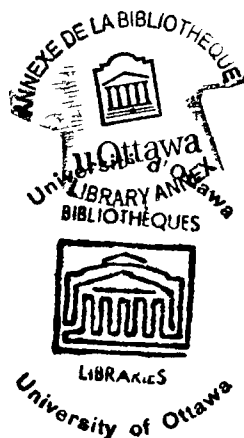


( THE ORGANIZATIONAL LIFE OF UKRAINIAN CANADIANS;  
WITH SPECIAL REFERENCE TO THE UKRAINIAN CANADIAN COMMITTEE )

by Harry Piniuta

Thesis presented to the Faculty of Arts  
of the University of Ottawa as partial  
fulfillment of the requirements for the  
degree of Master of Arts.



Sandy Lake, Manitoba, 1952

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## THE CURRICULUM STUDIORUM

The writer, Harry Piniuta, was born at Elphinstone, in the province of Manitoba, on March 1, 1910.

He obtained his degree of Bachelor of Arts at the University of Manitoba on September 22, 1948.

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## INTRODUCTION

"A study, however brief, of an immigrant people," says Scott, "must necessarily include some account of the country from which they came."<sup>1</sup> The pertinence of this statement is more readily appreciated when we realize that it implies recognition of the social, political, economic and cultural factors prevailing in the homeland of an immigrant people and operating behind the causes that impelled the people to emigrate from their native land. Furthermore, the immigrants bring with them, to their adopted land, their national customs and traditions, their language and their beliefs. It is obvious that in the early stages of life in the new country their cultural traditions, social life and community activities should duplicate, as closely as possible under new conditions, the patterns developed over centuries in the old country. This is true, also, of the Ukrainians who have left their thousand-year-old heritage behind and, as an immigrant people, have been developing their organized social and community life in Canada during the past sixty years. To understand this organizational life of Canadian Ukrainians, and its growth and development to its present stage, therefore, a brief survey of their past is necessary.

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<sup>1</sup> W.L. Scott, The Ukrainians, Our Most Pressing Problem, Toronto, Publ. by The Catholic Truth Society of Canada, (n.d.), p. 9.



The homeland of the Ukrainians is that territory in Europe which has been inhabited by them since they first appeared in history. This territory comprises 362,200 square miles, and outside of the Russian Soviet Republic, is one of the largest states in Europe. It extends from the Carpathian Mountains eastward to the northern Caucasus, and from the Black Sea in the South to Pinsk Marshes in the North. This territory is at present a part of the Union of the Socialist Soviet Republics.

Before the Second World War the Ukrainian population of Europe was divided among the four occupants of the Ukrainian territories in the following manner:<sup>2</sup> In the Ukrainian Soviet Socialist Republic there were some twenty-seven million Ukrainians with some seven million living elsewhere in the U.S.S.R.; in Poland there were over six million Ukrainians living in the formerly Ukrainian territories of Eastern Galicia, Volynia, and the southern part of Polissia and Kholm; in Rumania over a million inhabited the northern territory of Bukovina and Bessarabia; in Carpatho-Ukraine -- formerly known as Ruthenia -- the Ukrainian population totalled over half a million. About the middle of the nineteenth century large numbers of Ukrainians began to colonize what came to be known

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<sup>2</sup> G.W. Simpson, "Introduction", D. Doroshenko, History of the Ukraine, Edmonton, The Institute Press, Ltd., 1936, p. 6.

as the Zeleny Klyn (The Green Wedge) in the basin of the Amur and Assuri Rivers in Siberia. At the end of the same century large numbers of Ukrainians emigrated to the United States, Canada, and South America. There are about 800,000 Ukrainians in the United States, over 300,000 in Canada, and about 130,000 in South America. In other countries of the world there were around 250,000 before the Second World War.

The first Ukrainian State, the Kievan State, was organized towards the end of the ninth century when a Viking leader, Prince Oleg, conquered the Slavic tribes in the region around the Dnieper River and united them into a feudal state with headquarters at Kiev. The ruling Scandinavian dynasty was soon absorbed by the native population and out of the fusion of the two racial elements emerged a distinct people, the Ukrainians, with a predominance of Slavic characteristics.

A characteristic feature of the early Ukrainians was their councils or moots, called "weeche". They were popular assemblies which established laws, deliberated on and decided matters of war and peace, appointed and deposed their princes, and so on. This moot system was the first form of Ukrainian rule of the people and by the people.

The first Ukrainian State was brought into contact with Byzantium, and from this highly civilized country the Ukrainians drew their culture and accepted Christianity in the year 988. The Kievan State enjoyed several centuries of

flourishing civilization and had so branched out that it extended across Europe from the Baltic Sea to the Black Sea. In the eleventh century the city of Kiev, ". . . because of its high level of culture, was recognized as one of the greatest in Europe."<sup>3</sup> It was from Kiev that Christianity and culture in general spread northward to what is now Russia proper.

In the twelfth century, following the death of Yaroslav, one of the ablest Ukrainian rulers, the quarrels of his sons resulted in the break-up of the Kievan State into principalities. Among these the principality of Moscow emerged with the establishment, in 1147, of the city of Moscow. This principality later subjugated the surrounding principalities and finally emerged as the nucleus of modern Russia. Frequent attacks on the Kingdom of Kiev by the Muscovite princes and by the Mongolian tribes weakened the kingdom. In 1240 Kiev itself was captured by the armies of Genghis Khan. The Ukrainians stopped the Asiatics from moving farther westward into Europe, but lost their own independence.

The conquest of the Ukraine was followed by an exodus of its population northwest to Muscovy. Here the Ukrainians mixed with the Finns and were incorporated into what is now Russia. Large numbers migrated westward and settled in the present territories of Volynia and Galicia. Here, to offset

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<sup>3</sup> James F. Coughlin, Ukrainians: Their Rite, History and Religious Destiny, Toronto, Mission Press, 1945, p. 21.

the loss of the Kingdom of Kiev, the western Ukrainian princes organized an independent kingdom, the Galician-Volynian State, with Halich as capital. But this kingdom was conquered by the combined armies of the Polish and Hungarian kings, and eventually passed under the direct control of the Polish kings. Meanwhile, the dynasty of eastern Ukraine became extinct and the Ukrainians accepted the Lithuanian dynasty. In the fourteenth century Poland and Lithuania were joined in a dynastic union through intermarriage of members of ruling houses, and in the sixteenth century the two countries were united in an organic union under the King of Poland. This union brought all the Ukrainian lands under Poland.

During the period in which Poland ruled over the northern regions of the Ukraine, the Ukrainians of the southern regions formed a separate state on the basis of popular rule which prevailed previously. Out of the system rose the highly democratic republic of the Ukrainian Cossacks. The Cossacks had their own elective officers, a system of justice and administrative rule, and their elected leader -- the Hetman.<sup>4</sup> He soon came to be recognized as the leader of the Ukrainian State.

During the seventeenth century the Cossacks waged wars against Russia, Turkey and Poland. In 1621 they defeated

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<sup>4</sup> Equivalent in meaning to "head-man".

the Turks and thus saved Poland from Turkish invasion. In 1648 the Cossacks under Hetman Khmelnitsky revolted and threw off Polish control of the Ukraine, and the Polish king agreed to the autonomy of the Ukrainian Cossack State. The cultural life flourished again in the Ukraine and the country was brought once more into prominence throughout Europe. To protect the Ukraine from Russian attacks, Khmelnitsky made a treaty with the tsar in 1654 which guaranteed the autonomy of the Ukraine. But the treaty was not respected and the tsar made plans with Poland by which the Ukraine was divided between the two countries in 1667.

To free the Ukraine from Russian domination the Cossacks under Hetman Mazeppa joined forces with Charles XII of Sweden against the Russians, but were defeated at Poltava in 1709. In retaliation for the revolt the Russian tsars curtailed the rights of the Ukrainians, and in 1775 finally transformed the Ukrainian Republic into a Russian province, "Little Russia", and its population into serfs.

In 1795, as a result of the partitioning of Poland, Russia was given control of the larger part of the Ukrainian lands, and the national and social life of the Ukrainians was reduced to a low ebb. Following the Napoleonic Wars the largest section of the Ukraine was left to Russia, but Austria retained the provinces of Galicia and Bukovina.

The nineteenth century produced several outstanding Ukrainian writers -- Shevchenko, Kulish, Shashkevich, Franko and others. As a result of their literary works an awakening of national consciousness took place in both, the Austrian-dominated Western Ukraine and the Russian-dominated Ukraine in the East. The modern democratic and nationalistic enthusiasm that swept Europe after the Napoleonic era engulfed the Ukrainians and became even more intense in the twentieth century.

In 1917, after the Revolution in Russia, the Ukrainians began to organize into an independent and autonomous state. They formed the National Central Council which proclaimed the Ukraine as an independent National Republic in 1918. In the same year the Austro-Hungarian Empire collapsed and the Ukrainians in East Galicia proclaimed the independence of the Western Ukrainian National Republic. On January 22, 1919, the union of the two Ukrainian States was proclaimed in Kiev. This union represented the national objectives of the Ukrainian people.

The hostility of the neighbouring nations prevented the Ukraine from realizing her national ambitions. After two years of constant struggle and enemy attack the newly-united State collapsed. Once more the home-lands of the Ukrainians were divided, this time among Russia, Poland and Hungary. The Ukrainian population again suffered from Russification

and Polonization and from the consequent suppression of their religious, cultural, political and economic life.

In September, 1939, by an agreement made between Germany and the Soviet Union, most of the Ukrainian section of Poland was given to Russia. This left over half a million Ukrainians in Carpatho-Ukraine under Hungary and a million in Rumania. Subsequently both, Hungary and Rumania, were subjected to Communist control and thus all of the European Ukrainians and their lands are at present under the domination of Russia.

The coming of the Communist regime brought terrorism to the Ukrainians. Anyone who survived the Nazi occupation was considered a traitor and was punished either by execution or by deportation to Siberia. Those who were fortunate enough to escape fled to find shelter and refuge in the zones of the democratic countries in Western Europe. Others grouped together into bands of armed insurgents to fight Communist domination of the Ukraine. This underground Ukrainian Insurgent Army, known as UPA, is some 300,000 strong and stands as a symbol of Ukrainian resistance to the Soviet regime. In the present critical international situation the freedom-loving Ukrainians all over the world are working for, and are anxiously looking forward to the hour of liberation of their ancestral homelands from Soviet Russia, and to their own free and independent national State.

The Ukrainians in Canada. -- The political and economic conditions prevailing under the rule of the occupants of their territories impelled Ukrainians to leave the land of their forefathers in search of liberty, equal opportunities, and refuge from oppression, discrimination, fear and uncertainty.

Mass immigration of Ukrainians to Canada began in the nineties of the last century. The leaders of the movement were two men, Wasyl Eleniak and Ivan Pilipiw, both from the village of Nebiliw in Galicia. They had heard of the free lands in distant Canada from some German friends who had relatives there, and from Professor Nicholas Oleskiw, a Ukrainian soil chemist, who had visited Canada in 1888 to study the possibilities of Ukrainian immigration to that country. He found the country very rich, the lands fertile and available for the asking. On his return home he encouraged the land-hungry villagers to emigrate to Canada.

