

CALIFORNIAN

California History Center
& Foundation

A Center at De Anza College
for the Study and Preservation
of State and Regional History

200 Years

The California/Ukraine Connection



Above: The proclamation for Ukrainian Independence Day is signed January 22, 1968 by California governor Ronald Reagan. In attendance (l-r) are: Maria Tscherepenko, Rev. I. Honchariv of St. Michael Ukrainian Orthodox Church, SF, Michael Car, George Shuleshkov, Virginia Andrus. Assemblyman Earle Crandall, Rev. A. Mykyta of Immaculate Conception Ukrainian Catholic Church, SF, and George Marenin.



Left: This demonstration in support of the Ukrainian protesters took place on March 9, 2014 near SF City Hall. "God Save Ukraine" says the big poster.

In conjunction with the CHC's new Audrey Edna Butcher Civil Liberties Education Initiative, the center will become the permanent home of the exhibition:

WHEREVER THERE'S A FIGHT

A HISTORY OF CIVIL LIBERTIES IN CALIFORNIA



Wherever There's A Fight: A History of Civil Liberties in California tells the hidden stories of unsung heroes and heroines throughout California who stood up for their rights in the face of social hostility, physical violence, economic hardship, and political stonewalling. Based on the 2009 Heyday book by Elaine Elinson and Stan Yogi, the exhibition spans the period from the Gold Rush to the post-9/11 era, telling the stories of unsung heroes and heroines throughout California who stood up for their rights—and all of ours as well.



LEFT: Roy Takeno reading paper in front of office at the Manzanar War Relocation Center. Photo by Ansel Adams, 1943. CENTER: Mural by Anton Refregier. RIGHT: Bidley Mason courtesy of Security Pacific Collection, Los Angeles Public Library. (from Exhibit Envoy)

FROM CAL HUMANITIES SEARCHING FOR DEMOCRACY PROGRAM

ON DISPLAY AT CHC OCTOBER 2014 THROUGH FEBRUARY 2015

Spring Calendar

APRIL

- 7** First day of Spring Quarter 2014
- 23** Mapping the Challenge of a New Era with Professor Richard Walker, 1:30pm Campus Center, Conference Room B, De Anza College
- 24** Juan Felipe Herrera, Poet Laureate of California, 3:30pm, CHC
Fortress to Park, lecture, 6:30pm, CHC
- 26** Fortress to Park, field trip
- 28** Politics of Trade Unionism, lecture, 6:30pm, CHC
- 29** Documentary Film: Dalip Singh Saund, 7pm, CHC



San Jose News, Thursday, March 7, 1968:
"Pickets Protest At Own Headquarters."
Photo by Richard Conway.

MAY

- 2** Politics of Trade Unionism, field trip
- 8** Fortress to Park, lecture, 6:30pm, CHC
- 10** Fortress to Park, field trip
- 12** Politics of Trade Unionism, lecture, 6:30pm, CHC
- 17** Politics of Trade Unionism, field trip
- 22** Saving San Francisco Bay, lecture, 6:30pm, CHC
May field trip date to be announced
- 24 – 26** Memorial Day holiday – no classes

JUNE

- 5** Saving San Francisco Bay, lecture, 6:30pm, CHC
- 7** Saving San Francisco Bay, field trip
- 27** Last day of Spring Quarter, 2014



California History Center & Foundation

A Center for the Study of State and Regional History
De Anza College

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Tuesday through Thursday 9:30am to noon and 1-4pm
or call for an appointment.

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Your contribution is tax-deductible to the extent allowed by law. The value of goods received as a benefit of membership must be deducted from the amount of all contributions claimed as a deduction. CHCF members receive issues of *Californian* magazine and members who contribute at the \$50 level and above also receive a yearly Local History Studies publication, when available.

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Director's Report



Tom Izu

Memorial gift extends a lifeline to the Center

The California History Center is poised to enter a new phase. With the generous gift from Margaret Butcher in memory of her mother, Audrey Edna Butcher, a former member of the CHCF Board of Trustees, CHCF has been given a lifeline and an opportunity to continue its work and to create something unique: The Audrey Edna Butcher Civil Liberties Education Initiative. Celebrated at CHC's annual Day of Remembrance event this year, our initiative calls for us to "build the capacity of the CHCF to sustain itself financially, organizationally, and programmatically, as it fosters a deep appreciation of civil liberties and democratic values, through the study of regional history and utilization of archival resources."

What this new initiative will look like in the end or how we will make ourselves sustainable into the future is not yet clear. This is for the simple reason that it will take some planning and much forethought first. Feeling the weight of some 45 years of tradition, accomplishment, and everything else those much wiser and more experienced than I were able to conjure up beginning back in 1969 when the "Trianon Foundation" first leapt into being, I cannot do anything but approach this work with care, patience, and extreme humility.

About the future, all I will say at this time is that I do not plan to stand upon anyone else's shoulders, but will most likely be doing a lot of crawling around on my hands and knees looking for those things we need to save and fix before we do any acrobatics. If I do any standing, most likely it will be in the form of step-



Audrey Edna Butcher, Barbara Butcher Burkett, Tom Burkett, Jr., Margaret Butcher, Tom Burkett, (in front) Andy Butcher.



L-r, Audrey Edna Butcher, Robert Butcher, Margaret and Andy.

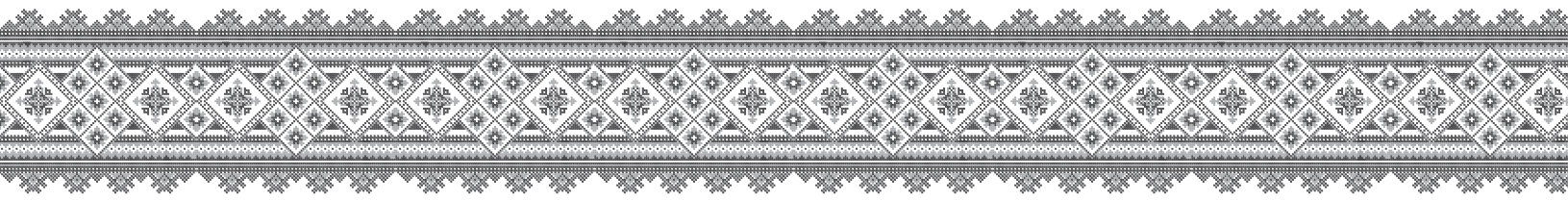
ping on someone's toes, which I would never do deliberately, but I know I will inevitably make some mistakes. And for this I ask your patience, understanding, and continued support.

Most importantly, I want to thank all of you for your past assistance, whether in the form of financial help, volunteer hours, kind things said at just the right moment, and/or constructive criticism given. This has been key in keeping us going and now, it is just as important. I welcome your ideas, ruminations, and visions of all sorts and kinds, because hidden within them might be the key that links the past to our future.

There is much that has come before me and I am deeply appreciative of this rich past that serves as the center's grounding. And, I believe, there is much to come which I anticipate with much eagerness and gratitude. Please stay tuned!

For the United States and Ukraine

Ukrainian community in the San Francisco Bay Area



By Nadezhda Banchik

Parts of this article have appeared previously in SF Examiner.com, in Ukrainian in the Ukrainian-American weekly Meest (The Bridge) and in the magazine of the Ukrainian National Women's League of America, Our Life/Nashe Zhyttya.



About the author – Nadezhda (aka Nadia) Banchik was born and lived in L'viv, Ukraine. She graduated from the Ukrainian Academy of Printed Media (Ukrains'ka Drukars'ka Akademia, at the time of her studying—Ukrainian Poligraphical Institute) with an MA in Journalism. She then completed a post-graduate program at the Book Chamber of USSR (Moscow, now The Institute of the Book of the Russian Federation) and defended her thesis on Russian philology in 1987.

Nadia moved to San José, California in 1996. Now she works as a journalist for several Russian-language and Ukrainian-language newspapers issued in the USA. As a journalist she is mostly interested in

political affairs, human rights and humanitarian issues in Ukraine and Russia; however, cultural events and societal problems draw her attention, too. She is a member of the international Ukrainian organization New Wave and the Ukrainian National Women's League of America.

In 2001, she made a Russian translation of the scholarly monograph *Russia Confronts Chechnya*, Cambridge University Press, 1998, by John Dunlop, Senior Fellow at the Hoover Institution; the Russian version was published in Moscow in the same year. Nadia graduated from De Anza College in June 2013 with an Associate of Arts degree in Journalism. At De Anza College, Nadia was a reporter for *La Voz*.

