John Lawrence Reynolds. ***Leaving Home: The Remarkable Life of Peter Jacyk*****.** Vancouver: Figure 1 Publishing Inc., 2013. 287 pp. Appendix. Index. $29.95, cloth.

Peter Jacyk once wrote, "Every fool can spend money, but not every smart person can make money and hold on to it" (163). Jacyk's own life proved the latter part—for he managed not only to endure the most horrific of experiences, but he was also able to create something out of nothing. Moreover, he stayed humble and gave back as much, and possibly more, to his roots than anyone else. John Lawrence Reynolds's work, rightly titled, *Leaving Home: The Remarkable Life of Peter Jacyk*, is written by someone who never met Jacyk, but who uses Jacyk's unpublished memoirs and personal letters to let his voice be heard. Jacyk's voice fills the book with history, business sense, and an unexpected connection to the current Ukrainian phenomenon, known as the "Euromaidan."

The description of Jacyk's time during the war is one that can be ascribed to any other Ukrainian who lived through World War II. The confusion that people experienced was conditioned not only by the question of who the occupier was, but also by the complicated issue of taking sides, choosing the lesser of two evils, and facing the massacre of fellow countrymen during the war itself. Jacyk, through the dedicated help of Reynolds, does a remarkable job of retelling the experience of the German invasion of 1941 with the sounds and sights of bombs dropping and German airplanes flying overhead. As an eyewitness, Jacyk recollects the terrible events: "By 3 a.m., what should have been a soft summer's night had become a simulation of hell" (3). The greatest aspect of this part of the book is Jacyk's overall experiences and judgments of communism. He correctly explains its failures, which not only cost the lives of millions of innocent people, but also regressed the flow of history in Eastern Europe:

> The generals and commissars exploited the lower masses ... with complete disregard for any human rights. By enjoying all the privileges of a higher class of superpower, they degenerated to the point where they were unable to realize that brute force, guns, tanks and Siberian gulags do not motivate people to think, work, create and produce. (36—37)

His impressions of the Soviet system during the early years of the German-Soviet war were also accurate: Stalin's purges and his incompetency led to the failures of the first years of the war. Stalin was the only one to blame for this lack of success since he created the totalitarian regime in which he had the last say on all issues (40).

Jacyk's experiences and travels during and after the war show the human aspect of history that is far more complicated than many historians like to admit. Jacyk found out that not all Germans were Nazis; that one can find a kind Austrian offering a job; that a Ukrainian can steal his fellow man's worldly possessions, and that there are honest communists and selfish Christians (42, 56, 63). Additionally, Reynolds, through the words of Jacyk, explores the complicated issue of the defence of John Demjanjuk. The author notes that this one man's defence is linked to a much wider issue: why are Ukrainians seen as villains when they too were occupied? Why has Germany—the aggressor and organizer of the atrocities of the war itself—become the judge of good behaviour?

At the heart of Jacyk's story is successful and honest entrepreneurship. Hence, the book is as much a historical review of his life as it is a manual on good business practices. Jacyk's economic expertise showed early in his life when he once said to his father that their horse was worth more healthy than if it was worked to death (17). As an immigrant, Jacyk wanted "to build something lasting" (110) so that future generations of Canadians could be proud of what their forefathers created. He advised new Canadian citizens to plan for the long-term. To support future generations, Jacyk began his prolonged charitable work. He once wisely said, "People come to know you after an accumulation of material wealth ... but [they] don't see that one is rich not by what he has, but what he or she gives to others" (178).

When writing, neither Reynolds nor Jacyk realized the impact that Jacyk's words might have on the understanding of current events in Ukraine. Jacyk once mentioned that he knew more about Ukrainians and their mentality than they know about themselves: "Having been one of the slaves, I am a little more familiar with that mentality than a person who was raised in a Western culture" (10). In his reminiscences, Jacyk unintentionally hit upon the most serious cause of the modern Ukrainian schism. During the interwar period, western Ukraine was under Polish rule and, unlike eastern Ukraine, was "exposed to influences of Western thought and culture, primarily French and German" (27). Jacyk foresaw, therefore, the dangers of Ukraine's position in Europe, primarily because of its proximity to Russia. According to Jacyk, "[h]uman characteristics, developed over hundreds of years, are powerful, and cannot simply be legislated away. The Russian attitude did not collapse when the Soviet Union did" (231). This can clearly be seen in the current events.

Jacyk's analysis of Ukraine might explain why a new generation of Ukrainians are rejecting the "Eastern" culture that is propagated by Russia. Ukrainians see these "Eastern" traits as "a serious risk to Western business people seeking to launch businesses there" (60). The young protesters want something better, something that Jacyk had in Canada: economic freedom.

Jacyk's most remarkable achievement is his financial support of Ukrainian education, which may have indirectly influenced the current situation. Some of the student protesters could have participated in programs that were sponsored through the Peter Jacyk Educational Foundation, for they demonstrate a desire for values that Jacyk espoused: a proper governing structure and business opportunities (178).

Although Reynolds mostly preserves Jacyk's voice, he does offer his own analysis as well:

> All of these Galician and Boyko qualities—a tradition of seeking freedom from outside influences, an attachment to their own traditions and civic culture, a powerful work ethic, and a perceived tradition of both acquiring and spreading wealth—influenced Peter Jacyk's values and, in many ways, guided his future career. (16)

Jacyk is shown as an ardent Ukrainian-Canadian who wanted his native country to become as great as his adopted land. For this reason, he established the Peter Jacyk Education Foundation and viewed various other educational initiatives, such as the Project on Economic Reform in Ukraine, run by Harvard's Kennedy School of Government, as crucial for achieving this goal. Jacyk wanted to link Ukraine to the West and stop the influence of Soviet-dominated businesses and corrupt political practices (229). Jacyk was a proud and devoted Canadian because it was Canada that gave him his opportunity. He said to his daughter Nadia: "Canada is the best country in the world to live in" (258).

Reynolds's major success is linking Jacyk's words and acts to global history, World War II, micro history, economic history, and business. The book portrays the life and experiences of a man who achieved a great deal.

Larysa Zariczniak
University of Exeter