Eleniak and Pilipiw set out in 1891 and disembarked in Montreal in September. Upon their arrival they found few towns and villages, few railways, and very little developed land. In the East they saw rich land covered with forests, but they were more impressed with the West with its vast open space and an abundance of grass and feed for farm animals.

Both, Eleniak and Pilipiw, worked that year for some Mennonite farmers around Gretna in southern Manitoba. In the



late fall Pilipiw returned to his native village to bring his family back to Canada. He and his friend, Yurko Panischak, propagated for a mass movement of the Ukrainian people to Canada, and because of this propaganda the Austrian authorities imprisoned both of them.

Eleniak worked another year near Gretna, saved his earnings, and sailed back to his native village. That same year, 1892, he left for Canada leading the first contingent of some ten families. The majority settled on farms in the districts of Peno, Star, Skaro, Wostok and Chipman in Alberta -- then the North-West Territories. A few families settled in Saskatchewan around the village of Yorkton, and in Manitoba around Gimli and Stuartburn. Eleniak settled near Chipman, Alberta; and Pilipiw, released from prison in 1893, arrived with his family in Canada and took a homestead near Bruderheim in Alberta.

Oleskiw's personal advice and his book which recommended Canada, rather than Brazil, to prospective emigrants, had their effects: hundreds of Ukrainian families emigrated to Canada. It was not until 1896, when the Liberals under Sir Wilfrid Laurier came into power in the federal government, that an aggressive policy of immigration was introduced. To encourage immigration the government adopted the plan proposed by Sir Clifford Sifton, then Minister of the Interior, whereby free homesteads were given to immigrants and

prospective settlers, along with a pre-emption privilege which gave the homesteader the right to purchase a quarter-section adjoining his homestead. During this administration Ukrainian immigrants began to appear in Canada in thousands. Some idea of the magnitude of the movement may be gathered from the report of the Department of Immigration which showed a total of over 170,000 Ukrainian immigrants between the years 1896 and 1914 inclusive.<sup>5</sup>

Before the First World War the movement was characterized by an unduly large proportion of illiterate, impoverished peasants who were lured by the prospect of procuring free land in Canada. Among these immigrants there was only a sprinkling of intelligentsia, mostly political refugees, who were destined to play an important part in the development of organizational life in the early Ukrainian communities. The years since the war have seen the renewal of Ukrainian immigration, slow at first but stronger since 1923.<sup>6</sup> This movement was conspicuous for the much higher percentage of literates whose hopes for the freedom of the homeland were dashed by the cession of Eastern Galicia to Poland.

The lot of these first immigrants was unenviable. The break with the old-country associations; the harsh

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<sup>5</sup> Charles H. Young, The Ukrainian Canadians, Toronto, Thomas Nelson and Sons, Ltd., 1931, p. 41.

<sup>6</sup> See Table I, p. 22.

treatment by some immigration officials; the exploitation by land sharks and curb agents; the cold and unsympathetic reception by jingoists and others who regarded the immigrants as "undesirables", "foreigners", "Bohonks", and "dirty Galicians", all added to the creation of hardships in the life of the first immigrants. One may add to these sorrows the discomforts of travel in the pioneer days. Many a time the men walked two hundred miles to town to bring back with them a sack of flour slung over their shoulders.<sup>7</sup>

Of the two leaders of mass immigration of Ukrainians to Canada, only Eleniak is still living. Pilipiw died in 1936 at the age of seventy-seven. He was said to be worth about eighty thousand dollars and to own a section of land -- a testimony of the hardiness, toil and thrift of the first Ukrainian immigrants to this country. Eleniak, now in his ninety-third year, is still hale and hearty, living with his son, John, in the vicinity of Chipman, Alberta. In January, 1947, he was the proud recipient of a certificate of Canadian citizenship in the same ceremony with the late Prime Minister Mackenzie King. In the last sixty years he watched the Ukrainian population of Canada grow to over three hundred

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<sup>7</sup> W.V. Eleniak, "Early Days of Ukrainian Immigration", U.C.V.A. News Letter, periodical, Winnipeg, July 1946, vol. 2, p. 6.

thousand,<sup>8</sup> -- fourth largest ethnic group -- and the second generation growing up in Canada at the present time.

Of the total Ukrainian population in Canada, 78.9 per cent inhabit the three prairie provinces.<sup>9</sup> A significant characteristic of the early Ukrainian settlements was their homogeneity. Bloc settlements of Ukrainians run in a continuous line from South-Eastern Manitoba to Northern Alberta. In these bloc settlements old-world villages and communities, their customs and traditions, were literally transplanted -- taken up wholesale and set down on Canadian soil.

Back in the homeland the Ukrainians have been traditionally a people of the soil; so much so that it was customary for them to take a handful of soil from their native land and bring it with them to this country to be reverently deposited in the grave at the burial service. It is on the land, then, that the majority of them live in Canada. According to the 1941 statistics, 48.25 per cent of those reported as gainfully employed were in agriculture, as compared with 25.82 per cent of all ethnic groups of Canada.<sup>10</sup> Today the

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<sup>8</sup> According to the Dominion Bureau of Statistics there were 305,929 persons of Ukrainian origin in Canada in 1941.

<sup>9</sup> See Table II, p.123.

<sup>10</sup> The Senate of Canada: Proceedings of the Standing Committee on Immigration and Labour, Ottawa, King's Printer, 1947, p. 301.

West is literally studded with farms of the most modern type owned by the former Ukrainian immigrants or by their descendants.

Progress of the Ukrainian Canadians. -- The ability, diligence and progress of the Ukrainian Canadians may be illustrated by the results of the 1930 C.N.R. Community Progress Competition. The aim of the competition was to find out which of the nationalities from the Continental countries of Europe made the greatest progress from the time of their settlement in Canada in the following lines of activity: education, agricultural development, citizenship, activity in local affairs, arts and handicrafts, and general development. Out of the nine competing districts in Manitoba, Rossburn, a Ukrainian community, won first prize. In Saskatchewan the Germans won first and second prizes, and the Hungarians won the third prize. In Alberta the first and third prizes were won by Ukrainians. In 1939 the first prize for oats at the Chicago International Show was won by a Ukrainian, William Skladan, from Andrew, Alberta. In the same year the first prize for alfalfa was won by another Ukrainian, E. Kowalsky, of Fernview, Saskatchewan. In 1940 Paul Pawlowsky of Vilna, Alberta, won the World Oats Championship, and Elias Lastiwka, of Andrew, Alberta, won first prize for barley. In 1941 Skladan again won first prize for oats, and

Pawlowsky and Mendzak took first and second prize respectively for barley. In short, out of the fifty-four prizes won by Alberta farmers in 1941, twenty-nine were won by Ukrainians.<sup>11</sup>

Approximately one-third of the Ukrainian population of Canada in 1941 was urban.<sup>12</sup> In the early years of their immigration to Canada Ukrainians settled in the cities of the Dominion where they found employment in pulp and paper, manufacturing, and transportation industries. In recent years, however, an increasingly large number of them have taken energetically to trade, commerce and manufacturing. In the Western Provinces there is hardly a town or village where Ukrainians can not boast of one or more stores. In Edmonton and Winnipeg they have their own wholesales and factories. In Winnipeg there are two factories, owned by Ukrainians, for the construction of auto-buses. There are also a few furniture factories. In Edmonton a Ukrainian owns a factory which turns out all kinds of fence work, ornamental and other iron work. It is the largest factory of its kind in Alberta.<sup>13</sup>

Other types of business to which Ukrainian Canadians have taken energetically are the hotel business, restaurant

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<sup>11</sup> P.J. Lazarovich, "Economic Achievements of the Ukrainians in Canada", Second All-Ukrainian Congress of Ukrainians in Canada, Winnipeg, The Ukrainian Canadian Committee, 1946, p. 98.

<sup>12</sup> See Table III, p. 124.

<sup>13</sup> Lazarovich, Op. cit., p. 101.

keeping and trucking. No definite statistics are available on these various types of business but their numbers are growing rapidly and so is the capital invested in them.

One field in which Ukrainians in Canada have made considerable progress is the organization of benefit and beneficial societies and brotherhoods. There are several such institutions in Canada which represent a capital investment of over a million dollars.

Colonies of Ukrainians are to be found in all the larger cities of the Dominion from Montreal to Vancouver. Winnipeg, with a Ukrainian population of over thirty thousand, is today the centre of the social and cultural life of Ukrainian Canadians. It is here that the headquarters of the different Ukrainian Churches are to be found, the leading newspapers are published, and the centres of three of the Dominion-wide Ukrainian organizations are located. It is the seat of the Ukrainian Canadian Committee which represents to the great majority of non-Communist Ukrainians of Canada the culminating point in the development of their organizational life. Truly, Winnipeg is the centre ". . . from which influence and direction reach out to the utmost confines of the larger Ukrainian community."<sup>14</sup>

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<sup>14</sup> Young, Op. cit., p. 107.

This progress of Ukrainian Canadians in economic development may be matched by their achievements in social, educational and political fields. The community life of Ukrainian rural and urban districts is characterized by a large number of community halls in which the social functions and cultural activities of the neighbourhood take place. These halls are centres of such cultural organizations as dramatic clubs and literary societies which sponsor stage plays, orchestras, choirs, folk dancing, lectures, and the like.

It is through their music, folk dancing, and handicrafts that the Ukrainians achieved their greatest fame in this country. Evidence of this is to be found in the numerous awards they have been winning at festivals and exhibitions throughout the country. Of world-renown was Olexander Koshetz's choir which earned highest praise from the most severe music critics in Europe and on this side of the Atlantic. Ranking very high for their choral performances are two Winnipeg choirs: the mixed choir directed by Paulo Macenko, and the Ukrainian Male Chorus directed by Walter Bohonos. In 1949 the latter won a five-year contract with the Metro-Goldwyn-Mayer for the recording of Ukrainian songs. In recent years several Canadian-born Ukrainians -- Donna Grescoe, John Melnyk, Sonia Lazarovich, Irene Bubniuk, June Kowalchuk, the Sklar Sisters, the Novak Sisters, and others -- have won



recognition in their various lines of music.

Their folk dances have also won the Ukrainians untinted praise. Much credit for promoting this form of art in Canada is due to the ballet master, Vasil Avramenko, whose dancers have featured in the Canadian Exhibition in Toronto on several occasions.

One form of art in which Ukrainian women excel is handicraft -- fancy needlework, cross-stitching, crotcheting, coloring Easter eggs, and the like. At one handicraft exhibition, held under the auspices of the Canadian Handicraft Guild in Edmonton some years ago, the Ukrainians took nine out of sixteen prizes.<sup>15</sup>

Another cultural achievement of Ukrainian Canadians is the publication of some twenty newspapers and journals, about half of which are published in conjunction with the various religious organizations. Each press has its printing establishment. These establishments have published, among them, the works of such Ukrainian-Canadian prose writers and poets as Elia Kiriak, Michael Petriwsky, Semen Kowbel, Mirosław Stechishin, Onufrey Ewach, Father Kudryk, Father Semchuk, John Kmeta-Efremovich, Michael Mandryka, Wolodomir Kupchenko, Olexander Luhowy, Dmytro Hunkevich, Daniel Lobay, and a few others.

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<sup>15</sup> Ibid., p. 170.