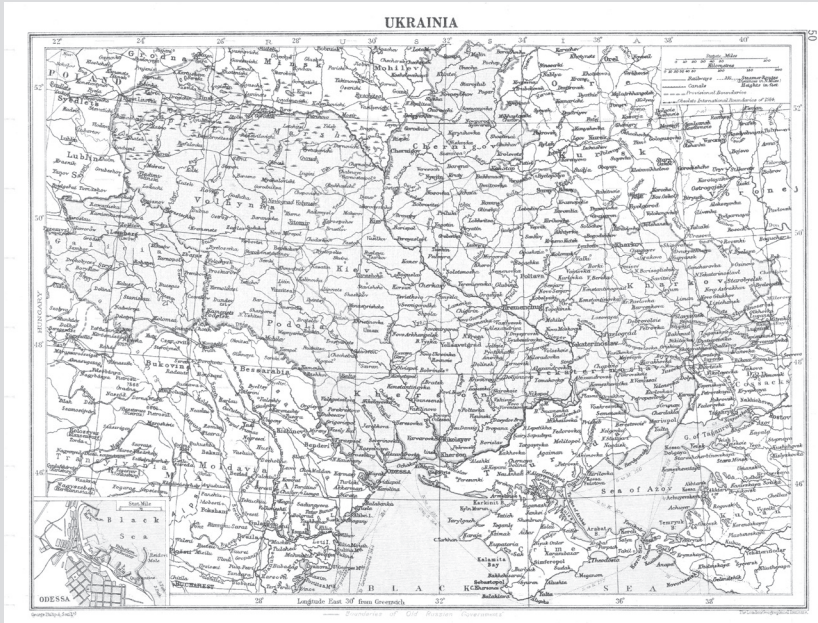
Over 6,000 miles away from California, Ukraine, the second-largest post-Soviet country (if Russia is the largest), bordered by Russia, Poland, the Czech Republic, Hungary and Moldova, is now daily in the breaking world news headlines: barricades in the center of the capital, Kyiv, bloodshed, international mediation. The deep political crisis broke out on November 21, 2013, when Ukraine's president Victor Yanukovich refused to sign the Association Agreement with the European Union that has been the hope of much of Ukraine's younger generation for a better future. The government reacted by severely beating protesters, mostly students, who rushed to Independence Square (Maidan Nezalezhnosti) staging a mass demonstration against this potentially regressive move. Since then, the conflict has escalated. Protests, sometimes violent but mostly peaceful, have grown tremendously and have spread throughout the country.

February 20, 2014, was the bloodiest day of the protests, when clashes between protestors and government forces took 53 lives and over 1,000 people were wounded. The snipers were shooting at almost defenseless protestors; the protestors resisted by surrounding themselves with burning tires and anything flammable. Next day, the regime crumbled, Victor Yanukovich fled the country together with his close-knit circle. The total casualties of the three-months protest amounted to over 100 lives.

The de-facto annexation of the Crimean peninsula and political turmoil followed the unfinished revolution. Now the fate of Ukraine is unclear, and its independence is challenged the most since gaining independence 23 years ago.

A nation with a controversial history of changing foreign

Captive Nations



Ukraine, 1920, from London Geographical Institute, *The Peoples Atlas*.

domination and even occupation, Ukraine has now found itself on the frontline of major geo-political trends, Euro-Atlantic and Euro-Asian. The latter trend is gaining force with newly emerged Russia's stance that retains many Cold-War era anti-Euro-Atlantic policies.

This situation reflects the historical fissure in a nation that for centuries was divided between the Russian Empire and the Polish state, followed by the Austro-Hungarian Empire. That divide now reflects a post-Soviet legacy, with a generational split between the "pro-Russian" generation, nostalgic for Soviet era, and "pro-European," mostly younger Ukrainians who grew up in the independent country with more liberty than during the Soviet era.

On August 24 each year, Ukraine celebrates the anniversary of its independence. On that day in 1991, as the Cold War came to an end, Ukraine was declared an independent state together with the other 14 Soviet republics. The republics proclaimed their statehood in the aftermath of the so-called "coup" staged in the former Soviet Union in the period of August 19-21, 1991. The creation of 15 independent

In 1959, Congress passed a resolution declaring the 3rd week of July each year, "Captive Nations Week." President Dwight D. Eisenhower signed the resolution into law. An annual ceremony is held by Congress to express support for the struggle of nations under totalitarian control. All Soviet republics were proclaimed "Captive Nations."

One of the most fervent advocates for Ukraine, and author of the "Captive Nations" resolution, was Lev Dobriansky (11/09/1918 – 1/30/2008), economics professor at Georgetown University, a political figure and promoter of the cause of statehood for the Ukrainian nation. The son of Ukrainian immigrants, born in New York, Dobriansky became a prominent advocate of the Ukrainian cause and a staunch anti-Communist. His daughter, Paula Dobriansky, served as Under Secretary of State for Democracy and Global Affairs during the George W. Bush presidency.[2]

Lev Dobriansky was just one of dozens of fervent promoters of the Ukrainian cause in the US.[2]

states in place of the former Soviet republics ended the Soviet totalitarian regime.

Since then, some Ukrainians have determined themselves to be a nation that always fought against Russia's domination, while others, who received a Russian cultural upbringing, belong to a so-called "Russian world." The first group tends to ally with the European Union, while the other chooses closer ties with Russia. However, as almost two generations have grown up since the USSR break-up, more and more people, youth first of all, are leaning toward the European Union rather than Russia. The reasons for such a choice are complex, but primarily concern a desire for expanded freedom and democracy, improved economics, and human rights.

In the long history of the Ukrainian nation, many ethnic minorities participated, including Russians, Jews, Poles, Armenians, Crimean Tatars, Germans, Bulgarians, et al. I will intentionally avoid going into the complicated relationships between the various minorities and the majority, ethnic Ukrainians, because otherwise my article should grow to a tremendous volume.[1] Here I would mention that the current trends

in nation building in Ukraine are all-inclusive, a political nation is being created rather than “a nation of ethnic Ukrainians.” However, peoples whose ethnic or ethno-cultural communities lived in Ukraine as its ethnic minorities, after immigration to the US, create their “national communities,” each ethnos separately, connected with their indigenous country rather than with their once-common residence, Ukraine. In particular, Jews who came to the US from Ukraine in the course of events of the 20th century mostly belong to general US Jewish communities, with the US, as well as Israel, the centers of their cultural gravitation and sometimes political and business connections. However, some ethnic Jews who came to the US recently from Ukraine continue their ties to Ukraine, while others feel they belong to the Russian culture.

I am a Jew from Ukraine, now living in California, and support the pro-European and democratic quest of my compatriots. Therefore, I regard the Ukrainian community (in its ethno-cultural sense) here, in the San Francisco Bay Area, primarily from the angle of its contribution to development of the Ukrainian nation, to the emergence of an independent Ukraine, to the formulation of the nation’s pro-democracy notion, and to the improvement of life in the United States.

Behind the current situation in Ukraine is a history of activism. Among complex historical legacies, the Ukrainian Diaspora in the US and Canada, as well as in European countries, played a great role in an almost century-long struggle for Ukraine’s independence against the Communist empire and before that, against Russian feudalism. Communities of Ukrainian émigrés, including those in California, played a significant role.

Despite the one-and-half century history of the Ukrainian community in the San Francisco Bay Area, no substantial printed work on its history has been published. There are just two articles on the Internet; both sources are used in my research. Beside these sources, interviews were conducted with ten members of the community. Of course, this article is just a brief overview of the community’s history.

The Beginning

A Ukrainian, Ivan Bohdan, sailed with John Smith to the Jamestown Colony in 1608. Ukrainians were among the set-

tlers at Sonoma County’s Fort Ross in the early 19th century though only in the late 1800s did a steady influx of Ukrainians into North America result from US and Canadian resettlement policies. Under these policies, hundreds of Ukrainians found new homes in North America, mostly in Canada. An important reason for resettlement was that in the homeland, which was, at that time, divided between the two major occupiers, the Austro-Hungarian and Russian empires, Ukrainian farmers (peasants) were discriminated against and many of them lost their lands due to socio-economic trends of “wild” capitalism of that era. “The Ukrainian community [in] the San Francisco Bay Area blossomed and flourished due to the sudden immigration and influx from Ukrainian lands and especially from internal United States migration, i.e. settlers who, with the passage of time, moved from other parts of the country and made San Francisco their new home. Two of the oldest members of our community, Michael Pidhirny and Ostap Hlynsky, testified that the first Ukrainian residents to come to Northern California were migrants from Hawaii, a US territory beginning in June 1898. There they had worked on sugar plantations (*along with many Chinese, Japanese, and laborers of other nationalities –editor*) under very difficult and primitive circumstances, saving their money while fulfilling labor contracts in the Polynesian islands, and migrated to the mainland in 1910. The first stop on the mainland was San Francisco.”[7]

Pioneer of Russian and Ukrainian Periodicals...and Freedom

Even earlier, in the 1860s, a Ukrainian immigrant settled in San Francisco, Father Agapius Honcharenko. One of the first political emigrants from the then-Russian empire, Honcharenko was an Orthodox priest who dissented from the official church in Russia and was severely persecuted there. Honcharenko published the first periodicals in the Russian and Ukrainian languages on US soil.

