of the peasants and workers, and that only in the Russian language. With the coming of the Soviet government, gigantic advancement was made in the field of education.

And so it was that in 1941 the Ukraine boasted 29,900 elementary and intermediate schools, teaching 6,543,000 children—more than in Poland, Roumania, Bulgaria and Finland combined. There were 166 schools of higher learning, including seven universities, teaching 127,000 students, more than double that of Hitler-Germany. The Ukrainian Academy of Science set up and maintained 26 scientific institutions, where 1,190 research scientists carried on their work.

During German occupation most schools were plundered and burnt, including the historical university of Kiev. In spite of this, by October, 1945, 27,247 schools were rebuilt, teaching 5,012,000 children. Over 150 high schools were re-opened and also seven universities, with 97,400 students and 6,000 professors. Also re-opened were 474 technical schools with 131,000 students. And in all schools, education is carried on in the Ukrainian language.

Publications: Before the war 1,679 newspapers were published in the Ukraine, with a circulation of 5,200,000 copies per issue. Over 80 magazines were published. Statistics for 1939 show that 4,147 books were published, totaling 77 million copies. During German occupation printing establishments were smashed, plundered and burnt, but by the end of 1945 the Ukraine re-established 852 newspapers with a circulation of 3 million per issue.

Theatres and Clubs: In pre-war Ukraine, there were 26,213 clubs catering to hundreds of thousands of people every day, who wished to read, listen to lectures, study music, and partake of recreation. There were 41,000 libraries in cities and villages.

There were 132 government theatres, and 359 cultural institutions teaching music, drama and painting, besides hundreds of independent and spontaneous organizations carrying on similar work.

After the ruination of theatres and cultural institutions during the war, Ukraine set up a five year plan of reconstruction. To date, 112 theatres have been reopened, which will increase to 179 by 1950. Re-established are 25 permanent choirs, eight dance and song ensembles, 14 orchestras and 25 philharmonic societies. Plans call for 47 symphony orchestras and 61 dance and song ensembles by 1950.

Then too, institutions have been set up teaching embroidering, wood-carving and rug-making. Museums are being reopened. Plans are now being made to establish an Academy of Fine Arts to serve the whole of Ukraine.

The Hitler hordes have brought great losses to the Ukrainian people. Over 7 million sons and daughters of the Ukraine were murdered. Historical cities, as for example, Chernihiv and Poltava, were burnt to the ground. Monuments and historical buildings, as for example the monastery of Kiev, built in the 11th century, were destroyed.

All this is being rebuilt by the peoples of the Ukraine, to establish a free and happy Ukraine. We, Canadians, can only wish success to the Ukraine, and work for a just and permanent peace in the world, where Canada and the Ukraine will live in the closest and friendliest relationship.



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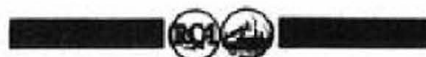
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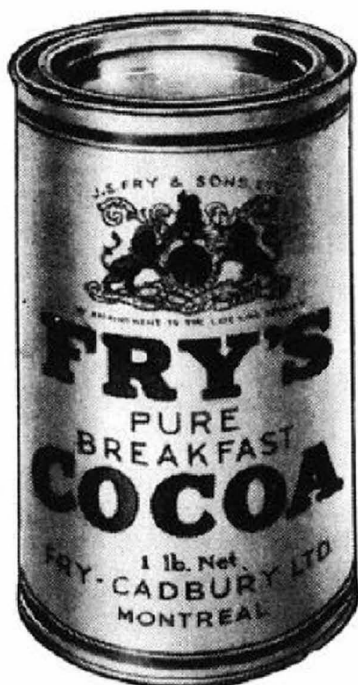
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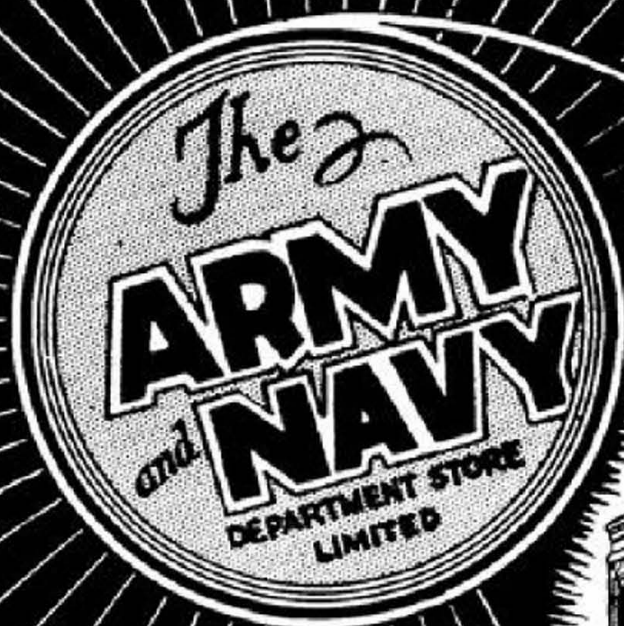
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Greetings