Among the Anglo-Saxon Canadians who have taken special interest in Ukrainian life and have made valuable contributions in acquainting the Canadian public with Ukrainian history and literature are Professor Watson Kirkconnell, Professor George Simpson, C.H. Young, George Gibbon, and W.L. Scott. Among those who have made translations of Ukrainian poetry and prose into English are Florence Livesay, A.J. Hunter, and Percival Cundy.

In the early days of Canadian immigration much had been made of the so-called illiteracy of the early Ukrainian immigrant. The first batch of Ukrainian immigrants were recruited from the poorest classes who never had a chance to go to school. While they have been illiterate themselves, they were intelligent enough to see to it that their children got an adequate education. A splendid example in this regard was set by Mr. and Mrs. Fred Kostash of Vegreville, Alberta, both of whom had a fairly-good education themselves. They gave university education to every one of their six sons each of whom holds one or more university degrees.

The eagerness of the Ukrainians to take full advantage of educational opportunities in Canada is demonstrated in their establishment of several educational institutions, students' hostels and private schools; and in the number of graduates from the various Canadian universities and other educational institutions each year. The statistics of 1941

show that in the professional field there were 2,383 men and women among the Ukrainians in Canada.<sup>16</sup> At present there are some fourteen Ukrainian professors and lecturers in Canadian universities, and several others have accepted positions in American universities. One of them, Professor T. Pawlychenko of the University of Saskatchewan, is recognized as an authority on plant ecology. Two others, Stephen Kushniryk and Peter Sereda, were engaged in experimentation work on the atomic bomb.

When one considers that the first Ukrainian graduated from a Canadian university in 1913,<sup>17</sup> the proportion of Ukrainian professionalists and educators to the total Ukrainian population of Canada -- one to twelve hundred -- may be lower than that for other ethnic groups, but that is probably due to the fact that Ukrainians have not been in Canada as long as the other groups.

One of the most important educational achievements of the Ukrainians in Canada was the acquisition of the Department of Ukrainian at the University of Saskatchewan and the University of Manitoba. Three or four other Canadian universities are conducting special classes in Ukrainian. There are indications that more universities will follow suit.

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<sup>16</sup> See Table IV, p.125.

<sup>17</sup> The first Ukrainian graduate was Orest Zerebko, now deceased, who obtained his B.A. from the University of Manitoba.

Ukrainian Canadians have not, as yet, achieved their proper place in the broad political life of Canada. The early immigrants were handicapped by their lack of knowledge of the English language, and they were engrossed in the difficult task of making a living. Large numbers of them came to Canada with the definite intention of returning to the homeland once they had earned enough money. Gradually, however, the barriers of language were broken down and the immigrant became acquainted with the pro's and con's of Canadian politics. The Naturalization Act of 1902 admitted him to Canadian citizenship. As a citizen he became aware that his destiny and the destiny of his children were tied up with the destiny of Canada.

Participation by Ukrainians in the public life of this country appears to have begun first in connection with the schools in the local communities. As early as 1907, the government of Manitoba appointed a Ukrainian, Theodore Stepanyk, a School Inspector and organizer of school districts in Ukrainian settlements of that province. In the following year the Saskatchewan Department of Education followed suit and appointed Joseph Megas to organize school districts in the Ukrainian colonies of Saskatchewan. Wherever school districts were organized, the election of school boards and the management of school affairs were thrust upon Ukrainian taxpayers.

The responsibilities they were called upon to discharge in connection with the management of school affairs, prepared the Ukrainians progressively for municipal politics of their settlements. It is not uncommon to find Ukrainians dominating municipal politics in those settlements where they are in the majority. In such municipalities the councillors, the secretary-treasurer, and often the reeve, are, as a rule, Ukrainian.

The first step from municipal administration to provincial legislature was taken by the Alberta Ukrainians when they elected Andrew Shandro to their legislature in 1913. In 1915 T.D. Ferley was elected to Manitoba legislature, and in 1934 Dr. George Dragan became the first Ukrainian elected to the Saskatchewan legislature. At present, Manitoba, with a Ukrainian population of approximately 90,000, has six members of Ukrainian origin in its legislature as against two members for Saskatchewan with a Ukrainian population of approximately 80,000, and two members for Alberta where the number of Ukrainians is in the vicinity of 72,000. In October of 1950, one of the Ukrainian members of the Manitoba legislature, N.V. Bachynsky, who was first elected in 1922 and has since that time held a seat, was formally elected Speaker of the Legislature.

In federal politics the Alberta Ukrainians have established a lead over their countrymen in the two sister

provinces. They elected their first member to the federal house, Michael Luchkovich from the Vegreville district, in 1926. He was re-elected in 1930, and in 1931 he had the distinction of being appointed British delegate to the World Inter-Parliamentary Conference in Rumania. Since Luchkovich's election, two other Ukrainian Members of Parliament were elected from the Vegreville constituency, and one, Fred Zaplitny, from the Dauphin constituency in Manitoba. John Decore, the only Ukrainian member of the federal house at present, has been appointed a member of the Canadian delegation to the General Assembly of the United Nations Organization.

Politically the Canadian Ukrainians have shown a very distinct preference for the Liberal party in federal politics, since they were brought to Canada by Liberals. More recently, however, there has been a break with this tradition and one could find adherents of the Conservative, C.C.F., and Social Credit parties. The two ex-members of Parliament, Anthony Hlynka and Fred Zaplitny, for example, belong to the Social Credit and the C.C.F. parties respectively. Whatever their party affiliation, Ukrainian Canadians have shown a willingness to co-operate with Canadians of other ethnic groups in building up Canada in whose future they have a stake.

Though Ukrainians have given much to this country, there is much to be accomplished yet. By working and striving

together they can achieve much more for themselves and for Canada. In the past decade the ideal of mutual understanding and co-operation among the various Ukrainian groups in Canada, with a view to attaining to those greater achievements, has been fostered by the Ukrainian Canadian Committee.

It is the purpose of this dissertation to give an account of the different groups that have pledged themselves to work together, through this Committee, for the cause of unity; to trace the origin and development of the Committee from its inception to its present stage; to review its achievements; and to relate its significance to contemporary social, cultural, and political developments in Canada.

## CHAPTER I

### ORGANIZATIONAL LIFE OF THE UKRAINIANS IN CANADA

On their arrival in Canada, the Ukrainian immigrants began to form groups and institutions based on old association with their roots in the soil of the Ukraine. As time went on, however, the content and structure of these institutions were gradually modified and adapted to the new situations until they assumed the features of both, the Ukrainian and Canadian societies.

Foremost among the factors that impelled the early Ukrainian settlers in Canada to organize their community life was their desire to give expression to their religious inclinations. The first and most easily understood form of organization for the Ukrainian immigrants was the Church. It was this institution, then, that formed the nuclei of the several organizations which developed after the Ukrainians settled in Canada.

Because the Ukrainians in their homeland had been subjected by various powers in the course of their history, they were divided into different religious groups, the chief of which were the Greek Orthodox Church in Eastern Ukraine, and the Greek Catholic -- the Uniate Church -- in Western Ukraine. When the Ukrainian province of Galicia came under Polish rule, the first step taken by the Polish rulers to Polonize their



new subjects was to attempt to break the national consciousness of the Ukrainians by abolishing their traditional Church, the Orthodox Church, and substituting for it the faith of the Poles -- Roman Catholicism. A plan was formulated during the reign of Sigismund III whereby the Ukrainians were allowed to retain the Eastern, Orthodox, ceremonies but were to recognize the supreme authority of the Pope. In 1596 this plan was adopted; through the Union of Brest the Orthodox Church in Poland was united with the Roman Catholic, and thus the Greek Catholic, or Uniate, Church came into being.<sup>1</sup>

Early missions among the Ukrainians in Canada. -- About eighty per cent of the Ukrainian immigrants in Canada came from Western Ukraine where they had been under the care of the Greek Catholic Church.<sup>2</sup> They arrived without religious leaders, and being deeply religious, they were ". . . worried because they had to bury the dead without proper burial service, or had their marriage performed by missionaries of

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<sup>1</sup> D. Doroshenko, History of the Ukraine, Edmonton, The Institute Press, 1939, pp. 166-167.

<sup>2</sup> B. Kushnir, "The fiftieth Anniversary of the Missionary Work of the Ukrainian Church in Canada", The Memorial Book on the Occasion of the Golden Jubilee of the Settlement of the Ukrainian People in Canada, Yorkton, (Saskatchewan), Publ. by The Redeemer's Voice, 1941, p. 27.

other churches who did not understand their language."<sup>3</sup> These missionaries were Russian Orthodox and French Roman Catholic priests.

The Russian Orthodox priests moved into Canada from the United States where they had come by way of Alaska, following the Russians who settled there as early as 1747. In 1897 the Russian bishop, Nicholas Tykhon, in San Francisco, delegated two of his priests, Volodomir Alexandrov and Dmytro Kamenev, to Wostok in Alberta, to take care of the Bukovinian Ukrainians who formed relatively strong minorities in all the larger Ukrainian settlements. Other Russian missionaries appeared in Winnipeg, Sifton, and Stuartburn in Manitoba. The Russian missionaries, however, did not confine themselves to the Bukovinian Ukrainians. In time they began to win converts from the Greek Catholic Galician Ukrainians who were ". . . willing to accept the services of priests with whom they had so much more in common than they had with the French Catholic priests."<sup>4</sup>

This situation caused concern to Archbishop Langevin of St. Boniface, in whose diocese the Russian Orthodox missionaries made their appearance to proselytize the Ukrainians

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<sup>3</sup> Vera Lysenko, Men in Sheepskin Coats, Toronto, The Ryerson Press, 1947, p. 65.

<sup>4</sup> Charles H. Young, The Ukrainian Canadians, Toronto, Thomas Nelson and Sons, Ltd., 1931, p. 138.

of the Greek Catholic rite. To cope with this situation, the Roman Catholic Episcopate appealed to their priests for volunteers to care for the spiritual needs of the Ukrainians. Figuring most prominently among those who responded to the appeal were a Redemptorist, Father Achilles Delaere, and the Oblate Fathers Hippolyte Leduc, Albert Lacombe, A. Page, M. Olszewski, and J. Kulawy. Despite their devotion and sacrifice, these few priests could not hope to serve at all adequately thousands of Ukrainian people in the widely scattered and inaccessible districts of Manitoba and the North-West Territories. Moreover, their assistance was of little avail, for they were not acceptable to the Ukrainians who could not understand their language and who had a strong and deep-rooted dislike for the Roman Church. Commenting on this attitude of the Ukrainians, W.L. Scott writes:

Owing to the fact that they have for centuries been held in political subjection by the Latin Poles, the Ruthenians are inclined to distrust all Latin Catholics. To many of them, every Latin Catholic is a Pole, one of their hereditary enemies. They are in constant fear of being Latinized.<sup>5</sup>

The first Ukrainian priests of the Greek Catholic rite to come to Canada were travelling priests from the United States. The first such priest was Nestor Dmytriw who, in 1896, visited a few Ukrainian settlements in Canada and

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<sup>5</sup> W.L. Scott, Eastern Catholics, With Special Reference to the Ruthenians in Canada, Toronto, The Catholic Truth Society of Canada, 1927, p. 28.

returned to the United States. He was followed by Fathers Paulo Tymkevich in 1898, Damaskin Polywka in 1899, and Ivan Zaklynsky in 1900. But they were only tourist priests who paid spasmodic calls to the Ukrainian settlers and returned home. The Greek Catholics continued to remain without spiritual leadership of their priests.