Agapius Honcharenko (Andriy Humnytsky) was born in the Kyiv region, Ukraine, in 1832 and died in Hayward, California, in 1916. Honcharenko came to the US in the early 1860s, first to New York and New Orleans, but soon moved to San Francisco. Here, at 611 Clay Street, he founded his

Ukrainians were among the settlers at Sonoma County’s Fort Ross in the early 19th century though only in the late 1800s did a steady influx of Ukrainians into North America result from US and Canadian resettlement policies.



Agapius Honcharenko: "I am not revolutionary, but evolutionary. The future of Russia lies in education. Its hope for education lies in commerce. Promote commerce, and you will free Russia." Quote from *San Francisco Chronicle*, July 23, 1905, and photo as presented in *Ahapius Honcharenko and the Alaska Herald: The Editor's Life and an Analysis of His Newspaper* by Wasyl Luciw and Theodore Luciw, Toronto, Slavia Library, 1963.

own printing house in 1867. A Russian-English phrase book was the first book printed, then Honcharenko started *The Alaska Herald* (with a supplement in Russian, *Svoboda*), a bi-weekly, printed mostly in English, but including many articles in Russian and some in Ukrainian. For the rest of his life, Honcharenko advocated for the rights of Russian and Ukrainian settlers in Alaska, which was a Russian colony before Russian tsar Alexander II sold it to the US government, also in 1867.

Along with the printing house, Honcharenko founded the Russian Republican Charitable Decembrist Society. Not only was Honcharenko a staunch adherent of the cause of freedom, a stubborn protester against Russian tsarist oppression and serfdom, and a campaigner against greedy American gold-rushers, he was also a fervent promoter of Ukrainian poetry and was the first English translator of the great Ukrainian poet, Taras Shevchenko.

Honcharenko published *The Alaska Herald* until 1872, and was editor, compositor and distributor of the paper as well. The edition found its readers not only in San Francisco and Alaska

but also as far away as Japan, China and Siberia. Some articles in the *Herald* described Ukrainian and Russian communities in Alaska and their contributions to its development.[3,4] Reverend Honcharenko also published the first textbook for native Alaskans.[4]

In 1873, Honcharenko and his wife, Albina, purchased a farmstead in Hayward, California, where they spent the rest of their lives as agriculturalists and political activists. Honcharenko gave it the name "Ukraina." There he founded a Saturday school for the local children and a short-lived utopian socialist colony. At his death in 1916, Reverend Honcharenko bequeathed his estate to the municipal authorities, however, only in 1999, was the site marked as a memorial to Agapius Honcharenko, "Ukraina," California Registered Historical Landmark No. 1025. It is located at Garin Regional Park, East Bay Regional Park District, end of Garin Avenue, Hayward.

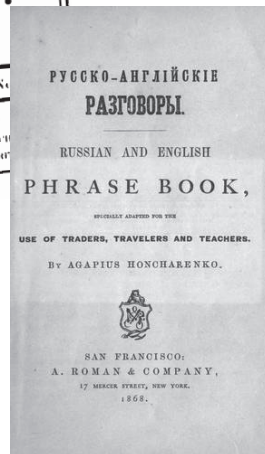
A Community Takes Root

The first continuous, though loosely organized, Ukrainian community in the Bay Area started in 1910. It consisted mostly of those who moved from eastern states attracted to California's climate [6,7] and grew with the new wave of immigrants from the former Russian Empire following the Russian Revolution and Civil War. On January 21, 1918, in the aftermath of the Revolution and dissolution of the Empire, Ukraine declared independence. However, soon the country's territory became a major battleground between the Red and White armies, and eventually in 1920 the Red Army brutally crushed the newly-born state, forcing leading public figures of the independent Ukraine, as well as lay people, to leave the country. While most Ukrainian emigrants settled in European countries, some Ukrainians reached San Francisco, mostly through Manchuria, China, and Alaska. Among immigrants who were forced to leave Ukraine after the Bolshevik conquest and came to San Francisco were many former tsarist Army soldiers and even officers of Ukrainian descent. They felt themselves close to Russian rather than to Ukrainian culture. Many of them "joined the Russian community and contributed their hard-earned money to the building of Russian cathedrals and actively participated in the political, as well as cultural, life of the ethnic Russian community." [6]. Nevertheless, as time passed, some of these Russian-assimilated ethnic Ukrainians learned about the neighboring Ukrainian community and returned to their roots. Ukrainians lived in a close, intimate circle, with "gatherings in families' houses, dance groups performing before diverse audiences, and comic



Alaska Herald masthead from *Ahapius Honcharenko and the Alaska Herald: The Editor's Life and an Analysis of His Newspaper* by Wasyl Luciw and Theodore Luciw, Toronto, Slavia Library, 1963.

Title page in Reverend Honcharenko's phrase book, 1868.





Scenes from Garin Regional Park in Hayward, site of Agapius Honcharenko's Ukraina farmstead.

theatrical productions that promoted the image of Ukraine among the wider American public. Lacking their own talented performers, they invited outsiders to join the dance and singing groups, and these communities joined Ukrainians with pleasure at ethnic festivals.”[6]

After the Bolshevik revolution and declaration of the independent Ukrainian People's Republic, some members of the S.F. community, mostly patriots, attempted to return to their homeland. “[Michael] Pidhirny, with a group of ten patriots, left for Japan and then to Vladivostok [city on Russia's far east] and from there tried to find a legally appropriate way to travel to Ukraine. However, in Vladivostok there were many refugees from Ukraine who were trying to emigrate anywhere abroad. The refugees told the patriots the truth about the Bolshevik's total conquest and terror and therefore the impossibility for national patriots to live in Ukraine. After several years of hopeless traveling, in 1921 all returned to San Francisco.” [6] There they rejoined the community.

The settlers, mostly of peasant origin, had limited choices for income. In the San Francisco Bay Area, they supplied manual labor in the ports, hotels, and restaurants. However, many of them were staunch lovers of Ukrainian culture. To preserve their cultural heritage, they organized, in 1922, the cultural and educational club named Prosvita, meaning enlightenment. Hryhoriy Danys was the driving force. A dentist educated in California, Danys forged good connections with the local people and traveled among cities and towns lecturing about Ukraine, an unknown and remote country for most Americans. Gifted with intelligence, friendliness and openness to the people, he managed to attract to the Ukrainian cause local Jews, Russians, and Poles. Festivals took place at San Francisco's city hall. Money raised at such events was sent to Ukraine to support schools and the disabled. The Prosvita club existed until the 1950s, when it was replaced by other

organizations created by a new wave of Ukrainian immigrants.[6]

There were other professionals who distinguished themselves in the Ukrainian community of 1910 – 1930s. Mykola Bachynsky became a manager at a post office; Ostap Hlynsky created an enterprise for artists; Tymish Mahomed, owned a store, gas station and nine houses. [6] However, the small and poor community was able neither to establish its own church nor to provide a priest. Historically divided among Orthodox, Ukrainian Catholic, Baptist, Jewish and Islamic belief systems, Ukrainians chose to attend services according to religious denomination. Thus, Orthodox Ukrainians joined the Russian Orthodox Church, while Catholics attended Roman Catholic churches. Because of the lack of their own Ukrainian churches, Ukrainian immigrants in the Bay Area almost dissolved into the American melting pot. “After thirty-five years of isolated assimilation, the Ukrainian group effectively lost its distinctive ethnic identity.”[7]

Working Toward Their Own Churches

Little has been written regarding the activities of Northern California Ukrainian communities during World War II. Learning the sad lesson of their pre-WWII predecessors, who, in less than 25 years time essentially disappeared into American society due to a lack of Ukrainian religious centers, the post-war community made acquisition of its own churches an essential priority.

First, a group of enthusiasts asked Ukrainian Catholic archbishop Constantine Bohachevsky to appoint a priest for the San Francisco Bay Area community. “After protract-



Photo courtesy Wikipedia Creative Commons

The second big wave of Ukrainian immigrants arrived in the US, in particular in Northern California, in the period from the late 1940s to mid-1950s.

ed correspondence, the archbishop of San Francisco gave permission to celebrate Holy Liturgy in the Church of Saint Francis Xavier, 1801 Octavia Street. The archbishop appointed Father Constantine Berdar, of Los Angeles, to celebrate liturgy here once a month.”[7] The first liturgy was celebrated on October 21, 1951. However, the community still sought to build its own churches.

At the first meeting, 14 parishioners gave five dollars each to the church cashier. M. Bachinsky and I. Ewanchuk tirelessly traveled to remote households to invite Ukrainians to attend church. At each gathering, women would prepare luncheon and celebrate birthdays and anniversaries. Through various activities over six years the funds grew to \$1,124.[7]

These San Francisco Ukrainians created their religious community from scratch. Only “self-sacrificing, enthusiastic work of a handful of the pioneering parishioners managed to preserve Ukrainian traditional churches and laid a foundation to further development of the community.”[6]

Archbishop Reverend Bohachevsky appointed Reverend Andriy Mykyta to lead the San Francisco Bay Area diocese, and, with his arrival on June 25, 1957, a new period of rapid building of Ukrainian Catholic churches started. In choosing an administrator for this diocese, Archbishop Reverend Bohachevsky had to acknowledge that the community in the Bay Area is not rich and, therefore, he looked for a truly self-sacrificing worker.

