

unclear if not misleading.

Appendices 2 and 3 provide an interesting conceptual scheme of the evolution of architectural styles and a useful listing of the works of the architects, builders, and artists discussed earlier in the volume. Appendix 4 lists the names and works of numerous other architects, builders, and artists. This admirable list must certainly be close to complete and it is one of the fine fruits of the documentation project.

The book has a rich body of illustrations, with numerous black-and-white and a few colour photographs. It is a bit over designed and the predominant use of bold type-faces, heavily leaded, detracts from what ought to have been a graceful volume. What could so easily have been lovely has a textbook feel that, while not unpleasant, is a bit unfortunate. The text would also have fared better in the hands of a knowledgeable editor. There is a forced regard for the "art," for the "very special," the "wonderful," and the "typical" character of the subject matter, which is indeed marvellous and does not need this precious treatment. No editor who was awake would have the text say that a set of churches simply "disappeared" when they were so clearly destroyed. There is nothing particularly mysterious about a community tearing down what in retrospect was the key building embodying cultural memory. Also, in a number of places, specific content is hinted at while the necessary details are left in the wings crying out for articulation. Throughout, the book's strength is in its art and historical connections. Its weakness is a lack of substantive interpretive concepts rooted in the Orthodox liturgical understanding of this rich project.

For all that, the authors have moved us ahead in providing a body of source materials for the consideration of the life of the church in western Canada.

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Orest Martynowych. *Ukrainians in Canada: The Formative Years, 1891-1924*. Edmonton: Canadian Institute of Ukrainian Studies Press, 1991. Pp. xxix, 562. Maps, tables, illustrations.

The Canadian Institute of Ukrainian Studies commissioned this study by Orest Martynowych to commemorate the one hundredth anniversary of the arrival of Ukrainians in Canada. Intended to be as comprehensive as possible, it canvasses the Ukrainian Canadian experience across the country, but inevitably the prairie provinces that attracted the bulk of the newcomers receive the most attention. Since Martynowych carries their story only to 1924, it is almost solely a study of those first-generation immigrants who arrived before 1914, tracing their history to the eve of the Railways Agreement when a second wave of newcomers arrived. Within these parameters, Martynowych surveys a wide range of topics. Few ethnic groups in Canada have received as much scholarly attention as the Ukrainians and the author had an impressive list of books, articles, and theses at

his disposal, but the result is no mere synthesis of existing knowledge. Martynowych also conducted much original research in a wide variety of sources, some previously untapped. The resulting massive tome provides the best and most complete survey of early Ukrainian Canadian history ever written, combining many familiar aspects of the group's experience with new information and fresh perspectives.

The book opens with panoramic views of Canada and the Austrian provinces of Galicia and Bukovyna on the eve of immigration, followed by a close examination of the immigration and settlement process. There are chapters on the living and working conditions of rural settlers and the less studied frontier labourers and city dwellers. While the immigrants experienced a universally spartan and harsh life at first, Martynowych demonstrates how the economic progress of some farmers and businessmen soon led to class divisions among the immigrants. The prejudice and discrimination that greeted them all on arrival and intensified greatly during and after the Great War also receive due attention. While this familiar ground is well ploughed in other studies, Martynowych pays more attention to the often ignored French Catholic vision of assimilating the immigrants. This topic sets up chapters on religious controversy that introduce the major actors in Martynowych's story—the male intelligentsia of editors, clergymen, teachers, and professionals who attempted to shape and direct the immigrant community. Rejecting both English and French ideas of assimilation, the Ukrainian intelligentsia sought to impose its own version, which involved bringing modern, progressive ideas to a peasant society and learning English without abandoning the Ukrainian language and its literary tradition.

Caught up in various old-world controversies, the intelligentsia arrived deeply divided, at first between the conservative pan-Slavic Russophiles, the Ukrainian nationalists, and the anti-clerical radicals who aimed for deeper economic and social reforms. Martynowych traces the evolution of these various groups into new factions as they reacted to developments in Ukraine and to the contentious issues of religion, education, and wartime policies in Canada. Conflicting groups of intelligentsia frequently attacked each other in a wildly exaggerated and often libelous manner, but Martynowych skilfully navigates through a maze of contradictory sources to offer a balanced and objective assessment of their goals and activities.

It is difficult to fault the author for emphasizing the intelligentsia and their many quarrels, for he warns the reader in the introduction that he will do so. Furthermore, the intelligentsia established the institutional structures of Ukrainian Canadian life: churches, schools, reading clubs, drama societies, cooperatives, labour organizations. Finally, the available literary sources inevitably focus on this group since the illiterate Ukrainian majority left no written records. Even so, the reader is sometimes left to question the significance of the intelligentsia. By Martynowych's own calculation, it numbered no more than 250 individuals by World War One, and although its membership grew thereafter, one wonders at various points in the text how much influence they wielded over the immigrant masses. In places Martynowych becomes so caught up in their disputes that he does not discuss their relationship with the peasants at all. When he does do so,

he admits that the peasants often regarded the intelligentsia with indifference or suspicion, if not outright hostility.