To cope with the situation the Ukrainians took the initiative upon themselves. In 1900 they wrote letters to Ottawa, and in 1901 they drew up a petition to Queen Victoria, requesting, in each case, Greek Catholic priests to perform their religious services. But they were unable to receive assistance from either source.

The next move was made by the Roman Catholic bishops of the North-West. They decided to send Father Lacombe to Europe to make an appeal to the Austrian government and to the bishops of Galicia on behalf of the Galician Ukrainians in Canada. Father Lacombe set out in 1900 and visited Pope Leo XIII, Emperor Franz Joseph of Austria, the Ukrainian Metropolitan Sheptitsky and other Church dignitaries. He pleaded for funds to build chapels for the Ukrainians, and for priests of their rite to attend to their spiritual needs and to preserve their faith.

The Greek Catholic Church. -- Because of the interest which his voyage aroused, Father Lacombe had made possible

the visit to Canada of a Greek Catholic priest, Father Wasyl Zoldak, and the coming in 1902 of three priests of the Basilian Order, Fathers Platonid Filias, Anton Strotsky, and Sozont Didik, who were accompanied by four sisters of their Order. Their mission was to establish the "Congregation of the Ruthenian Greek Catholic Church United to Rome". In 1903 two more priests, Fathers Matthew Hura and Naukratij Kryzanowsky, arrived in Canada.

These first Greek Catholic missionaries travelled from one Ukrainian colony to another all over Canada, holding services, christening children and teaching catechism. Despite long distances, the discomforts of travel, and other numerous inconveniences, they managed to take care of the spiritual needs of their congregations and to build churches. By 1905 there were already nine churches built between Stuartburn, in Manitoba, and Star, in Alberta.<sup>6</sup>

The Basilian and Redemptorist Fathers were not the only missionaries among the early Ukrainian settlers in Western Canada. Besides the Russian Orthodox Church, the Independent Church of the Presbyterians vied for the souls of these pioneers. The adherents of these two churches spread rumours through the Ukrainian colonies that, because of their

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<sup>6</sup> N. Savarin, "The Missionary Work of the Basilian Fathers in Canada", The Memorial Book on the Occasion of the Fiftieth Jubilee of Ukrainian Settlement in Canada, Yorkton, Publ. by The Redeemer's Voice, 1941, p. 47.

close connection with the Roman Catholic Church, the Basilians and Redemptorists aimed to Latinize the Ukrainians. The confusion of faiths gave rise to numerous disputes, particularly with regard to Church property.

The problem was too much for the Canadian Catholic Hierarchy. In a memorial addressed to the Papal Legate, Father Delaere recommended, among other things, that a Greek Catholic bishop be sent to Canada. In 1910 the First Plenary Council of the Roman Catholic Church, held at Quebec, invited Metropolitan Sheptitsky to cope with the situation.

As a result of Metropolitan Sheptitsky's visit to Canada, followed by Father Delaere's visit to Rome in 1912, the Holy See appointed, on July 15, 1912, the first bishop of the Greek Catholic Church in Canada, in the person of Father Nicetas Budka. He arrived in Canada in December of the same year, and began to organize his Church. In the course of two years preceding the First World War, Bishop Budka was able to augment his force by thirty priests. In 1913 the Ruthenian Greek Catholic Episcopal Corporation of Canada was duly incorporated by the Dominion Parliament.

From such humble beginnings the Greek Catholic Church in Canada grew, with the aid of the Roman Catholic Church,<sup>7</sup> to its present proportions. In 1928 Bishop Budka

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<sup>7</sup> W.L. Scott, The Ukrainians: Our Most Pressing Problem, Toronto, The Catholic Truth Society, (n.d.), pp. 19-32.

returned to Europe to procure more priests for his diocese. He did not return to Canada, however, but remained in Western Ukraine, allegedly for health reasons. He resigned as head of the Greek Catholic Church in Canada, and his post was taken by Bishop Ladyka.

In 1948 the Ukrainian Greek Catholic diocese in Canada was divided into three Apostolic Exarchates; the Exarchate of Western Canada, with its seat in Edmonton; of central Canada, with its seat in Winnipeg; and of Eastern Canada, with its seat in Toronto. In the same year two new bishops were consecrated, Andrew Roboretski and Isadore Boretski. In 1951 the Western Exarchate was divided into the diocese of Edmonton and the diocese of Saskatoon, and in June of the same year a third bishop, Maxim Hermaniuk, was consecrated. The present bishop for the Edmonton diocese is Bishop N. Savarin; for the Saskatoon diocese -- Bishop Roboretski; for the Central Exarchate -- Archbishop Wasyl Ladyka and Bishop Hermaniuk; for the Eastern Exarchate -- Bishop Boretski.

According to the 1941 statistics,<sup>8</sup> the Greek Catholic Church had 190,484 faithfuls, or 62.26 per cent of the total Ukrainian population in Canada. In 1950 there were 205 priests in the four dioceses.<sup>9</sup> The Church operates eight

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<sup>8</sup> See Table V, p. 126.

<sup>9</sup> Ukrainian Family Almanac, Toronto, Publ. by Basilian Fathers, 1950, pp. 160-163.

monasteries, thirteen convents and three theological schools. The most important school is St. Joseph's College in Yorkton, Saskatchewan, which was erected in 1919 by the Catholic Church Extension Society for the benefit of the Ukrainians, and placed in charge of the English-speaking Brothers of the Christian Schools. The Church has two hospitals, two homes for the aged, 118 parish halls, and four printing establishments issuing, in 1951, four papers: Ukrainian News, Our Aim, The Light, and The Redeemer's Voice. In conjunction with the Church, the Ukrainian St. Nicholas Brotherhood, a benefit society, was organized in Winnipeg in 1905, and secured a Dominion Charter in 1930.

The leadership of the Ukrainian Catholics is in the hands of their clergy, an indefatigable body of workers in the cause of the Church. To consolidate all the subsidiary organizations of the Greek Catholic Church, a central organization was conceived at a congress of Ukrainian Catholics held in Winnipeg, in 1945. This central body, the Ukrainian Catholic Council of Canada, was set up in 1946, with headquarters in Winnipeg. It directs the activities of all the Ukrainian Catholic organizations in Canada, in accordance with Catholic principles.

The Ukrainian Greek-Orthodox Church. -- Approximately forty million Ukrainians in the world belong to the Greek-



Orthodox Church.<sup>10</sup> Adopted from Greece in 988, the Church in the Ukraine was nominally dependent on the Patriarch of Constantinople until the seventeenth century. After the political union of the Ukraine with Muscovy, in 1654, the Muscovite government compelled the Patriarch to surrender his jurisdiction over the Orthodox Church in the Ukraine. Thus, in 1685, the Ukrainian Orthodox Church was separated from the Patriarch of Constantinople, and made dependent on the Patriarch of Moscow.<sup>11</sup>

One of the chief principles on which the Russian Empire was based was declared to be Orthodoxy. The Russian government treated the Ukrainian population as being the same Russian Orthodox people with the Muscovites. It avoided the injection of religious strife in order to weaken Polish influence in the Ukraine. Though the Ukrainians resented the administration of their Church by the Russians, there was little practical possibility of overthrowing this administration. The defeat of Hetman Mazepa in 1709 sealed the doom of an independent Ukraine and of an independent Ukrainian Church free of Russian jurisdiction. The independence of

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<sup>10</sup> Cardinal James McGuigan, referred to in Pastoral Letter of Cardinal McGuigan on the Eastern Rite and the Historical Role of Our Church, editorial, Ukrainian News, Edmonton, May 25, 1948, no 21, p. 4, col. 1.

<sup>11</sup> Nicholas Czubytyj, Religious Persecution of Western Ukrainians, article in Ukrainian News, Edmonton, December 18, 1945, vol. 51, p. 4, col. 4.

the Ukrainian Church did not come until 1918 when the Tsarist Empire collapsed and Ukraine emerged as an independent state. The Ukrainian Orthodox Church was then not only revived but proclaimed autocephalous.

This event had its repercussions among the Canadian Ukrainians, particularly among the intelligentsia and those of strong Ukrainian nationalist sentiments who looked forward, during the First World War, to the rebirth of a free Ukraine and the consequent rebirth of the Ukrainian Orthodox Church. They were dissatisfied with what was considered foreign control of existing Churches of the Ukrainians in Canada -- the Independent Greek movement, supported by the English Protestants; the Russian Orthodox Church with its definite Russian connections; and the Greek Catholic Church, ". . . fathered by the Polish State and mothered by the Church of Rome".<sup>12</sup>

Paradoxically, the Ukrainian Orthodox movement in Canada was precipitated by a bishop of the Greek Catholic Church. In 1916 a controversy arose with the Greek Catholic Bishop, Budka, over the ownership of a students' hostel, the Peter Mohyla Ukrainian Institute at Saskatoon. The Institute was procured with money contributed by a large section of Ukrainian Catholic and non-Catholic population of Canada.

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<sup>12</sup> Young, Op. cit., p. 144.

The promoters of the hostel wanted to make it non-denominational; the Bishop, on the other hand, wanted it handed over to him for incorporation.<sup>13</sup>

The Bishop's organ, The Canadian Ruthenian, and the Greek Catholic priests in Saskatchewan conducted a vigorous agitation against the Institute and those who supported it. The priests would have nothing to do with those members of their parishes who sent their children to the Institute or donated money to it. The result was that large numbers of dissatisfied members of the Greek Catholic Church broke away from it and joined the Ukrainian Greek-Orthodox Church.

The revival of the Ukrainian Orthodox Church in Canada coincided with the revival of the Ukrainian Orthodox Church in the Ukraine. On July 18-19, 1918, two weeks after the meeting of the All-Ukrainian Church Conference in Kiev, Ukraine, a Church Conference was called in Saskatoon to ". . . discuss, decide, and clarify our Church position, particularly to decide the relations of the Church to national institutions and to national matters in general."<sup>14</sup>

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<sup>13</sup> J. Stechishin, Twenty-Five Years of the Peter Mohyla Ukrainian Institute in Saskatoon, Winnipeg, Publ. by The Peter Mohyla Ukrainian Institute, 1945, p. 65.

<sup>14</sup> S.W. Sawchuk, The Basic Principles of the Ukrainian Greek-Orthodox Church in Canada, Winnipeg, Trident Press Ltd., 1950, p. 2.

The Conference decided to call to life a Church organization ". . . on such principles as would fully meet the spiritual and national needs of the Ukrainians, as well as the demands of democratic life in Canada."<sup>15</sup> It was on "such principles" that later the Ukrainian Greek-Orthodox Church in Canada was incorporated.<sup>16</sup>

The spiritual leadership of the Church was temporarily taken over by Metropolitan Germanos, of Antioch. In 1920 he ordained the first three priests for the Church, S.W. Sawchuk, D.F.Stratychuk, and P. Samets. Meanwhile, efforts were being made to procure a Ukrainian bishop. An appeal to the Metropolitan of Kiev, Lipkiwsky, resulted in the appointment of Archbishop I. Theodorovich as the spiritual head of the Ukrainian Greek-Orthodox Church in Canada. He arrived in the United States in 1924 and there made his home.