TO THE

UKRAINIAN FOLK FESTIVAL

On behalf of the National Council on Physical Fitness, it gives me the greatest possible pleasure to send cordial greetings and best wishes to those Canadians of the West who have brought to this land the specific gifts of Ukrainian Culture, thereby making no mean contribution and addition to the total culture of Canada which is the product of many nationalities.

The holding of this Ukrainian Festival in the West will afford a splendid opportunity to Ukrainian Nationals to give expression to their specific characteristics in dancing, music, folklore, arts, crafts, sports, games and general culture. Furthermore the holding of your Festival is right in line with a resolution passed by the National Council sometime ago. This resolution reads in parts as follows:

"In view of the fact that many nationalities have contributed to the development of Canada, the Council recommends that plans be made to stage National Folk and Sports Festivals."

Such a national gathering would bring Canadians of different racial origins in closer contact and generate better understanding amongst all the people. It would foster the spirit of goodwill and further the cause of Canadian unity.

With the attainment of such results within our beloved Canada, it might be that the on-looking war-weary world would come to realize that "man to man the world o'er can brothers be and a' that".

Personally, and on behalf of the National Council on Physical Fitness, I wish you all success on the occasion of your Ukrainian Folk Festival and look forward with pleasure to being with you on that occasion.

IAN EISENHARDT,

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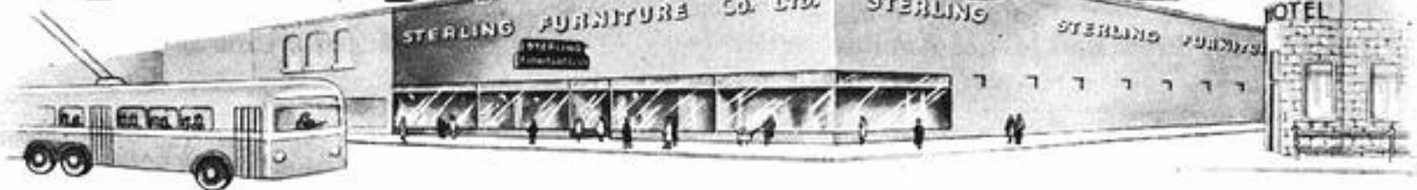
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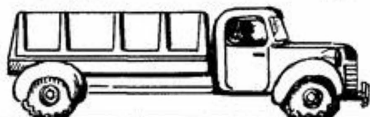
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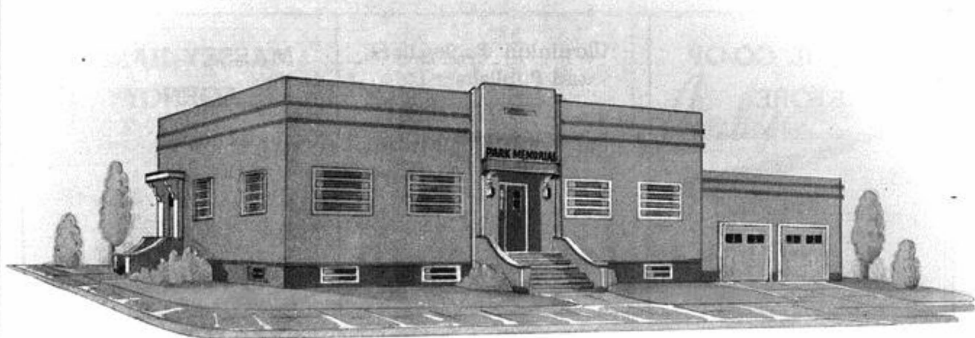
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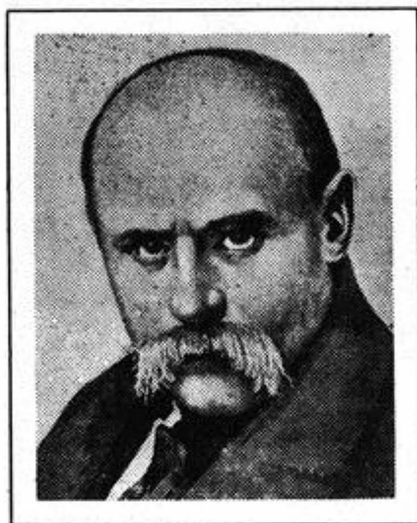
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Notes on Songs and Programme