Reverend Mykyta fit the requirement best. He arrived in the United States having had the hard military experience of being a field commander in a detachment of the Ukrainian Division in Halychyna fighting for an independent Ukraine (against Stalin’s conquest which followed Hitler’s) defeated by the Soviet Army (Galicia—a region straddling Ukraine’s border with Poland). He also served seven years as a priest in various dioceses on America’s East Coast. Archbishop Reverend Bohachevsky knew Reverend Mykyta’s personality well.[6]

First, the new priest, who had nowhere to reside in San Francisco, stayed with the hospitable family of Juliy and Olya Chato. Here, in their home, at relentless meetings of the committee for building the church, issues were discussed regarding how to purchase and remodel a church building. After three months of aggressive work and a search and selection among 25 buildings, a small two-story house was purchased at 857 Girard Street, San Francisco. The new church was named Immaculate Conception of Virgin Mary. However, this

building had few features of a church. Reconstruction was needed. Not having funds to hire construction workers, parishioners performed all the hard labor themselves, selflessly dedicating to this work time away from their jobs.

“To name just one example of deep love for the native church, I would mention Ivan Iskiv, who quit his job to have more time for work at the church construction site for three weeks without break. All of us deeply appreciate his great construction of the altar. Also, we will remember for a long time Ostap Hlynsky, a professional artist, as well as other painters, who by their hard work made our Ukrainian name [known on the Peninsula.]”[6] The newly built church became not only a religious but also a cultural and civic center, which hosted numerous organizations and informal gatherings.

Besides San Francisco, Reverend Mykyta founded another Ukrainian Catholic mission in the greater San José area. This time, the community wasn’t able to gather money for purchase of a building. However, the Carmelite Sisters monastery invited Ukrainians to serve their liturgies at their church, a beautiful landmark of the City of Santa Clara. The first liturgy was served by Reverend Andriy Mykyta on July 28, 1963, on Saint Volodymyr Day; thus, the mission was named after St. Volodymyr. The church council included, among others, such names as P. Baran, I. Kaminsky, Z. Zubrucky, and V. Drozdziak, council head.

In Search of the Lost Ukraine

The Ukrainian community in the US during WWII lacked cohesiveness because of decades of assimilation to American culture and an absence of strong Ukrainian immigrant religious and cultural organizations. The second big wave of Ukrainian immigrants arrived in the US, in particular in Northern California, in the period from the late 1940s to mid-1950s. At that time, the US government admitted so-called “displaced persons,” or DPs, who either had been captured by the Nazis during the occupation of the Soviet Union in WWII, or had fled from Stalin’s regime. Because of the Cold War, the US accepted as refugees many activists of former underground nationalistic or liberation movements from nations occupied by the Soviet Union (as a result of the division of Europe in fulfillment of the Yalta Accords among the Allies in 1945).

The Ukrainians were one of such groups, perhaps one of the largest. The Catholic Relief community for displaced persons sponsored new Ukrainian immigrants to the Bay Area. Immigration by Ukrainians to the Bay Area peaked in 1948.[6,7]

The Ukrainian cause was boosted even more when the UN was established in 1945 in San Francisco. Ukraine, and also Belarus, Lithuania, Latvia and Estonia, were recognized as nations, even though the UN stopped short of declaring the USSR the occupier of those nations. Other so-called “republics of the Union” weren’t recognized as separate nations with voting rights.

In 1950, an international festival, sponsored by this community on the grounds of Notre Dame College in Belmont, presented many performers of ethnic dances, among them Mykola Kis and Stefania Waszczuk who danced in Ukrainian national costumes. After the festival Ukrainians joined together in what is described as the beginning of a new Ukrainian community in the San Francisco Bay Area.[6]

The Ukrainian immigrants were mostly in very poor standing after internment in the displaced persons camps in Europe. Now they found themselves performing very hard labor during the day and attending colleges and university in the evening to become specialists and professionals, to advance. In addition, most were very active in their communities. The immigrants built churches, established their own banks and a credit union, museums and historical institutions. They even organized their own Ukrainian Free Academy of Sciences in New York. In the homeland, all such institutions, with the Academy of Sciences first and foremost, were under heavy pressure from the Communist regime.

This wave of immigrants in the Bay Area was much more active in building cultural and religious foundations for the community than their predecessors. “They created various political, religious, educational and fraternal organizations to provide and secure the national consciousness, stimulate Ukrainian spirit, and halt the assimilation process. They formed organizations like the Ukrainian Congress Committee, Ukrainian National Association, Protection of the Four Freedoms of Ukraine, Ukrainian National Women’s League of America, and the Organization for the National Renewal of Ukraine.”[7]

This wave was also much more diverse in religious affiliation. Beside the traditional Ukrainian divide between Catholics and Orthodox, Baptists of three sects emerged, along with other Protestant sects, complicating community building.[6,7] At that time, the community consisted of more than 200 families who were active in events organized by the community—approximately the same number of families residing in the region was of Ukrainian descent but was passive in organizing events and, apparently, more assimilated into the larger American society. However, their relative passivity

does not mean non-participation or rejection of their Ukrainian American identity.

“They speak Ukrainian, belong mostly to the Ukrainian Catholic Church, and cook Ukrainian traditional dishes at their homes, such as varenyky (ravioli-like, filled with meat, cheese, mushrooms, potatoes, or cherries, served usually with sour cream), holubtsi (cabbage leaves stuffed with meat and boiled), borscht (beetroot soup), cabbage with ribs, and paska (a special muffin baked for Easter). They reside mostly in San Francisco. They were mainly children of Ukrainian immigrants to Canada who moved to California because of better earnings. Most of them work as nurses in hospitals or typists at various agencies.”[6]

Ukrainians were settling at this time not only in the City of San Francisco but also had scattered themselves throughout the Bay Area and beyond. However, gatherings and festivals were generally held in San Francisco.

Orthodox, Ukrainian Catholic, and Baptist churches were established. Church members participated in various events aimed at preserving Ukrainian heritage and in struggle for the liberation of Ukraine.

The real struggle for independence of Ukraine and reconnection with the motherland started with a new stream of 22 Ukrainian families that came to the region in the late 1950s and early 1960s, when the electronic industry began its rapid development into what is now the Silicon Valley. This group included professionals, engineers, doctors and administrators. The pioneers of the community such as Zenon Zubrycky, Maria Iskiw, Nadia Bazalska, and, some who have passed away in recent years, Nadia Derkach, Yuri (George) Marenin, Bohdan Steciw, Yaroslav Sydir, Mykola Car, to name just a few, made their careers in the Bay Area.

The new immigrants established a Saturday school to teach their US-born children language, history and geography of the land unknown to them but

PAUL DEMETRUS 1915–2008

Paul Demetrus was born in Chicago of Ukrainian descent. As an adult, Demetrus became a convert to the Assembly of God faith, and learned Russian at the request of the Foreign Missions Department of the Assemblies of God.

Demetrus entered the clergy and, with his wife Ruth as fellow missionary, conducted a full time radio ministry, including children’s programs, with broadcasts to Russia and Ukraine during the Cold War 1950s, promoting an underground Pentecostal movement.

Reverend Demetrus worked out of Northern California—Sacramento, Jackson, Belmont, and other locales—providing radio programs in Russian and Ukrainian languages, many for the Far East Broadcasting Company headquartered in Manila, Philippines, from 1955 to 1995. The project averaged 200 half hour programs per month.

Demetrus’s radio programming was among factors that drew Ukrainians and Russians to the Sacramento area starting in the 1980s. The region is now home to large communities of Russians and Ukrainians, according to the US census.

“Only three factors keep us from the full assimilation: our families, Saturday Ukrainian school, and our churches.”

cherished by their parents and grandparents. Zinaida Panasenko, Kyiv University graduate, taught Ukrainian language, history and geography. The school was opened first in San Francisco; then, when many Ukrainian families moved to the Silicon Valley, the school was organized there. It continues today in Santa Clara.

“The students of these schools—our children and grandchildren—were born here and know of their fatherland only through their parents and from their Saturday school studies. Predominantly educated in the American school system, their [English] language and culture are indistinguishable from so-called American children. They are Americans of Ukrainian descent.”[7] Still, the ethno-cultural identity is preserved in the community despite some assimilation. Besides schools, a chapter of the Ukrainian-American scout organization, named Plast, meaning scout, was created in the Bay Area. [6,7] In this organization, children of Ukrainian immigrants are socialized into Ukrainian culture.

Zenon Zubrycky told me that Plast camps were first established in Southern California, too far away for Silicon Valley residents and, in addition, cost over a thousand dollars. Zubrycky contributed money to the American Boy Scouts chapter in Silicon Valley. In exchange, the scouts gave Plast the opportunity to use part of their camp in the Santa Cruz Mountains for \$350. Plast camps functioned for just a few years in the early 1970s according to Zubrycky.