Because of his American residence, Theodorovich was only a nominal head of the Church in Canada. The work of administration continued to be carried on by the consistory headed by Rev. Sawchuk. As his Church expanded in Canada, Archbishop Theodorovich found it impossible to discharge his duties effectively as head of both, the American and Canadian

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<sup>15</sup> Ibid, p. 3.

<sup>16</sup> See Appendix A, p. 27.

Ukrainian Orthodox Churches. In 1947 he resigned as head of his Church in Canada to devote his full time to the leadership of the Ukrainian Orthodox Church in America.

In the same year a national council of the Ukrainian Greek-Orthodox Church in Canada was held in Winnipeg to elect as its new head, Archbishop M. Skrypnyk who was assigned for Canada by Metropolitan Polikarp in Europe. In 1950, however, Skrypnyk resigned to become archbishop of the Ukrainian Orthodox Church in the United States. During the three years of his residence in Canada he acquired a monastery at Grimsby, Ontario, where he also began publication of another Church journal, The Church and the People.

In August, 1951, another Council was called by the Consistory of the Ukrainian Greek-Orthodox Church in Canada for the purpose of electing, this time, two bishops -- one for Eastern Canada and one for Western Canada. This Council agreed to establish a hierarchy for the Ukrainian Greek-Orthodox Church of Canada with three dioceses. Each diocese, Eastern, Central and Western is to have its own bishop, and the Central diocese is to be the seat of the Church. The hierarchy consists of Archbishop Michael Choroshy, in charge of the Eastern diocese with Toronto as its seat; Wasyl Kudryk, as bishop of the Western diocese with its seat in Edmonton; and Metropolitan Ilarion Ohienko of Winnipeg, as the ruling head of the entire Church in Canada.

The Ukrainian Greek-Orthodox Church in Canada is second in numerical importance. In 1941 it had 88,874 members, representing 29.05 per cent of the total Ukrainian population of Canada. It has 228 parishes served by over sixty priests. Under its aegis an extensive educational program is carried on through the official organ of the Church, The Herald, the Peter Mohyla Ukrainian Institute in Saskatoon, and the St. John's Ukrainian Institute in Edmonton. In 1945 the Church acquired St. Andrew's College in Winnipeg, in which tuition is given in secondary school and university subjects, and in theology; and which has powers to confer degrees in theology. In 1948 two more institutions were acquired by the Church -- the Girls' Institute, affiliated with St. Andrew's College, and the Ukrainian Institute of St. Vladimir in Toronto.

The Protestant Churches. -- Students of Ukrainian life in Canada will agree that much of the history of Canadian Ukrainians was made around the battles of various religious faiths over the souls of the Ukrainian pioneers. One of these faiths, which was destined to become the nucleus of the future Protestant Church among the Canadian Ukrainians, was the Independent Greek Church. The founder of this Church was Stephen Ustvolsky, a former Russian Orthodox priest and confessor to Tsar Nicholas II. Suspended from

priesthood, he became a monk in a monastery on Mount Athos where, in 1902, he was consecrated as bishop under the adopted name, "Seraphim". When news of the confused religious situation among the Ukrainians in Canada reached him, Seraphim left the monastery and came to Canada in 1903 to act as bishop.

On his arrival Seraphim found a wide field for missionary work among the Ukrainians. Having no priests to help him, he soon discovered several former Church cantors in the old country who knew the rituals of the Eastern Church, a few old-country deacons, teachers, and others whom he ordained as priests of his "Independent Greek Church". These he sent out throughout the West to preach and hold services. He had created, altogether, fifty such priests, ". . . charging from ten dollars up for a consecration; farmers were consecrated free."<sup>17</sup>

The Presbyterian Church took an interest in the new religious movement. Since Presbyterianism was alien to the Ukrainians and was not acceptable, the leaders of the Presbyterian Church decided to give their support to the Independent Greek Church in order to ally their own mission work among the Ukrainians through this Church. The Home Mission Board of the Presbyterian Church offered to educate young

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<sup>17</sup> Lysenko, Op. cit., p. 75.

Ukrainians and prepare them for leadership among their people in the future. Two Ukrainian teachers, John Bodrug and John Negrych, were discovered and sent to Manitoba College where they took courses in Protestant theology. With a view to developing a mass movement of Ukrainians to the Protestant faith, under the guise of the Independent Greek Church, both, Bodrug and Negrych became ordained by Seraphim as priests of his Church.

Seraphim's dictatorial policies displeased Bodrug and Negrych, and in 1904, when Seraphim was absent in Russia, the two priests seceded from his Church and formed a separate group. On his return to Canada, Seraphim found a new, well-organized Church under the direction of Bodrug. Under the sponsorship of the Presbyterian Church and with its financial support, the new movement grew rapidly. The priests were well received by the people who were, for the most part, without priests of their own. At the peak of its growth the movement had about fifty churches and boasted that it had ". . . prevented 30,000 to 40,000 people from falling under the sway of the Church of Rome."<sup>18</sup>

The initial popularity of the movement waned as rapidly as it spread. With the coming of the Ukrainian Greek Catholic priests to Canada, the Ukrainian people were told

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<sup>18</sup> The Report of Home Missions, edited by Carmichael, Toronto, 1907, p. 7, cited by Young, Op. cit., p. 141.



that the aim of the Presbyterian mission was not religious but political; that its real aim was assimilation of the Ukrainians and "swallowing them up in the English sea".<sup>19</sup>

The Ukrainians, who had struggled for centuries against assimilation by the Russians and the Poles, now felt they were being cajoled into forgetting their own national faith so they would cease to be Ukrainians and become wholly English. Under such circumstances they began to fall away from the Church. In 1913 the Presbyterian Church announced that it would discontinue to give financial support to what it considered an alien ritual, for Bodrug and his priests continued to use the rituals of the Eastern Church in their own churches. The ministers were now given the choice of joining the Presbyterian Church or foraging for themselves. Twenty-seven of them joined but their parishes did not all follow them.

What is left of the Independent Greek movement is today known as the Ukrainian Evangelical Church. Though it is a constituent part of the United Church of Canada and is controlled by it, this Church, unlike the Independent Greek Church, is more Ukrainian in character. It draws on the traditions of what little there was of the Reformation

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<sup>19</sup> A.J. Hunter, A Friendly Adventure, Toronto, The Committee on Literature, General Publicity and Missionary Education of the United Church of Canada, 1929, p. 36.

movement in the Ukraine during the seventeenth and eighteenth centuries, and lends its support to the present-day nationalist aspirations of the Ukrainians. For statistical purposes, however, it is included with the United Church.

The United Church of the Ukrainians ranks third in numerical strength in the Ukrainian population of Canada. It has some twenty ministers and, in 1941, had 9,241 members. It publishes the Canadian Ranok which served the needs of the Ukrainian Protestants in Canada since it began its publication in 1905. Another paper, The Evangelical Truth, is published in Toronto. The United Church also operates some eight hospitals in conjunction with its missionary work among the Ukrainians in the three prairie provinces, and a number of missions in the larger cities across Canada from Edmonton to Montreal.

Other Protestant denominations of the Ukrainian population in Canada are, according to the 1941 statistics: 1° Anglican, with a membership of 3,131; 2° Presbyterian, with 2,919 members; 3° Baptist, with 2,439 members, and denominations of lesser numerical importance -- Lutheran, Adventist, International Bible Students and others. Altogether, some 25,000 persons of Ukrainian origin in Canada listed themselves in the census of 1941 as belonging to some Protestant denomination.

The Russian Orthodox movement. -- Though not a Church of the Ukrainians, the Russian Orthodox Church had, from the beginning, won many converts mostly among the Orthodox Bukovinian Ukrainians. With the coming of the Independent Greek movement, however, many left the Russian Orthodoxy and joined the new movement. The Russians then turned to the conversion of the Greek Catholics to their Church. At the peak of its growth, in the years before the end of the First World War, the Russian Orthodox group had about sixty-five churches in the three prairie provinces; a monastery at Wostok, Alberta; and a nunnery and orphanage at Shandro, Alberta.

After the war, the movement began to decline. Commenting on the reasons for the decline, J.D. Davis says:

Until the Revolution, the Tsar's government, through the Holy Synod granted about \$40,000 yearly for the work of the Orthodox Church in America. After the Revolution, the Church in Russia was separated from the state and no money was sent to America.<sup>20</sup>

Another blow to the movement came when the Ukrainian Orthodox Church was organized in Canada. The Ukrainians began to leave the Russian Orthodoxy to become members of the Ukrainian Church. Those who remained do not consider themselves Ukrainians. Their numbers, however, are negligible.

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<sup>20</sup> Jerome D. Davis, The Russian Immigrant, (n.p.), Macmillan, 1922, p. 82, cited by Young, Op. cit., p. 139.

Secular organizations. -- The early Ukrainian immigrants in Canada were for the most part illiterate and too engrossed in the struggle for existence to be interested in Ukrainian national organizations. In fact, few of them were aware of their true national identity. Those who came from the province of Galicia called themselves Ruthenians or Galicians, those from Austria -- Austrians, those from the province of Bukovina -- Bukovinians. Some, who were under the influence of the Russian Orthodox Church were taught to believe that they were "Russki" or Russian though they could not understand Russian. They were told that there never was a Ukraine or a Ukrainian people, and that the Ukraine was a province of Russia. Ukrainian nationalism, they said, was invented by Austria to set off her Ruthenian subjects against her enemy, Russia. Others, who came from the Polish-dominated province of Galicia, were brought up to believe that, since they became Roman Catholics, they were Poles. To this very day both these groups may be found throughout Canada, though the "Russki" group is dying out among the Ukrainians.

From the very first years of immigration, however, there appeared a sprinkling of intelligentsia who were sensitive to their national loyalties. They assumed leadership over their less literate countrymen and began to arouse them to a consciousness of their true nationality. They organized dramatic societies and choirs wherever a sufficient number

of Ukrainians could be found to work with. They celebrated national holidays in honour of great Ukrainian poets and heroes, had lectures and sponsored dramatic performances. Soon "Reading Halls" were established which, together with the dramatic and literary societies, stimulated interest in Ukrainian folklore. Thus Ukrainian nationalism was awakened and a sense of loyalty to things Ukrainian developed among Canadian Ukrainians.

The pioneers in this work were the first Ukrainian teachers. In 1905 the government of Manitoba opened a separate school, the Ruthenian Trainian School, in Winnipeg -- and later moved to Brandon -- for the training of Ukrainian teachers to staff the schools in Ukrainian districts where the English-speaking teachers were not anxious to accept positions. Since at that time Manitoba had a bilingual school system, such teachers taught both, the English subjects and Ukrainian. Besides, they took an active part in community work and did much to inculcate and promote Ukrainian nationalist ideas.

Though there already were a few Ukrainian newspapers established in Canada during the first decade of this century, they did not all serve the national interests of the Ukrainian people. The Canadian Farmer, the first Ukrainian weekly in Canada, established in 1903, served, at that time, the political interests of the Liberal party which financed

the paper. The Canadian Ranok, was supported by the Presbyterians. Robotchy Narod ("The Working People") which appeared in 1909 was financed by Ukrainian workers but its aim was to promote socialism among the Canadian Ukrainians.