OHNI HORIAT (The Bonfires Burn)—In this lyric song for which the words were written in 1850 in Orenburg fortress, the greatest Ukrainian poet-martyr, Taras Shevchenko, gives a vivid portrayal of his great suffering while in banishment in Siberia. Forbidden to write or paint, not even permitted to go for a walk, and with a feeling of utter despair, he exclaims:

"Grant not, O Lord, to any man
A lot like mine:
Slowly to die in dungeon,
Wasting the days of my life . . ."

And at such moments dear memories of his beloved Ukraine fill his mind and soul. There "the bonfires burn, and musicians play melodies sweet and sad . . ." With the eyes of his mind he sees glowing, happy, innocent youth all laughing and dancing gayly—all but he, who stands alone and looks on, hiding his burning tears.

"Why do I weep?", the poet asks himself, and as if awakening from a dream, he answers:

"Perhaps in pity for my hapless youth
That like a thunderstorm, my loveless youth
Has passed away, nor will return".

The words to this song are set to music by a famous Ukrainian composer, Rev. Isidor Varobkevich, who comes from the part of Ukraine known as Bukovina.

HULYALY, HULYALY (They Danced and Danced)—A classical Ukrainian composition, with words by the Ukrainian poet Fedkovich, and music by the Ukrainian composer Ostap Nizakowsky. The song depicts the happiness of a gayly dancing group of boys and girls, and also, in comparison, the sadness of one who does not dance, "Because in the corner of the cemetery there are two fresh graves in which are buried a young recruit and his sweetheart, who could not live in separation".

ZA HORODOM KACHKY PLYWUT (The Ducks Beyond the Garden)—This is a composition by Mykola Lysenko (1842-1912), who is considered the founder of Ukrainian music. The song depicts the advantages of a love that is rich, full and free, as compared to a loveless marriage for riches.

WYRYAZALA MYLOHO (I Sent My Beloved Into Battle)—This is a modern Ukrainian war song, which tells the story of the parting of a girl and her lover, who is going into battle to fight for the cause of freedom against his Nazi foe. The words are by M. Hrudnytzky and the music by H. Weriwka.

TUMAN KHVYLYAMY LYAHAYE (The Mist in Waves is Falling Over the Silent Steppe)—Lysenko is represented on our program by three numbers. This is the second, taken from one of his many operas—"Utoplenn". It describes the homecoming of fieldworkers, from the fields that give them life.