However, neither Ukrainian school nor Plast was able to keep the second and third generations of Ukrainian Americans from some assimilation into American society. Assimilation in the USA is, at this time, a natural process, unlike in their home country, the then-Soviet Union, where assimilation meant *Russification*, and was in fact ethnocide or even genocide (Stalin’s massive arrests of intellectuals under the pretext of “nationalism”, mass deportations to Siberia, and mass murder by starvation in 1932-33 and again in 1946-47). Here, in the US, “nobody tries to make us Americans forcibly, no one demands of us to reject our national traditions and our ethnic name. However, the environment is so magnetic, alluring and encouraging, and a human who dives into such environment wouldn’t get out voluntarily. Only three factors keep us from the full assimilation, our families, Saturday Ukrainian school, and our churches. A kid, like a boat, swims from one coast to another and turns out to be of dual identity—that we call an American of Ukrainian descent. Such a child preserves

strong and deep love for the values of our grandfathers, such as native language, culture and history; however, the child also absorbs the values of the new homeland. Such spiritual values [both old and new] are essential in our grandchildren.”[6]

The postwar wave of immigrants established in the Bay Area a chapter of the Ukrainian national organization, the Ukrainian Congress Committee. It replaced Prosvita in 1950 stating a much wider and more complex mission. In addition to offering lectures and festivals celebrating Ukrainian culture and representing it to a wider circle of Americans, the new organization started advancing the Ukrainian cause to American politicians. Such a mission was very important both in terms of introducing the cause of Soviet-oppressed Ukraine into the American Cold War agenda and for expressing the dual American/Ukrainian identity.

“Our children, perhaps, accepted the ideas of a philosophical thought named pragmatism, that is a practical approach to the activities purported for the Ukraine suffering under the Soviet totalitarianism, not attaching any ideological string to such activities. They thoroughly monitor the events back in Ukraine and inform Congressmen about them, write about them in American mainstream media, and therefore the American public is well-informed about the difficult...situation of Ukrainian nation back in its homeland.”[6]

In its first decade, the Bay Area chapter of the Ukrainian Congress Committee was very active and established a democratic procedure for the election of its leaders.[6] However, later waves of immigrants were lukewarm about this organization. They wished rather to create their own organizations which would be more fitting to their needs. In the 1980s, before the collapse of the USSR, the Committee for Human and National Rights in Ukraine and the League for Protection of Ukraine’s Name were created to bring to the American public and politicians the struggle against Russification and persecution of dissent in Ukraine, as well as in the entire Soviet Union. Numerous demonstrations against Soviet totalitarianism, campaigns in defense of those arrested and exiled in Ukraine, and letter-writing to Congressmen asking for action against the Soviet Union were held in the community. Such actions resulted in increased interest among American politicians regarding Ukraine. Without such actions, most American politicians would know nothing about this second-largest Soviet nation, with its long history and unique culture.[6]

Advocating the Ukraine Cause: Ronald Reagan, Early Supporter of Ukraine's Independence in California

Members of the Ukrainian community were very active in urging the authorities to support their cause. Myhailo Car, Yuri Shelezhko, as well as Mykola Kis, Maria Tscherepenko and Yuri (George) Marenin sacrificed their time and energy writing to mayors of San José and San Francisco and also to the governor to explain to them what Ukrainians stood for.

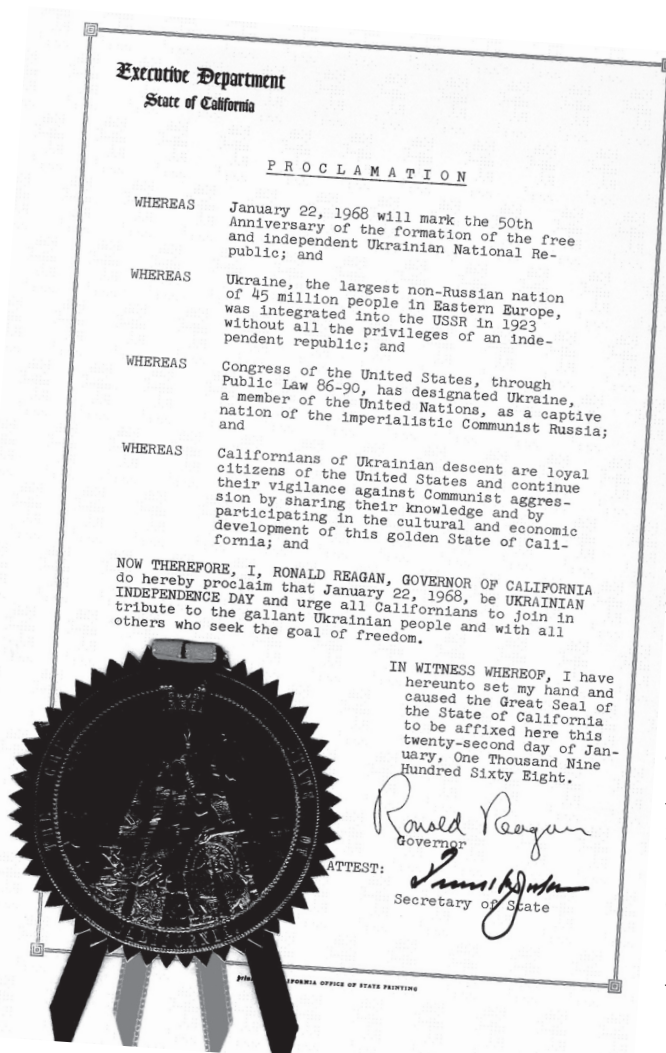
Yuri Marenin played the main role. Born in what is now Poland, Marenin learned from his early years to be, in his own words, “a Ukrainian at home and a Pole outside,” meaning that he was able to accommodate easily to the dominant society without losing his own identity. After World War II, he, as a child, and his parents found themselves in Polish displaced persons camps, until they were moved to Ukrainian camps. Australia was the first country to offer the family refuge so they went there. Yuri attended school there and learned English very well. Later, the family moved to the US. With his excellent command of English, Yuri wrote letters to American authorities, becoming instrumental to the Ukrainian independence cause.[5]

The family settled first in Denver, Colorado, where Yuri started his 30-year-long career at IBM Corporation. He became a successful professional, an inventor with seven patents. Later the corporation sent him to San José where he lived with his wife, Halyna, until a tragic car accident ended his life in December 2010.

“It was extremely hard to fight for the Ukrainian cause because most politicians of that time tended to equal the USSR to Russia only, not [acknowledging] other republics occupied by Russia,” Yuri told me. “Things changed to better when Ronald Reagan became governor of California. He was an anti-Communist; in addition, he was familiar with Ukrainian culture because an actor in Hollywood, Jack Palance (Palaniuk), of Ukrainian descent, acquainted him with his heritage.”

Also, then-mayor of San José, Ronald James, and assembly member Earle Crandall (R-San José) were supportive. Crandall became a sponsor of a bill proclaiming Ukrainian Independence Day in California. It would be dedicated to the 50th anniversary of the first declaration of the Ukrainian independent state, the Ukrainian People's Republic, on January 22, 1918.

“A delegation consisting of Zenon Zubrycky, Joseph Kladko, and George (Yuri) Marenin visited Dr. Crandall, a staunch anti-Communist. Dr. Crandall was willing to support



Proclamation signed by Ronald Reagan, California governor, and Frank Jordan, secretary of state, declares Ukrainian Independence Day and calls on all Californians “to join in tribute to the gallant Ukrainian people and with all others who seek the goal of freedom,” January 22, 1968.

the Ukrainian cause and agreed enthusiastically to sponsor the Ukrainian Independence Day resolution,” Marenin wrote in the Ukrainian-American newspaper Svoboda (meaning freedom) of February 3, 1968. [5] Marenin continued, “The delegation presented Dr. Crandall with all the historic facts” about the complicated history of the Ukrainian nation.

Thanks to Dr. Crandall’s efforts, which were supported by many of the assembly members, the assembly adopted, on January 16, 1968, the resolution declaring Ukrainian Independence Day. However, it was not so easy to carry the message to Governor Reagan’s office because some of his staff did not share Reagan’s enthusiasm for the Ukrainian cause.

Yuri Marenin showed me one of the letters written by him to the governor. The letter, typed on Ukrainian Congress Committee of America stationery, carries the spirit of the past epoch, an era without the Internet, but with a devout struggle against the “Evil Empire” that attracted many American politicians such as Reagan.

“We are in no way discouraged by the mistreatment of your office, for we believe that the Government is for people and not vice-versa ...We are California taxpayers and have every right to be treated as other citizens with good manners



Assemblyman Earle Crandall

That day,
[January 22,
1968] the
Ukrainian
yellow and
blue flag
(colors of
the sky and
wheat fields)
was raised
over San
Francisco
City Hall.

and restrained respect. Such discrimination does not settle anything, except forces us to look for other means of communication which may be decrementing to your office,” it states.

Finally, they achieved their goals. On January 22, 1968, a delegation of local Ukrainian activists was invited to the governor’s office where the Resolution on Ukrainian Independence Day was read to them.