Although his examination of the peasants and their mentality is more limited, Martynowych offers a frank assessment of the less romantic aspects of peasant culture. It was a life rife with ignorance, superstition, violence, drunkenness, feuds, envy, fatalism, and a multitude of prejudices, including anti-semitism. The need to practise the correct rituals explains peasant involvement in the religious disputes of the intelligentsia, not theological or ethical concerns. Martynowych argues that the peasant mentality handicapped Ukrainian immigrants in numerous ways, and must bear much responsibility for their limited economic progress. Although these observations are instructive, one wishes for still more on the peasants and their outlook in the book, even though the difficulty of the research involved can be appreciated. Learning more about them will no doubt require imaginative investigation that goes beyond the literary records explored here to include more oral histories, mass data, and material culture.

If Martynowych seems critical of peasant culture, he is scarcely more appreciative of the intelligentsia. They must not, he insists, be confused with intellectuals. Little advanced beyond illiteracy themselves, many barely understood many of the ideas they debated and espoused, and (although Martynowych does not make the point explicitly) their bickering often resembled the unenlightened peasant behaviour they professed to disdain. Thus Martynowych does not paint a picture of either peasants or intelligentsia that Ukrainian Canadian readers will like, but it is a refreshingly honest corrective to the old "celebration of achievements" approach and to the newer "exploited victim" approach in which every difficulty of a social group under study is conveniently blamed on someone else.

With its focus on sharp class, religious, and ideological divisions, Martynowych's study is essentially an internal examination of the Ukrainian Canadian community. As such, it does not directly address a fundamental question about immigrant experiences generally. How does an immigrant group accommodate itself to a new society? What is retained from the old-country culture and why? What is given up and why? Martynowych does not entirely ignore such questions, but neither are they central to the study. Assimilation is not studied here in terms of measured change, but rather as an intellectual issue to be debated by contending groups. To be fair, however, any study of cultural adjustment and accommodation should also involve a close look at the Canadian born, but given the author's chronological limitations, they are not the prime subjects of this book.

If Martynowych does not provide a model for the study of ethnic accommodation, and if his attention seems unduly focused on the small intelligentsia minority, he has nonetheless performed a monumental scholarly service. The book's reference value should endure for long years. Its account of leading individuals, groups, and institutions; its balanced analysis of internal divisions and disputes; the many maps and tables that chart Ukrainian settlement, population, and economic progress; and the detailed footnotes, bibliographic

essay, and index all make it a compulsory addition to the bookshelf of anyone interested in Ukrainian Canadian history.

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Myron B. Kuropas. *The Ukrainian Americans: Roots and Aspirations, 1884-1954*. Toronto: University of Toronto Press, 1991. Pp. xxix, 534. Illustrations.

This book, based on a doctoral dissertation completed for the University of Chicago in 1974, is remarkable for the clarity with which it presents the very complex wants of the numerous religious and ideological factions which have characterized the organizational life of Ukrainians in the United States. In some respects, it does for the latter what Orest Martynowych's master's study in 1978, "Village Radicals and Peasant Immigrants: The Social Roots of Factionalism among Ukrainian Immigrants in Canada, 1896-1918," did for the Ukrainians in Canada. Kuropas describes how the Rusyns or Ruthenians, most of whom before 1914 settled in the eastern-seaboard states (85 per cent in Pennsylvania, New York, and New Jersey), gradually evolved from one common ethnocultural origin into two main groups—the Ukrainians (who came mainly from Galicia) and the Carpatho-Ukrainians (the Transcarpathians, who cast off their earlier Hungarian ties for a separate Ukrainian ethnic identity in America). Both were religiously Greek Catholics (Uniates who practised the Byzantine or Eastern rite) who had to contend with two more groups of Ruthenians, the Russophiles, many of whom assumed a Russian ethnic identity in America and joined the Russian Orthodox church, and the Bukovynians, who generally flocked to the same Russian Orthodox church initially and then tended to join the Ukrainian Autocephalous Orthodox church that emerged in Ukraine in 1917-18.

One may conclude therefore that the religious loyalties among the Rusyns who settled in the United States were initially primary, and Kuropas's book is first and foremost a superb account of "the process by which the religiocultural identity of some Ruthenians was transformed into a Ukrainian ethnonational identity" (xxiii) by about 1920. Secondly, it describes in very interesting terms how that fragile Ukrainian American identity was subsequently buffeted by the struggle of Ukrainian socialists, communists, monarchists, and nationalists for ideological and organizational supremacy.

Equally well presented is what, for Kuropas, is clearly the centrepiece of his work, namely, the defamatory impact of the notorious Dies Committee, the brainchild of Congressman Martin Dies of Texas, formed in May 1938 to investigate un-American activities in a political climate swirling with communist and fascist propaganda. The committee became the lightning rod for a variety of pro-communist and pro-Soviet organizations, which used it to attack as fascists all who opposed communism and criticized the Soviet Union. Among the strongest opponents of the Soviet communist regime were, of course, the monarchist and Nationalist Ukrainian groups, and it was not long before their main