OI LETILA HORLYTSIA (A Dove Flew Over the Orchard)—Still another Lysenko song—one of the 500 or more folk songs set to music. This is one of the most beautiful of the popular love songs from the inexhaustible storehouse of Ukrainian folklore. Lively and gay like Nature in May, it expresses the happy mood of a boy and girl in love, which should be of similar form, beauty and intensity as that of a dove—"horlytsia"—flying over the orchard.

VERKHOVYNA (Highlands)—is a song of the peoples of the Carpathian mountains. Of all Ukrainian songs this is perhaps the most popular. It portrays the happy and free life of Verkhovyna with its earth that is green and its crystal clear water of the river Cheremosh. The composer is F. Kolesa.



LESIA UKRAINKA (1871-1913)

UKRAINIAN POETESS AND WRITER. ALL OF HER WRITINGS ARE DEDICATED TO DEMOCRATIC IDEAS.



MYKOLA LYSENKO (1842-1912)

FOUNDER OF UKRAINIAN MUSIC



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WID KRAYU I DO KRAYU (From Border to Border)—With this song on their lips the Ukrainian people, along with the rest of the peoples of the Soviet Union, defended their land against the Nazi invader, for freedom and a happy life. This song has been heard many times on the C.B.C. Network, especially during Victory Loan campaigns. The music is by Dzerzinsky from the opera "The Silent Don".

ROZPRAHAITY KHLOPTZI KONI (Unharness Your Horses, Boys)—a folk song about love and jealousy. The composer is Talalayewski.

OI U POLI NYVKA (Oh, the Glen in the Field)—A folk love song. Like the above song, it stands out for its colourful poetic playing of words, which describe Nature, work and love. It is one of the 1,000 or so songs collected and orchestrated by the great Ukrainian minstrel—Porfir Demutski (1860-1927).

OI TAM ZA DUNAEM (Oh, There Beyond the Danube)—a folk song about the longing of a Cossack for his Ukraine and his sweetheart. This folk song is included in Artomowsky's opera "Cossacks Beyond the Danube", excerpts of which are played by the orchestra on the program. The opera deals with the struggles of the Cossacks against Tartar invaders and their attempts to flee Turkish dungeons, to the freedom of Ukraine—"Beyond the Danube". The composer of this song itself is the great Ukrainian novator and composer, Mykola Leontowich.

UKRAINIAN FOLK DANCES—Great love of beauty is the most characteristic attribute of the Ukrainian people, and they try to find and to create beauty in all their daily activities and on every occasion. The best expressions of their creative nature are their popular dances—colorful, picturesque and lovely, each expressing some experience from life and Nature. Ukrainians prefer mass dances to all other forms of dances. Here are some of the dances on the program:

Hopak Kolom—A mass dance, expressing the sheer happiness and joy of life.

Kateryna—a dance picturing a love story of Kateryna and her girl companions, flirting with now one, now another lad.

Arkan—A dance for the men of the mountains—"hotsuly."

Metelytsia—A tempestuous mass dance which is called "snow storm".

Zaporozhets—Of a special interest is this dance, the origin of which is the Cossack fortress "Zaporozhshka Sitch", where a free community of the Ukrainian warriors, Cossacks, lived for centuries defending the Ukraine from Turks, Tartars, Polish nobility and other aggressors. This dance vividly pictures the life of those famous warriors.



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IN APPRECIATION

The Association of Ukrainian Canadians, mindful of the wonderful support given by so many Canadians to make this, the first Western Canada Ukrainian Folk Festival a grand success, wishes to take this opportunity to express its very sincere appreciation to all those who, in one way or another, made this great cultural event possible.

Our sincere thanks goes out to:

- Our talented participants.
- Our distinguished patrons.
- Our advertisers.
- To all cultural, educational and service organizations and trade-unions for their fine support.