“Whereas, Ukraine, the largest non-Russian nation of 45,000,000 people in Eastern Europe, was integrated into the USSR in 1923 without all privileges of an independent republic, but the love of freedom lives on in the hearts of the Ukrainian people, whose heroic resistance to tyranny continues unabated; whereas, Americans of Ukrainian descent...protested the latest wave of Communist terror...whereas Californians of Ukrainian descent are loyal citizens of the United States... Resolved by the Assembly of the State of California, the Senate...concurring...to proclaim January 22, 1968 as Ukrainian Independence Day.”[5]

That day, the Ukrainian yellow and blue flag (colors of the sky and wheat fields) was raised over San Francisco City Hall. Since then, almost every year, the flag has been raised there. Dianne Feinstein, then-mayor of San Francisco, now US senator from California, was very supportive of this action. The Ukrainian culture was celebrated on Ukraine Day with annual concerts in San Francisco’s Golden Gate Park, introducing Ukrainian songs and dances to a larger audience.

After Ukraine regained its independence in 1991, Ukrainian Day would be celebrated on August 24, following the date of the new declaration of independence by Ukrainian parliament (Verkhovna Rada).

New Generations after Independence

After Ukraine emerged as a state, the Ukrainian community in the Bay Area fervently established ties with the young country. The community members mobilized their fundraiser efforts to assist their compatriots in Ukraine, who, in the early 1990s, found themselves in deep economic crisis. Money and material assistance were rushed to Ukrainian orphanages and the poorest families. For example, American National Ukrainian Women’s League, the US-wide organization, has a chapter in San José. This chapter regularly sends money and material assistance to the corresponding chapter in Ukraine. Contacts between professionals became a widespread form of assistance to Ukraine. Engineers and doctors rushed to Ukraine to share the newest technology and know-how with this country which lacked modern experience.

The community also helped Ukraine in filling the informational gaps caused by heavy censorship of the nation’s history under Soviet power. Books and magazines about the Great Famine orchestrated by Stalin in 1932-33, with the intent of elimination of the Ukrainian nation, as well as information about Ukrainian national liberation movements, were rushed to Ukraine’s libraries. The community worked hard with their Ukrainian counterparts to help them go beyond the Soviet legacy and mentality. Unfortunately, that turned out to be a much more difficult process that needs more time to see fruits. Perhaps, one or two more generations will pass in Ukraine before it becomes a free, modern nation.

Out of many members of the community who have been active helping Ukraine to reconstruct its life, I would name here just two—the most instrumental—Zenon Zubrycky and Bohdan Steciw.

Zubrycky was active developing cooperation between the US and Ukraine military when the US government established in 1993 the program for education and exchange of military officers from the former Warsaw Block countries and the young, post-Soviet states.

“The US government invited military officers in ranks of colonel and lieutenant colonel from Poland, Czech Republic, Slovakia, Hungary, Ukraine and Russia to learn about military-civilian relations in a democratic country. Russia quit very soon while other countries continued. I’ve spent eight years taking part in Ukrainian section of this program. The participants would come to the US, five to eight families every two to three years. For the first three months, they would have been learning English in Language School in Texas. Then, in Monterey, they were taught about the military in democratic countries and civilian control.” Zubrycky told me.

Zubrycky hosted the families at his home, took them on excursions to show them California’s landmarks, and also educated them on the Ukrainian cause and the community.

After eight years in the program, Zubrycky embarked on another action—he established a public lecture series on Ukraine at Stanford University through cooperation with its Russian, East European and Eurasian Studies Center. Nancy Kollmann, director of the Center, a graduate of Harvard with expertise in Ukraine, and Prof. Michael McFaul, recent US ambassador in Russia, were organizers of these series.

Being experienced in political analysis, Zubrycky advises Ukraine’s politicians, in particular he assisted Yulia Tymoshenko and Victor Yushchenko in their ascent in the Orange Revolution in 2004. He met both political figures

here in the US and advised them. However, Zubrycky became profoundly disappointed with Yushchenko's weakness and eventual failure.

Another community "veteran", Bohdan Steciw, opened the office in Kyiv of his company trading medical supplies and laboratory equipment. He hired staff for the office on the spot in Ukraine—crucial assistance for the young country which was experiencing a terrible economic crisis.

Both Zubrycky and Steciw were instrumental in the opening in 2000 of the Ukrainian consulate in San Francisco. Zubrycky wrote a 100-page document that detailed businesses in the Bay Area, proving the necessity of a Ukrainian consulate in San Francisco. Steciw was active in the community up to his death in 2011, at 90 years old.

Since 2000, the concerts in Golden Gate Park resumed thanks to Maria Tcherepenko, an organizer and program manager.

Another active member of Ukrainian community, Osyp Kladko, now deceased, was a librarian at the Hoover Institution at Stanford University. Hoover has the largest collection of archival materials on the Ukrainian liberation movement, Zubrycky said.

Conclusion

The Ukrainian community in the San Francisco Bay Area is smaller than in other parts of California and the US but it is active both in professional and community life. From Father Honcharenko to Zubrycky and Steciw, it has fought for the Ukrainian cause and educated the broader American public about Ukrainian culture and history.

After Ukraine gained independence, community members, many in professional positions in Silicon Valley companies, rushed to help their compatriots who found themselves in dire conditions. The contacts between Ukrainians on both hemispheres are thriving now. Ukrainians in the Bay Area are still active in helping their compatriots in all ways possible.

The Bay Area Ukrainian community continues to support the struggle for democracy, freedom and the rule of law in their homeland. Local Ukrainians are gathering at demonstrations in support of their compatriots who are sacrificing health and life in the stand-off. The best of the nation in Ukraine stands in the streets and in city squares in freezing cold, risking their lives in riots and clashes. The local Ukrainians, like their predecessors in the Soviet era and earlier, are demonstrating and writing petitions to California and federal congressmen and to the White House, showing their commitment to the cause.

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- 7] Orenchuk, Volodymyr, Osyp Kladko, et al. *Ukrainians in the Bay Area. Forty years of the Ukrainian Catholic Community in the Bay Area*. San Francisco, 1997. www.stvolodymyr.org/history.html. In Ukrainian and English.

List of my interviewees in the Bay Area Ukrainian community:

Zenon Zubrycky
Maria Tcherepenko
Nadia Bazalska
Tatiana Tatarko
Halyna Marenin

I interviewed these people in 2013, from June till early September. Also, I had interviewed Tatiana Tatarko about the history of the UNWLA branch #107, in San Jose, in 2011 for my article devoted to the branch's 40th anniversary. This article was published in the magazine *Our Life* in October 2011 issue (in Ukrainian.)

California and Californians through Ukrainian eyes

When one begins looking and listening, one finds many stories. Here are introductions to two more Ukrainians who have been part of California's history:

Louis Choris was born in 1795 in Yekaterinoslav (now called Dnipropetrovsk) southeast of Kiev, Ukraine. As an explorer and painter, Choris visited San Francisco and the surrounding area in 1816 on board the *Rurik*, recording the people of the region and its environmental features on paper as the crew, sponsored by Russian rulers, searched for the Northwest Passage. His image of the San Francisco presidio is included on the "Classes" page of this issue. He was killed while traveling from South America to Vera Cruz, Mexico, still exploring, in 1828.

Victor Arnautoff was born in 1896 in Mariupol in southeastern Ukraine. His career took him from soldier under the tsar, to artist, receiving artistic training in Russia, in Harbin, China, at the Lotus Art School, in San Francisco at the California School of Fine Arts, and in Mexico under Diego Rivera. Returning to San Francisco, Arnautoff embarked on a series of bold mural projects including the Palo Alto Medical Clinic (1932), Coit Tower (1934, Public Works of Art Project), and at



Detail from Victor Arnautoff's mural, *City Life*, from the set of Coit Tower, San Francisco murals, Aspects of Life in California, 1934. The artist placed himself in the painting to the right of the newspaper rack where he is browsing labor movement newspapers.

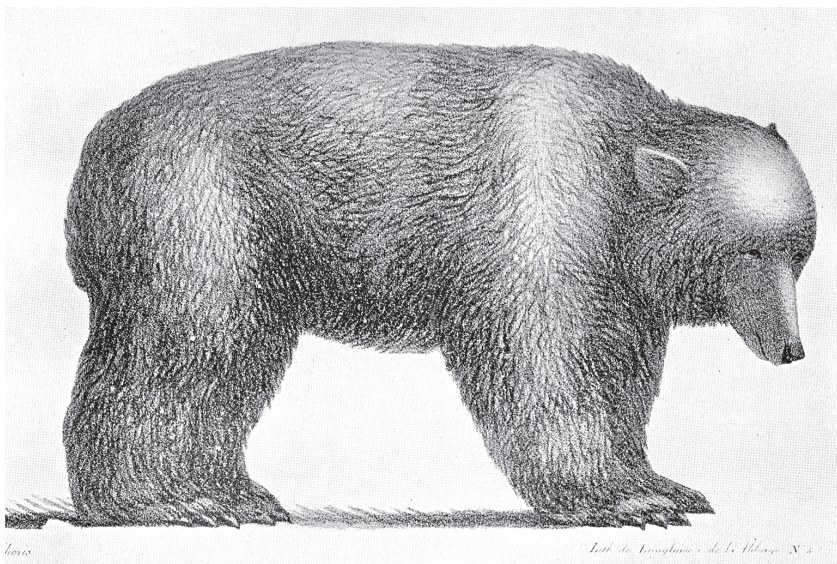
George Washington High School (1936, Works Progress Administration), where his mural on the life of George Washington included elements not offered in the traditional narrative.