In 1907 the Ukrainian teachers held their first convention at which they decided to establish an independent Ukrainian newspaper. They pooled their savings together, sold shares, and in 1910 established a weekly, the Ukrainian Voice. To designate this paper Ukrainian was a bold step. The word had meaning to so few in those days when the word Ruthenian was in current usage. Even a year later when the future official organ of Bishop Budka was established, the name Canadian Ruthenian was chosen for the publication, and retained until 1918 when it was changed to Canadian Ukrainian. The first few issues of the Ukrainian Voice announced that its aim was to serve the Ukrainian people and to protect their interests from political and religious influences incompatible with Ukrainian interests.

The Ukrainian Self-Reliance League. -- The Ukrainian Voice and the group associated with it were instrumental in promoting and disseminating the ideas of "independence" and "self-reliance" among the Canadian Ukrainians in all matters pertaining to their national, political, religious and cultural life. It was this group that in 1916 prevented the

incorporation by the Greek Catholic Bishop, Budka, of the Mohyla Institute in Saskatoon and later organized the Ukrainian Greek-Orthodox Church in Canada.

In 1927, at the Twelfth Annual Convention of the Peter Mohyla Ukrainian Institute in Saskatoon, this group formed a dominion-wide Ukrainian national organization, the Ukrainian Self-Reliance League. The component organizations of the League are the Ukrainian Women's Association, the Ukrainian Canadian Youth Association, the Association of Ukrainian People's Homes (community halls), and the Association of Ukrainian Self-Reliants (a men's organization). Each part is tied ideologically with the other parts, and each has its autonomy in carrying out its specific objectives. The ideology and over-all objectives of the League may be summarized thusly:

1° To cultivate and propagate the ideas of self-respect, self-activity, and self-reliance;

2° Not to subordinate itself to any leadership outside of Canada;

3° To lend material and moral help, within the limits of Canadian citizenship, in the struggle of the Ukrainian people on their ethnographic territories for a free, sovereign, and democratic state;

4° To encourage all Canadian citizens of Ukrainian descent to take full part in the cultural, social, economic and political life of Canada on the basis of equality of rights, privileges and duties;

5° To combat all undemocratic and totalitarian movements among the Ukrainian citizens of Canada;

6° To preserve, cultivate and develop the cultural, and spiritual and religious values of the Ukrainian people for the purpose of enriching their own life and

of contributing to the Canadian cultural development.<sup>21</sup>

The League is not a political or religious organization and has no formal ties with any such organization. It is a cultural organization that embraces all aspects of the national and cultural life of the Ukrainians in Canada within the limits defined by the demands of good citizenship and loyalty to Canada, and by respect for Canadian democratic institutions.

Of the component organizations of the League, the Ukrainian Women's Association has been the most active. Its objects and means are:

1° To propagate enlightenment among the Ukrainian women through: educational courses, addresses, debates, amateur plays, concerts, and evening socials, encouragement of members to read good books and newspapers;

2° To offer moral and material assistance to local and general institutions, especially the institutions in connection with which the branch exists as an auxiliary society;

3° To give assistance to religious, moral and national education of Ukrainian youth by means of Sunday Schools and schools of Ukrainian language;

4° To support and encourage the art of Ukrainian handicraft work;

5° To encourage the knowledge of home economics among Ukrainian women;

6° To further the spirit of social life;

7° To encourage among the Ukrainian women active participation in civic life.<sup>22</sup>

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<sup>21</sup> Adapted from The Project of the Statute of Ukrainian Self-Reliance League, Winnipeg, 1945.

<sup>22</sup> Constitution of the Branches of the Ukrainian Women's Association of Canada, Winnipeg, Trident Press, (n.d.), pp. 32-34.



The Association, which has 142 branches, sponsors Sunday Schools, operates a museum of Ukrainian handicrafts, and has published several books dealing with various aspects of Ukrainian culture. In 1927 it initiated the observance of Mother's Day among the Ukrainians in Canada. In 1939 the Association became a member of the Canadian Council of Women, and has maintained contacts, through its representatives, with the International Women's Council, the Associated Country Women of the World, and the World Congress of Ukrainian Women. It co-operates with the Canadian Red Cross and other similar institutions.

The Ukrainian-Canadian Youth Association was organized in 1927 and had 217 branches in 1950. Among the aims of this organization are:

- 1<sup>o</sup> To cultivate respect for and loyalty to the Dominion of Canada and the British Commonwealth;
- 2<sup>o</sup> To cultivate respect for and loyalty to the Ukrainian people, their language, religion and customs;
- 3<sup>o</sup> To cultivate sound characters;
- 4<sup>o</sup> To cultivate physical and moral health on religious and moral principles;
- 5<sup>o</sup> To develop independence and self-confidence in thought and action;
- 6<sup>o</sup> To be well-behaved and obedient to elders and to the leaders.<sup>23</sup>

Former members of this organization are to be found among the present leaders in all walks of Ukrainian-Canadian community life, and in the professional and civic fields.

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<sup>23</sup> Statute of the Ukrainian-Canadian Youth Association, 1945, pp. 3-4.

The institutions operated by the Ukrainian self-Reliance League are the Trident Press which publishes the Ukrainian Voice, the second largest Ukrainian weekly in Canada; the Peter Mohyla Institute in Saskatoon, the St. John's Institute in Edmonton, the St. Vladimir Institute in Toronto, and some sixty-eight community halls.

The leadership of the League consists almost entirely of Ukrainian professional men. Since 1932, when two other dominion-wide Ukrainian organizations were formed, the membership of the League has been automatically confined to the members of the Ukrainian Greek-Orthodox Church, though not all the members of this Church belong to the League.

The Ukrainian National Federation. -- During the economic crisis in the decade 1929-1939, Canadians were susceptible to various kinds of propaganda which was dangerous to themselves and to Canada. This propaganda tended to undermine the ideals of loyalty to Canada, cultural traditions, patriotism and religion. The Ukrainians in Canada were divided into three irreconcilable groups: 1° Catholics, 2° Orthodox, and 3° Communists. The first two groups waged a religious controversy; the Communists sought to demoralize both of them. Some leading Ukrainians believed that the danger of moral deterioration among the Ukrainians might be lessened if an organized effort were made to occupy the minds

and the time of the discontented and disillusioned people. They felt that unity among the Canadian Ukrainians could be achieved if religious tolerance were achieved and the stamp of Communism wiped off the Ukrainian name. For this purpose a special conference was held in Saskatoon in June, 1932, to discuss the matter and to work out a constructive program which would be of interest and value to the masses of Ukrainian Canadians.

The program adopted at this conference, and later revised, is based on the following principles:

- 1° Belief in our duties and responsibilities,
- 2° Belief in Canada,
- 3° Belief that the necessary measure of social justice may be achieved through social reforms, without resorting to violence,
- 4° Belief in the cultural traditions of our people,
- 5° Belief in the moral principles of Christianity,
- 6° Belief in the freedom of all peoples,
- 7° Belief in a free Ukraine.<sup>24</sup>

It is an all-inclusive social, cultural, ethical and political program which takes advantage of the cultural traditions of the Ukrainian people in order to neutralize the destructive influences of international propaganda, and to strengthen the fundamentals of Christianity in order to protect Ukrainian Canadians against the inroads of atheism, Communism, Fascism and Nazism.

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<sup>24</sup> A Program and a Record, Publ. by the Ukrainian National Federation of Canada, Saskatoon-Winnipeg, 1943, p. 8.

To carry out this program, the conference established a dominion-wide non-partisan and non-sectarian organization under the name of the Ukrainian National Federation of Canada. The twenty-three existing branches of the Ukrainian War Veterans' Association -- established in 1928 and associated with the Canadian Legion -- formed the nucleus around which the Federation was built up. These, together with the Organization of Ukrainian Women of Canada, became affiliated bodies of the new organization. The Ukrainian National Youth Federation of Canada was also projected, and later became an affiliate body.

The first branches were organized in Edmonton and Saskatoon in June, 1932. To-date, the Federation has seventy-four branches with a total membership of about 22,000. The Ukrainian Women's Organization, established in 1935, has forty branches. The Ukrainian National Youth Federation, established in 1934, has over forty branches. Altogether, some 180 local units make up the Federation. Together they administer over seventy community halls, seventy-six local libraries, sixty-five schools, seventy-one choirs, twenty-five orchestras, eighty-three dramatic clubs, eighteen Ukrainian folk dancing classes, a national museum and fourteen consumers' co-operatives.

One of the basic objectives of the organization was to promote education among adults and children. Systematic

courses were organized in various subjects for adults and courses in English for new-comers -- immigrants of whom considerable numbers were attracted by the U.N.F. program. In 1940 the Federation established a Summer School of Ukrainian Culture and Music in Winnipeg, with Alexander Koshetz, one of the greatest contemporary Ukrainian composers, as professor of music and choir director. The educational program of the Federation is well organized and is directed by the Ukrainian Cultural and Educational Centre in Winnipeg. In 1950 and 1951 the Ukrainian Summer School of the Federation was conducted in conjunction with the University of Manitoba Summer School.

A great deal of vigour and initiative in the education of its members were displayed by the Youth Federation. In 1935 the young people organized a Ukrainian Radio-Telegraphy School in Toronto, and in 1938 sponsored a Ukrainian Flying School in Oshawa. Most of the boys who took courses in these schools joined the R.A.F. and the R.C.A.F. at the outbreak of the Second World War and soon became officers.

The Federation has its printing establishment in Winnipeg where it publishes the New Pathway, the only Ukrainian semi-weekly in Canada, and Youth Speaks, a bilingual monthly journal for youth.

Socially, the Ukrainian National Federation and its affiliated organizations have been co-operating with various

groups of British Canadians such as the Canadian War Veterans, and with various clubs and exhibition boards.

The Brotherhood of Ukrainian Catholics. -- The lay organization of the Ukrainian Greek Catholic Church in Canada is the Brotherhood of Ukrainian Catholics. Numerically, it is the largest single dominion-wide organization of the Ukrainians in Canada. It was conceived in 1932 at a convention of Ukrainian Catholic school trustees in Regina. The initiative to organize a Ukrainian Catholic lay organization in Canada similar to the Ukrainian Self-Reliance League or the Ukrainian National Federation came from a small group of farmers and teachers attending the convention. With them was Father S. Semchuk, at that time parish priest at Alvena, Saskatchewan. With the approval of Bishop Ladyka to bring such an organization into being, the initiators met at Cudworth, Saskatchewan, to make plans for a convention. Another meeting followed at Alvena, at which Father Semchuk and Fred Mamchur, teacher, decided upon the name "The Brotherhood of Ukrainian Catholics" for their organization. At the same time the slogan, "The Catholic religion, Ukrainian culture, and the Canadian state", was adopted.

On December 28-29, 1932, the first convention of the Brotherhood was held in Saskatoon. Among those present were Bishop Ladyka and George Shkwargok, a lawyer from Mundare,

Alberta, who gave many helpful suggestions regarding the charter of the organization.

