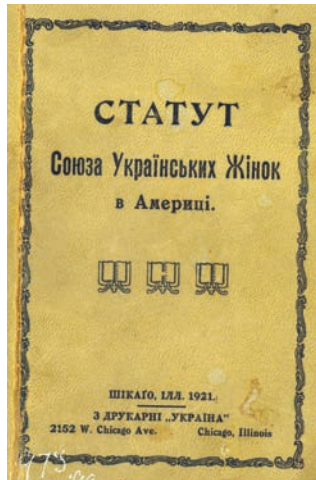


The Ukrainian Museum and Library of Stamford

Early Organizations and Their By-Laws

by Lubow Wolynetz, Curator



For a more efficient management of the work of a group of persons who meet to form an organized unit

they originally immigrated to America.

From 1913 we have the by-laws of *The Association of the Ruthenian Greek Catholic Teachers in America* (*Statut tovarystva ruskykh hreko-kat. diakouchyteliv v Amerytsi*). Bishop Soter Ortynsky gave his imprimatur for it. The aims of this organization were to give professional training to all the deacon-teachers, supply parishes with professional deacon-teachers, and organize parish schools. The duties of each member-deacon were to serve in the church during Liturgies, conduct an exemplary parish school, organize church choirs, and organize stage productions and dances within the parish. Fees for services were also listed. For example:

for High Mass - \$.50, Low Mass - \$.25. Reading of the Psalter for High Funeral Mass - \$10., Low Mass - \$5. Included in the by-laws was a special section devoted to the Examining Commission. Each deacon-teacher had to take tests and receive a deacon-teacher diploma. If a candidate failed the test three times, he would be considered unsuitable for the job.

In 1914 the by-laws of the *Rus-American Council* (*Rusko-Amerykanska Rada*) were published. The aim of the organization was “to unite all Rus people (Ukrainians) in order to awaken national consciousness, stimulate interest in learning, raise well-being and prosperity on all levels. Encourage Rus people in America to acquire knowledge, enlightenment. In other words, aim to all which will raise the cultural level and prosperity of the Rus people in United States of America.”

In 1915 by-laws of *The Temperance Society in America* (*Statut Bratstva Tverezosty Tserkovnoi Orhanizatsii v Amerytsi*) were published with the imprimatur of Bishop Soter Ortynsky. The aim of this organization, as stated in the by-laws, was to “unite all sober Rus people in America into one powerful body... teach through brochures and publications about the horrible effects of alcoholism... organize lectures and plays to encourage the Rus people to sobriety and abstinence.”

In 1918 the by-laws of *Ukrainian Free Cossacks of the City of Lemberg in New York, NY* (*Ukrainske Tovarystvo Vilni Kozaky Mista Lvova v Niu Iorku, N.I.*) were published.

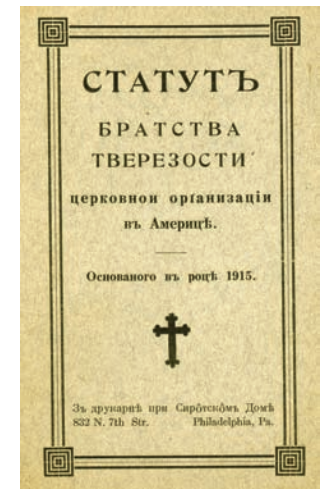
This society was organized in 1912 but its by-laws were published in 1918. The aim of this organization was to “unite all Ukrainian-Rus people living in New York and vicinity... give material help in case of illness or death... disseminate among the members ideas of enlightenment in Ukrainian and English... organize concerts, lectures, theatrical performances for the benefit of the society and the Ukrainian people.”

An interesting aspect of these by-laws is the part about disciplinary actions against members in case of their misbehavior: “If any member during a dance or a meeting or any other public activity creates havoc or a fight, such a member brings shame upon the organization and for this he must pay \$5.00 fine. Any member who participates in any public performance in a drunken condition must pay \$.50 cents fine. Any member who misbehaves at a meeting, even after two reprimands, must pay a fine of \$.25 cents.”

In 1921 the by-laws of *The Ukrainian Women's Alliance in America* (*Soyuz Ukrain-*

skykh Zhinok v Amerytsi) were published in Chicago. The aim of this organization was to “unite all Ukrainian women in America, who are in good health, lead a moral life and are not over 50 years old at the time of their acceptance into the organization, notwithstanding their political or religious orientation; bring its members moral and material aid; help and encourage members in obtaining knowledge in Ukrainian and English; care for their moral and spiritual development and economic welfare; conduct humanitarian acts for the welfare of the Ukrainian people in America and Europe.”

From just these few samples of the by-laws, we can see what the main concerns were of the Ukrainian immigrants in America in those years. They were clearly addressed in the by-laws. In reviewing retrospectively the work and achievements of this second wave of Ukrainian immigrants, we can acknowledge with assurance that they did achieve much of the aims as stipulated in the by-laws.



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