During World War II, Arnautoff and his wife, Leda, supported the Soviet war effort through the Russian-American Society and the national Russian War Relief organization.

Arnautoff had begun an association with Stanford University's art department in the late 1930s teaching part-time. As WWII ended, Arnautoff taught also at the California Labor School. He had established strong leftwing credentials—Arnautoff's alliance with the Communist Party and some artistic statements on the theme of Cold War politics created uproar on the Stanford campus and with the House Un-American Activities Committee. Through a long and difficult process, Stanford University's administration was forced to clarify its official response to issues involving academic freedom and academic responsibility. Arnautoff was allowed to continue teaching and received a raise in pay.

Arnautoff and his second wife returned to the Soviet Union in the early 1960s. He died near Leningrad in 1979.

See Robert W. Cherny, "No proven Communist should hold a position at Stanford": Victor Mikhail Arnautoff, the House Un-American Activities Committee, and Stanford. Sandstone and Tile (Stanford Historical Society) Fall 2013/Vol.37, No.3.



Ursus griseus Cuvier, the grizzly bear of North America. Reproduced from Louis Choris, *Voyage pittoresque autour le monde* (Paris, 1822) by courtesy of the Bancroft Library appeared in August C. Mahr, *The Visit of the "Rurik" to San Francisco in 1816*, Stanford University Press, 1932.

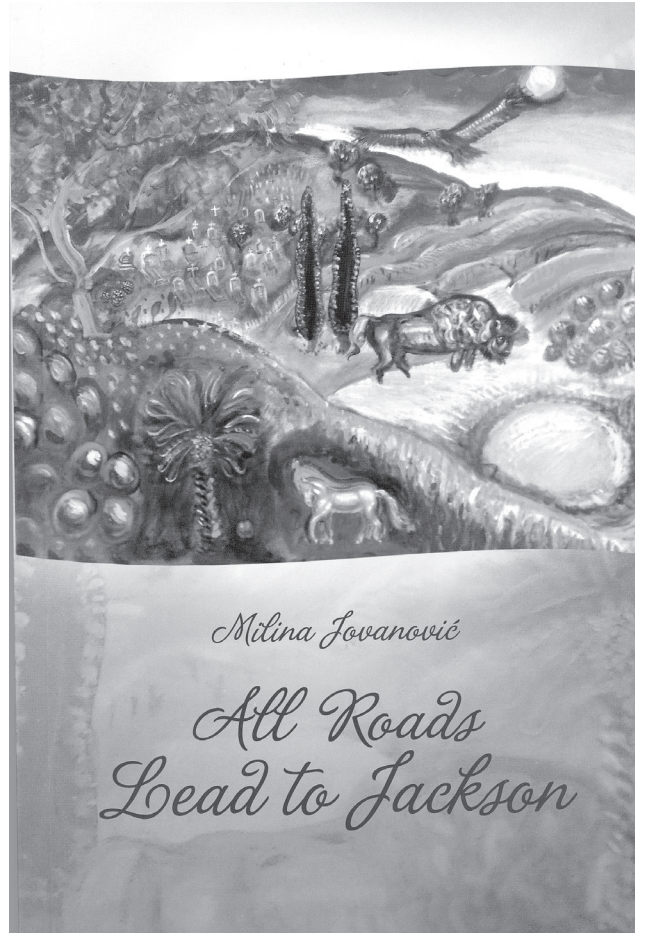
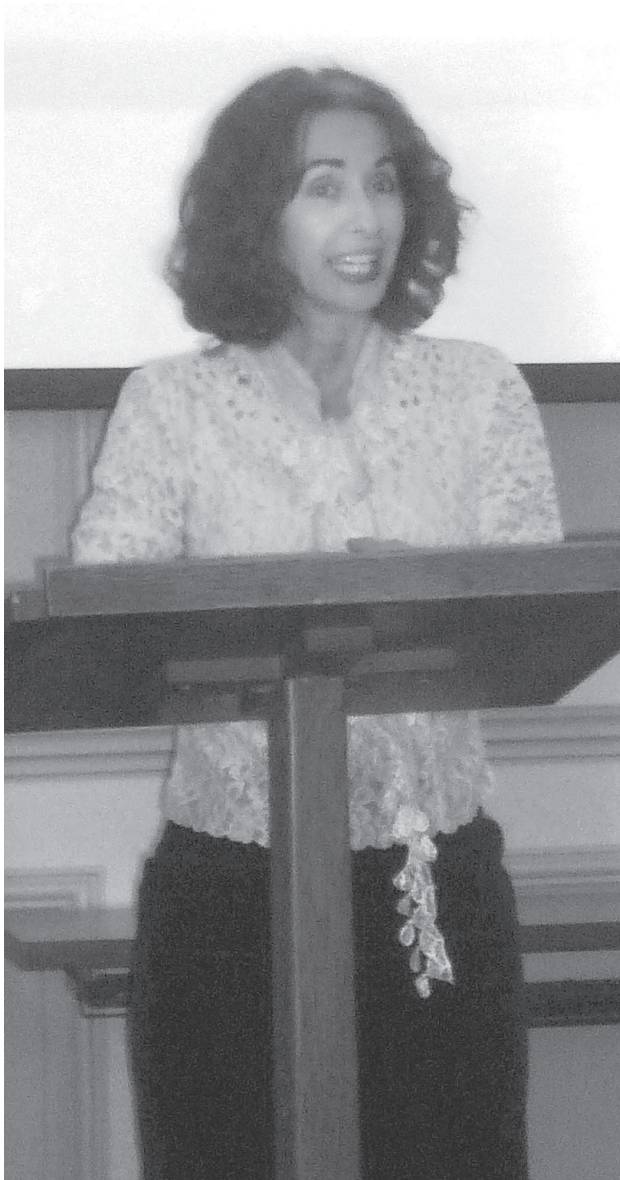
At the Center

All Roads Lead to Jackson:

Serbian history and contributions late 1850s–2000s

Author Milina Jovanović gave a talk about her new book, *All Roads Lead to Jackson*, at the center on January 17, 2014. Her book chronicles the lives of Serbian Americans and their family immigration stories, with a focus on Jackson, a gold-mining town and county seat of California's Amador County where Serbian Americans settled and built a unique community. CHC published an excerpt from the manuscript of her book in the January 2013 issue of *Californian*.

Milina Jovanović, author of *All Roads Lead to Jackson*, speaks to an audience about the Serbian community of long-standing in the California gold country town and Amador county seat.



At the Center

Taste of History III—and a celebration of Cupertino's mayors 1955–2013

The center held its third annual “Taste of History” fundraiser event on October 26, 2013, with the support of the De Anza College Commission and the Foothill-De Anza Foundation. The event focused on the contributions of Cupertino's mayors, from incorporation in 1955 till 2013. Many former mayors attended and De Anza Commission member and mayor of Cupertino at the time of the event, Orrin Mahoney, gave a talk on the city, its history and its mayors. Burrell School Vineyards, Cooper-Garrod Estate Vineyards, Guglielmo Winery, and Loma Prieta Winery conducted tastings with music provided by the De Anza College Jazz Ensemble. The event raised more than \$13,000. Thank you to all of our supporters who gave generously and provided assistance at all levels to make our event such a wonderful gathering and a great success.



CHC volunteers Trudy Frank, seated, and Elizabeth Archambeault, assist director Tom Izu in greeting guests as wine is poured in the background.



In the Media and Learning Center, De Anza College president Brian Murphy (right) is surrounded by familiar faces as Cupertino mayor Orrin Mahoney (above) walks the audience along a timeline of Cupertino's history.



Cupertino mayors, family and friends enjoy fellowship on the CHC porch.



De Anza Jazz Ensemble delights the ears of our Taste of History crowd.



At the Center

Day of Remembrance events

On February 19, 2014, over 200 students, staff, and community members attended the California History Center's 12th Annual *Day of Remembrance*. The event commemorates the World War II internment of Japanese Americans and draws lessons for the defense of civil liberties today.

This year's event included the authors of the book, *Wherever There's a Fight: How Runaway Slaves, Suffragists, Immigrants, Strikers, and Poets Shaped Civil Liberties in California*, by Elaine Elinson and Stan Yogi. Poet and professor Brian Komei Dempster shared some of his poetry and presented Kazumaro Ishida and Taeko Ishida Abramson, Dempster's uncle and aunt, who shared stories about their experience in the internment camps. Samina Sundas, executive director of the American Muslim Voice Foundation, gave a response to the presentations drawing parallels to the persecution Muslim Americans are facing today.