On January 1, 1933, the first issue of the organ of the Brotherhood appeared -- a mimeographed publication edited by Father Semchuk and called the Bulletin of the Brotherhood of Ukrainian Catholics. In September of the same year the Redemptorist Fathers at Yorkton took over the publication of the Bulletin. Later, The Future of the Nation, a semi-monthly edited in Winnipeg, was made the organ of the Brotherhood.

In 1934 the organization claimed twenty branches. In that year the first Dominion executive of the Brotherhood was elected. In 1948 the number of branches rose to 345, with a membership of 32,632.

Through the efforts of the association three hostels for Ukrainian Catholic students were acquired -- the Shashkewich Institute at Saskatoon, the Sheptitsky Institute in Toronto, and St. Josaphat's Institute in Edmonton. In 1941 the Brotherhood sponsored the observance of the Jubilee Year on the occasion of the fiftieth anniversary of Ukrainian immigration to Canada.

One of the chief tasks of the association is to propagate the religious and national ideology of the Brotherhood by means of local conferences and through the medium of the press and other literature published by the Brotherhood.

The objective of the Brotherhood of Ukrainian Catholics is "to preserve and strengthen the Catholic faith and allegiance to the Catholic Church among the Ukrainian people, and to promote cultural activities among the Ukrainians in Canada."<sup>25</sup> The Brotherhood may be likened to ". . . a religious and national school, which teaches and rears its members to be good Ukrainians and good Catholics."<sup>26</sup>

The women's section of the Brotherhood is the 'League' of Ukrainian Catholic Women<sup>1, 2, 3, 4, 5</sup>, with some 13,000 members. Most of the activities of its branches centre around parish halls and churches. They come to the assistance of the Church in the decoration of parish halls and churches, and in preparation of banquets, bazaars, and other social enterprises in support of the local halls and churches. They stage concerts and plays, and conduct drives for funds to assist orphanages, students' hostels, the press and other Ukrainian Catholic institutions. After the war the League came to the assistance of Ukrainian Catholics in Displaced Persons' camps in Western Europe by sending them parcels of food and clothing.

The Ukrainian Catholic Youth, an auxiliary of the Brotherhood, began in October, 1938, through the efforts of

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<sup>25</sup> S. Shewchuk, The Brotherhood of Ukrainian Catholics and Its Objectives at the Present Time, article in Ukrainian News, weekly, Edmonton, Nov. 30, 1948, no 48, p. 4, col. 2.

<sup>26</sup> Loc. cit.



Father Michael Horoshko who had just then arrived in Canada from Europe. The organization has 291 branches with 16,627 members. The principles upon which this society was founded are as follows:

- 1° To be a practical Catholic,
- 2° To be strong in soul and body,
- 3° To cultivate Christian virtues,
- 4° To respect the authority of the Catholic Church,
- 5° To be a Ukrainian conscious of his cultural heritage,
- 6° To be loyal to Canada,
- 7° To cultivate strength and health,
- 8° To be obedient and well-behaved,
- 9° To be active,
- 10° To be thrifty,
- 11° To develop personal initiative,
- 12° To be loyal to the Ukrainian Catholic Youth.<sup>27</sup>

An appraisal of the nature of the secular organizations of the Ukrainian Greek Catholic Church in Canada, and their relation to other organizations is given in the following excerpt from an editorial appearing in a Ukrainian Catholic weekly:

Our organizations are educational-cultural, and not of a general national character that unite within them all Ukrainians regardless of their ideological conviction and of their relation to the Church and religion. . . . Our organizations stand for close and active connection with the Church, and are under the leadership of its Bishops. Therefore, our organizations unite only those Ukrainians who confess and acknowledge themselves to be practising Catholics. Their aim is to group together all believing Ukrainian Catholic laymen, old and young, to organize them and to impel them to Catholic action under the leadership of their Bishops and their clergy for the vindication, propagation and

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<sup>27</sup> Laws and Rules of the Ukrainian Catholic Youth, Yorkton, Publ. by The Redeemer's Voice, 1945, p. 9.

establishment of the Kingdom of Christ and of Catholic principles among the Ukrainian people. This is the basic tenet of our ideology.<sup>28</sup>

The United Hetman Organization. -- In April, 1918, a coup d'etat by the conservative circles in the Ukraine overthrew the Central Council of the Ukrainian Democratic Republic and proclaimed Ukraine a monarchy in the form of a Hetman state, with Pavlo Skoropadsky -- a descendant of Hetman Skoropadsky in the eighteenth century -- as Hetman. Distrust of and opposition to his regime on the part of the Ukrainian populace, together with plots and conspiracies against the Hetman within the government, resulted in uprisings against Skoropadsky's government. The Hetman had only the Germans to support him, but when Germany broke down in November, 1918, the insurgents forced him to abdicate and seek refuge abroad.

Those Ukrainian refugees who have united themselves around the person of Skoropadsky as the lawful pretender to the post of the supreme head of the Ukrainian state, are led by Viacheslaw Lipinsky. In Canada the movement began with the founding of the "Sitch" organization in 1924. Incorporated by Dominion charter in 1926, it expanded and assumed the name of the United Hetman Organization. The movement

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<sup>28</sup> To the Question of Our Organization, editorial in Ukrainian News, Edmonton, Dec. 2, 1947, no 48, p. 4, col. 1.

has been directed by one of its promoters and its most indefatigable worker, Walter Bossy. In 1937 the group welcomed in Canada the son of the ex-Hetman, Danylo Skoropadsky, whose visit did much to strengthen the solidarity of the group.

The movement is political in character; it is pro-monarchist in sympathies and European in orientation. It is comparatively small, with a membership of some three thousand and with twenty-two branches, as many women's auxiliaries, six youth sections and several dramatic clubs. Its organ is the Ukrainian Toiler, published in Toronto.

The Ukrainian Labour-Farmer Temple Association. -- Definitely European in orientation -- drawing its inspiration from Moscow -- is the Ukrainian Communist group in Canada. It had its origin in 1914 when a group of Ukrainian radical socialists in Winnipeg began to organize Ukrainian immigrants in Canada. Suppressed by the government in 1918, it re-organized under the name of "Ukrainian Workers' Temple Association". In 1925 it assumed its former name, "The Ukrainian Labour-Farmer Temple Association". Since then, however, it has changed its label to read "The Association of United Ukrainian Canadians". The alleged membership of U.L.F.T.A. is some twenty thousand, but this membership is not all Ukrainian. Watson Kirkconnell, who has made a very close

study of Communist activities in Canada, claims that there are not more than five thousand Ukrainian members in this group,<sup>29</sup> as U.L.F.T.A. has never limited its membership solely to Ukrainians but has included members of other national groups. This association has some 108 halls, 120 choirs and about two hundred orchestras. It publishes two newspapers in Ukrainian, the Ukrainian Life and the Ukrainian Word.

The U.L.F.T.A. was founded for revolutionary purposes. Among the principles adopted by the organization are:

1<sup>o</sup> Unity with the general labour and revolutionary movement in the field of economic and political struggle, under the ideological leadership of the Communist Party of Canada;

2<sup>o</sup> To transform the U.L.F.T.A. and its sections into a powerful means of class enlightenment for the Ukrainian workers and destitute farmers and a medium for the mobilization of the working masses of this country for the revolutionary struggle of liberation.<sup>30</sup>

The so-called educational and cultural activities conducted in the Communist halls are anti-Christian and highly subversive in character. Both, children and adults are indoctrinated with class hatred and disloyalty to

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<sup>29</sup> W. Kirkconnell, Our Ukrainian Loyalists, Winnipeg, Publ. by the Ukrainian Canadian Committee, 1943, p. 20.

<sup>30</sup> The Reports and Resolutions of the Twelfth Convention of the Ukrainian Farmer-Labour Temple Association of Canada, Winnipeg, 1931, pp. 36-37, cited by Watson Kirkconnell, Seven Pillars of Freedom, Toronto, Oxford University Press, 1944, p. 98.

democratic institutions, and are taught ways and means of undermining and destroying Christianity and our democratic form of government. They are instructed in militant atheism along the well-known Marxist line that all religion is an opium used by the ruling classes for the submission of the proletariat under their control.

As the result of their treason to Canada and their seditious opposition to Canada's war effort in 1939-1940, the Canadian government suppressed the U.L.F.T.A. halls, but restored them to their Communist owners after 1941 when Hitler attacked Russia and the latter became our "ally". There are no indications, however, of any changes --since 1939 -- in the attitude of Communists, and among them Ukrainian-Canadian Communists, toward Christianity and democratic institutions in general.

The League of Ukrainian Organizations. - A group of members of the U.L.F.T.A. who became convinced that their organization was false and seditious, broke away from the Communist party in January, 1936, and formed the League of Ukrainian Organizations. This step was taken following the creation, by Russia, of an artificial famine in the Ukraine in 1933. The famine was a means of exterminating opposition to Communism in the Ukraine. This inhuman ruthlessness of the Communist regime in the Ukraine dashed the faith in

Communism of many members of the Ukrainian Communist group in Canada.

As former Communists, the members of the League had the most intimate inside information as to the hypocrisy and false propaganda of the Communist group. They have, since, used this information to expose the under-cover activities of the U.L.F.T.A. The League is headed by Daniel Lobay, now associate editor of the Ukrainian Voice in Winnipeg. During the past few years he has been exposing, through the medium of this paper, the activities of Ukrainian-Canadian Communists and of the Communists in the Ukraine. Though the League is numerically the smallest Ukrainian-Canadian organization of dominion-wide character -- with a membership of some four hundred found chiefly in the industrial centres of Ontario -- it is one of the most bitter opponents of Communism.

The Ukrainian Canadian Veterans' Association. -- The youngest dominion-wide organization of the Ukrainians in Canada is the Ukrainian Canadian Veterans' Association. Its membership is drawn from those young men and women of Ukrainian origin who served in the army, navy and air force in different parts of Canada and abroad during the Second World War. There are no accurate figures as to how many Ukrainian Canadians served in the Canadian armed forces but available data suggest there were between 35,000 and 40,000.

While on active service in Great Britain these Ukrainian Canadian servicemen organized the Ukrainian Canadian Servicemen's Club at Manchester where several of them had got together to celebrate Ukrainian Christmas Day, January 7, 1943. The aims of the club were to arrange periodic get-togethers to celebrate traditional Ukrainian religious festivals like Christmas and Easter, and to hold memorial services at the graves of Ukrainian Canadians buried in the United Kingdom.

The club was a private one, operating on membership basis. From the outset it was financed by voluntary contributions by Ukrainian organizations in Canada and their individual members. In 1944 it moved its headquarters to London where it operated a five-storey hostel and canteen for the benefit of its members, and published a periodical news letter, The Ukrainian-Canadian Servicemen's Association News Letter.

When the servicemen returned home after the war, they decided to continue the same spirit of service by organizing, in 1945, the Ukrainian Canadian Veterans' Association as an auxiliary of the Canadian Legion. The association set up its headquarters in Winnipeg where it published a bilingual monthly journal, The Opinion. At present its headquarters are at Hamilton, Ontario. It has forty branches throughout the Dominion and claims a membership of over four thousand.