We find it impossible to list all the many friends that gave us assistance. However, it is fitting to mention a few, who were of special service:

- Mayor H. D. Ainlay and Commission Board, Edmonton.
- Hon. Jas. A. McKinnon, Minister Trade and Commerce.
- Hon. Douglas G. Abbott, Minister National Defence.
- Major W. W. Coward, Calgary.
- C. E. Willson, Manager, Edmonton Exhibition Board.
- Herbert G. Turner, Secretary Musicians' Protective Association.

The radio stations, the press and business firms of Western Canada should come in for special attention for their fine work in publicizing the Festival. Particularly we would like to thank all those Edmonton firms who so generously donated their radio time for publicizing the Festival.

Finally, we thank you all most sincerely for taking interest in the cultural efforts of the Ukrainian people, and trust that this Festival will serve as a modest contribution of the Association of Ukrainian Canadians towards greater cultural triumphs of the Canadian people.

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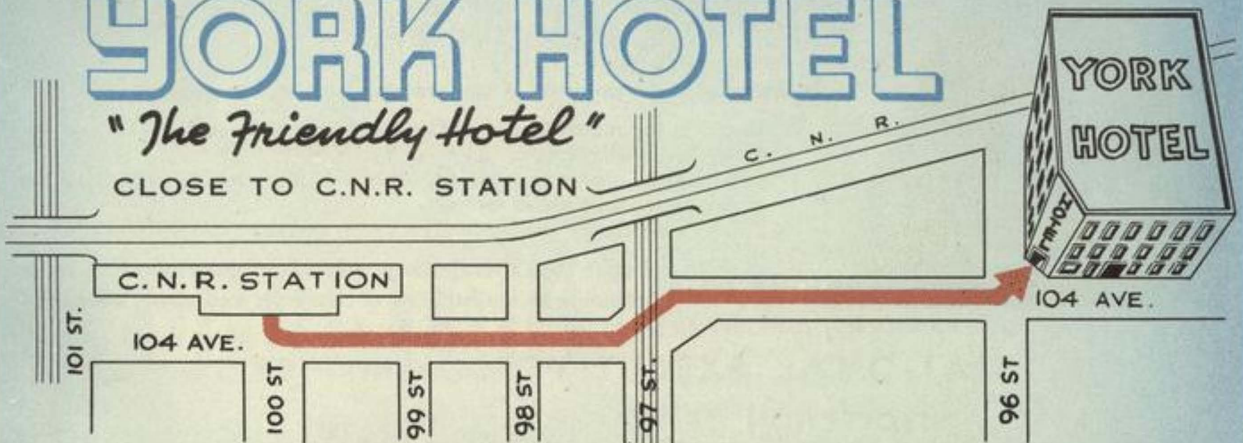
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The Association of Ukrainian Canadians is an educational and cultural, non-partisan organization of Ukrainian Canadians, with the following aims:

OUR AIMS:

1. To educate Ukrainian Canadians in the spirit of goodwill, unity and harmony with all Canadians.
2. To cultivate and promote national cultural activities, as an integral part of Canada's rich heritage, for the purpose of creating a better understanding and co-operation between Ukrainian Canadians and all other people in the Dominion.
3. To uphold the principle of democracy and civil liberties.
4. To participate in social and humanitarian activities.
5. To strive towards economic advancement and social security of the Canadian people.

OUR WAR RECORD

1. Out of some 40,000 Ukrainians in Canada's Armed Forces, over 20,000 were members or friends of the A.U.C.
2. Purchased Victory Bonds for the sum of \$3,204,185.
3. Collected over \$700,000, and 120 tons of clothing in Red Cross relief and humanitarian campaigns.
4. Presented gratis over 2,000 concerts for the armed forces and war effort.
5. Sent a million cigarettes, food parcels and other comforts to the Boys.

OUR PRESENT GOAL

1. To assist in the program of reconversion from war to peace.
2. To aid in the rehabilitation of Canada's armed forces.
3. To support governmental program for full employment, housing, education and social security.
4. To advance the cultural efforts of the Ukrainian Canadians as a contribution to the building of character and good citizenship.

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