Jill Shiraki acted as moderator and facilitator, and helped to organize this year's event. Tom Izu, the center's director, gave a special thank you to Margaret Butcher after conveying

the story of how Margaret's mother, Audrey Edna Butcher, a local school teacher at the onset of the internment, was alerted to the fragility of our constitutional rights when the Japanese American students in her school were suddenly and permanently removed from her classroom in the early spring of 1942.

A reception was held immediately after the Day of Remembrance at the center to celebrate a major donation to the California History Center Foundation (CHCF) by Margaret Butcher in memory of her mother, former CHCF Board of Trustees member, Audrey Edna Butcher.

Brian Murphy, President of De Anza College, Congressman Mike Honda, and Tom Izu made statements acknowledging the gift provided by Ms. Butcher to establish the Audrey Edna Butcher Civil Liberties Education Initiative and to help CHCF become fiscally sustainable for the long term. Ms. Butcher responded in a statement expressing her appreciation to the CHCF and the college for helping to remember her mother in such a meaningful way. Award-winning composer and jazz musician Mark Izu performed several pieces for the reception.

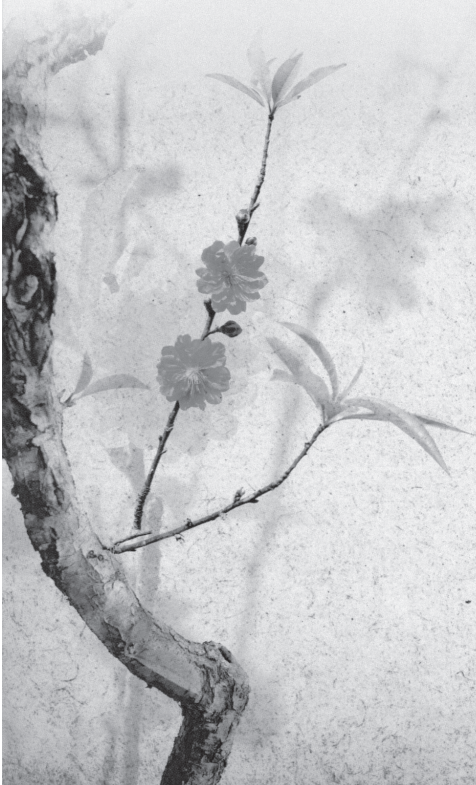


L-r: Kazumaro Ishida, Elaine Elinson, and Brian Komei Dempster.

California History Center
at De Anza College
is pleased to announce the

Audrey Edna Butcher Civil Liberties Education Initiative

Wednesday, Feb. 19, 2014
3:30-5 p.m.



CHC Executive Director, Tom Izu, introduces honored guests, donor Margaret Butcher and Congressman Mike Honda.



Attendees enjoy the festive atmosphere.

Program announcing the Audrey
Edna Butcher Civil Liberties
Education Initiative and celebration.



Composer, musician Mark Izu mesmerizes
listeners.

At the Center

In Memoriam



Though a transplant to California, Nancy Bratman was very proud of her Midwestern (Michigan—including University of Michigan) background. Here is Nancy at her Wednesday post in the history center's Stockmeir Library, 1994.

Nancy Bratman

June 7, 1929–March 15, 2014

Volunteer and supporter

In twenty years of Wednesdays, beginning in 1988, Nancy Bratman contributed greatly to the California History Center. Working under three directors, her keen mind, her quick wit (a ready laugh to go with it) and her caring heart, were aspects of the gift she shared with all here who knew and loved her.

Two of her many talents, as editor (her profession) and raconteur, carried her through her volunteer tenure, whether working with manuscript collections, with clipping files, with the thousands of slides she described and organized, or interacting with history center colleagues. Later, when she was no longer a weekly regular at the history center, her critiques and conversations continued to guide and engage us. She always read each issue of our magazine, *Californian*, thoroughly and shared her well-considered opinions. Nancy was a mainstay at fellow volunteer (and friend) Trudy Frank's February birthday parties, which for many years have featured Marie Callender rhubarb pies, courtesy of the birthday child, and favorites of Nancy's.

We keep Nancy's high standard for writing and presentation as our goal, always attempted but seldom met. Because her strong acquaintance with history, with geography, with culture, with words, and with the human drama could lead a conversation in almost any direction, we have also learned to be ready to discuss any subject at any time. These, along with her many material contributions, are valuable and enriching legacies.

Roy Roberts

February 2, 1928 – September 8, 2013

Board member and supporter

Roy Roberts, a transplant from Arkansas, played a large part in the history of the history center starting in the late 1970s. He and wife, Kay, were all-around supporters, helping with building construction, participating in events, and as early and long-time members. Roy served on board committees, participated in retreats, and helped guide the history center through the perilous 1980s and 1990s serving as board member between 1984 and 1995. Roy led the board of trustees as president as the CHC approached its silver anniversary performing the duties of celebration coordinator near the end of his tenure.



Roy Roberts addresses a CHC audience in 1995 as Tom Izu and Kathi Peregrin look on.

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 Special gift by Philip and Ingrid Diether

Foothill-De Anza Community College District Employee Payroll Deduction

The following employees of the college district have generously given through the colleges' payroll deduction plan:

Diana Argabrite
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 Tracy Chung-Tabangcura
 Marc Coronado
 Purba Fernandez
 Richard Hansen
 David Howard-Pitney
 Hieu Nguyen
 Diane Pierce
 George Robles
 Kristen Skager
 Rowena Tomaneng
 Pauline Yeckley

CHC welcomes new student employee



De Anza student Azha Simmons has joined the CHC as our new student employee. Azha recently graduated from San Francisco State University in History with a minor in Africana Studies and is currently taking courses at De Anza to complete a certificate in Museum Studies. She did an internship at the Museum of the African Diaspora in San Francisco while at SFSU and decided to pursue a career in museum work.

Azha's favorite quote is from Walt Disney, "If you can dream it, you can do it!"

Funding from Taste of History events makes it possible for CHC to employ De Anza students such as Azha. This not only helps out our students financially, but also encourages their pursuit of careers in history, education, and museum work, while providing needed staffing support for our center. Welcome Azha!



Support the preservation of local history by becoming a member of the California History Center Foundation

Membership categories: \$30 Individual; \$40 Family; \$50 Supporter; \$100 Sponsor; \$500 Patron; \$1,000 Colleague.

Mail your check to CHC Foundation, 21250 Stevens Creek Blvd., Cupertino, CA 95014.

Call (408) 864-8986 for more information, or visit us on the web at www.DeAnza.edu/CalifHistory

SPRING CLASSES

California History Center State and Regional History Academic Program

The following courses will be offered spring quarter 2014 through the California History Center. Please see the History class listing section of the Spring Schedule of Classes for additional information www.DeAnza.fhda.edu/schedule or call the center at (408) 864-8986. Some classes may have started by the time you receive this issue. We apologize for the magazine's delay. We hope you received the flyer listing CHC class offerings.

Fortress to Park: The Presidio and the Golden Gate National Recreation Area

Course: HIST-52X-95, 2 units

Instructor: Chatham Forbes ■ chforbessr@msn.com

Founded before the City as protector of Mission San Francisco de Asis and other interests, the Presidio has been integral in the history of San Francisco. Through wise foresight it has been transformed into a unique National Park.

LECTURES: Thursdays, 4/24, 5/8, 6:30-10:20pm, CHC

FIELD STUDIES: Saturdays, 4/26, and 5/10



View of the Presidio of San Francisco, 1816, by Louis Choris, 1795–828, from *San Francisco One Hundred Years Ago*, A.M. Robertson, 1913.



Edward H. Mitchell postcard #1585, San Francisco Bay topography.

The Politics of Trade Unionism in California

Course: HIST-051X-95, 2 units

Instructor, Crystal Hupp ■ huppcrystal@deanza.edu

This course will examine the politics of trade unionism in California, with a particular emphasis on Bay Area union activities. Despite a lack of strong union activity in the tech industry that has made its home in the Bay Area, unions were and, in many cases, still are strong political entities in the Bay Area and throughout the rest of California. We will examine a wide variety of unions in this course, including their activism, internal political struggles and influences on local, state and federal governments. Topics include, but are not limited to, government employee unions, agricultural unions and music industry unions.

LECTURES: Mondays, 4/28, 5/12, 6:30–10:20pm

FIELD STUDIES: Friday, 5/2 and Saturday 5/17

Saving San Francisco Bay

Course: HIST-107X-95, 2 units

Instructor: Chatham Forbes ■ chforbessr@msn.com

Key to the California water system, the San Francisco Bay estuary system is ceaselessly in motion—river and ocean mingling to support myriad life in its waters.

LECTURES: Thursdays, 5/22, 6/5, 6:30–10:20pm

FIELD STUDIES: Saturdays, (May date TBA), 6/7