Since its inception in 1943 the association has had no political or religious colour. It considers itself a charge of both, the Ukrainian Greek Catholic and the Ukrainian Greek-Orthodox Churches. Both churches had their chaplains posted overseas to give spiritual and moral advice to the members of the association.

The U.C.V.A. has dedicated itself to those ideals for which its members fought on the fields of battle. It strives for unity, tolerance, respect for one another, and generous co-operation in all affairs generally, and ". . . to protect the Ukrainian communities and Canada in general from subversive elements, to be good citizens, and to set the pace for others."<sup>31</sup>

Controversies among the various groups. -- The formation of a number of organizations -- both, religious and secular -- among the Ukrainian Canadians gave cohesion and solidarity to each group and did much to prevent social disorganization of the Ukrainian community transplanted from one cultural world to another. Paradoxically, also, it set the stage for controversies among the various groups and sowed the seeds of social disorganization of the Ukrainian

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<sup>31</sup> John Yuzyk, U.C.V.A. and Legion Affairs, article in Opinion, Winnipeg, Publ. by the Ukrainian Canadian Veterans' Association, vol. 5, n<sup>o</sup> 1, January 1949, p. 9.



community. While the Churches sought to unite around them those of like religious convictions and to perpetuate their religious traditions, the secular organizations aimed at the preservation and perpetuation of the national traditions of the Ukrainians, and at fostering and developing their national consciousness.

The spirit of nationalism, awakening in the several parts of the Ukraine, had its counterpart on Canadian soil. This spirit was kept alive and propagated in Canada by the Ukrainian nationalist press, by leaders of Ukrainian organizations, by Ukrainian immigrants, by means of correspondence with friends and relatives in the homeland, and by various publications from the Ukraine. It was this spirit that operated behind the causes that prompted the Ukrainians to fall away from the alien Russian Orthodox and Presbyterian Churches, and accounted for the preference of priests of their own rite to those of the Latin rite. It was a factor behind the causes that led to the split within the Greek Catholic Church and resulted in the revival of the Ukrainian Greek-Orthodox Church in Canada. The same spirit led to a similar split in the ranks of the U.L.F.T.A. giving rise to another nationalist organization -- the League of Ukrainian Organizations. A large section of <sup>the</sup> Ukrainian Canadian community insisted on control of Ukrainian institutions by the Ukrainians themselves, and on their independence from what

was considered foreign control.

The disruption in the Greek Catholic Church and the consequent foundation of the Ukrainian Greek-Orthodox Church gave rise to bitter controversy between the two Churches. The controversy assumed proportions beyond the limits of decency. Name calling, ridicule, blackmailing, smear campaigns, false accusations and distortion of facts were the order of the day. The climax of the conflict was a ten-thousand dollar libel suit in June of 1925. This unfortunate incident only served to widen the rift between the two groups and to bolster the Protestant and Communist forces within the Ukrainian community in Canada.

The influence of nationalism in affecting and determining the development of secular organizations of the Ukrainian Canadians cannot be underestimated. They have been affected by and always responded sensitively to the political changes which have taken place in the several parts of the Ukraine. This influence of nationalism may be detected, though in somewhat dilute form, even amongst the membership of those organizations which have affiliated themselves with the Church. Thus, the monarchist Hetman group, as well as the Brotherhood of Ukrainian Catholics, have included in their program the inculcation and propagation of Ukrainian national traditions. Whatever the party alignments, there is a common desire in all Ukrainians, with the exception of the few

thousand Communists, for the independence of the Ukraine.

Those interested in the cause of an independent and free Ukraine are divided as to the kind of government they want to see in the Ukraine. The majority of the Ukrainian Canadians seem to be of republican hue, while a minority advocate a monarchy under Hetman Skoropadsky. Around these diverging loyalties many controversial views have been voiced on the pages of the press published by the various factions, and on public platforms. Needless to say, all of the nationalist groups have taken a definite anti-Communist stand, combatting Soviet propaganda and rebuffing the Communist vilification of Ukrainian nationalism.

Apart from this common feature, however, the various Ukrainian groups have been parochial in their attitude to one another, and have emphasized their particular party interests above the general good of the whole Ukrainian community in Canada. Too long have they emphasized those issues that divide them rather than those issues that would unite them. Only within the last decade did the situation take a turn for the better when a common basis for co-operation among the non-Communist Ukrainian groups was found in the Ukrainian Canadian Committee. The formation of this Committee marks a milestone in the history of the organizational life of the Ukrainian Canadians.

## CHAPTER II

### THE UKRAINIAN CANADIAN COMMITTEE

Political events that transpired in Europe in the years 1938-1939 had their effect on the Ukrainians in Canada. They awakened the leaders of Ukrainian organizations in this country to the realization of the need for concerted action of all Canadian Ukrainians if their efforts in the cause of freedom for their brethren in Europe were not to prove abortive.

As the result of the Munich Conference in 1938, Czecho-Slovakia was reconstructed and autonomy was granted to Slovakia and Ruthenia. The latter -- now called Carpatho-Ukraine -- had its own administration at the head of which was Augustine Voloshyn, a priest of the Greek Catholic Church and a well known leader. News of the formation of an autonomous Ukrainian state, however small, evoked extraordinary enthusiasm among the Ukrainian people in Europe and America. From all parts of Canada Ukrainians poured financial aid into the newly-born state to set it up on its feet and help it build up its economy. When in March, 1939, Germany sent its troops into Bohemia and dissolved the Czecho-Slovak state, the Carpatho-Ukrainian Diet proclaimed complete independence of its country. No sooner was the proclamation issued, however, when the Hungarian government sent

its troops into the newly-created state. Carpatho-Ukraine was overrun and annexed by Hungary.

The partition of Poland between Germany and the Soviet Union in September, 1939, gave the latter the Ukrainian section of Poland. The shadow of Soviet oppression of the Western Ukrainians began to loom large, and moved the Ukrainians in Canada to take action on their behalf. The plight of the Ukrainians in Western Ukraine and in the Carpatho-Ukraine made it clear to the Ukrainians in Canada that, if they were to take action in the international forum on behalf of their kith and kin in Europe, and if their voice was to be heard, they must act as one body. Their antagonisms must be buried and substituted by co-operation.

Meanwhile, events in Canada were paving the way for unity of the Ukrainians in this country. The entry of Canada into the Second World War in 1939 confronted her government with a serious sociological problem. Over one-fifth of her people were either European-born or with one or both parents European-born. Though Canadians by citizenship, these people still retained their ties with their European homelands, and their attitude towards world affairs and the war was, in no small measure, determined by the political and social conditions existing in their homelands. For the purpose of mobilizing European-Canadian communities behind the war effort, a voluntary advisory committee, the Committee on Co-operation

in Canadian Citizenship, was set up in 1942 under the Department of National War Services. One of the tasks of this committee was to associate the various warring factions among the European-born Canadians into a single committee pledged to the support of Canada at war.

Steps towards unity of Ukrainian Canadians. -- Even prior to the setting up of the Committee on Co-operation, attempts had been made to unite the non-Communist Canadian Ukrainians to support the war effort. Although such support had been forthcoming from each non-Communist group from the very beginning of the war, political and particularly religious feuds amongst them prevented corporate action. In 1940 a plea for national unity was issued by Professor Kirkconnell to all the European-Canadian communities. The Ukrainians responded to the plea and in February, 1940, invited Kirkconnell to attend a meeting of representatives of two Ukrainian organizations -- the Ukrainian National Federation and the Brotherhood of Ukrainian Catholics -- to discuss the possibility of uniting the Canadians of Ukrainian origin. The conference resulted in the formation of a "Representative Committee of Ukrainian Canadians" which pledged itself to support Canada and the British Empire, and expressed its desire to keep the liberty of Ukrainians in Europe as an issue not to be forgotten.

Comprising only two groups, the Representative Committee could not truly represent all the Canadian Ukrainians. Two important groups, the Ukrainian Self-Reliance League and the United Hetman Organization, were not included in it and did not take part in its deliberations. Personal antagonisms and fear of each organization lest it should lose some of its sovereignty prevented concerted action in the cause of unity of Ukrainian Canadians.

The next step toward unity was taken by the Ukrainian Self-Reliance League, the United Hetman Organization and the League of Ukrainian Organizations. In May, 1940, they formed a second committee, the "Central Representative Ukrainian Committee of Canada", and invited the two other groups to dissolve the first committee and join the new one. Though the aims of the second committee were identical with those of the first, the B.U.C. and the U.N.F. declined the invitation. They feared that the addition of the L.U.O. to the U.S-R.L. and the U.H.O. would give the three latter organizations control over all the policies of the proposed five-party committee.<sup>1</sup> Mutual distrust once again prevented the co-ordination of the Ukrainian organizations.

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<sup>1</sup> Watson Kirkconnell, Our Ukrainian Loyalists, Winnipeg, Publ. by the Ukrainian Canadian Committee, 1943, p. 23.

In his further effort to bring the Ukrainian groups together, Kirkconnell issued another plea to the Ukrainians to sink their differences in a common Canadian war effort.

He said, in part:

Canada is the one allied country with a large Ukrainian population and the opinion of the Canadian government regarding the Ukrainian Canadians is likely to have an important influence on the policies of the Allies. If these Slavic citizens of Canada show obvious appreciation of liberty and democracy here, and a willingness to co-operate in maintaining Canadian unity in a time of great national stress, it will all be counted to them for righteousness when they plead the cause of their European kinsfolk. If on the other hand they remain hopelessly disrupted by political dissension and if the chief characteristic of their nationalism seems to be hatred for other national groups, then they will do a fatal disservice to the cause they seek to serve, for they will persuade the Canadian nation that the Ukrainian has not yet reached political maturity.<sup>2</sup>

In the third and final attempt to break the stalemate in the negotiations for the co-operation of Ukrainian organizations, the federal Department of National War Services itself took the initiative. After consultation with the Department of External Affairs, the government commissioned, as official negotiator, an English diplomat, Tracy Philipps, who at the time was associated with the Canadian government in the capacity of its European adviser.

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<sup>2</sup> Ibid., p. 24.



The formation of the Ukrainian Canadian Committee. -- Philipps arrived in Winnipeg in October, 1940. Here he met delegates of the five Ukrainian parties to discuss his formula of representation which he worked out in consultation with Professor G.W. Simpson of Saskatoon and other distinguished Canadians. An agreement was reached by the leaders of the five parties to sit at the same table for the duration of the war. Thus the leaders of Ukrainian Canadians finally agreed, in the interests of Canada, to bury their differences at least for the duration of the war. On November 7, 1940, the two committees, the Representative Committee and the Central Representative Ukrainian Committee of Canada, merged into one committee -- the Ukrainian Canadian Committee.

This committee, with headquarters in Winnipeg, includes representatives from all Dominion-wide, recognized and legal Ukrainian organizations, and includes all the Churches of the Ukrainians. One group of Ukrainian Canadians was excluded from the Committee -- the Communist faction known as the Association of United Ukrainian Canadians. The reason for its omission was its opposition to Canada's participation in the war -- until Russia was attacked by Hitler -- and its loyalty to Russia which exceeds its loyalty to Canada.

The objects of the U.C.C. are, first of all, to stand for democratic principles and the maintenance and development of British institutions; it is opposed to any and all totalitarian philosophies in whatever form they may ever appear. Through the representatives of the Dominion-wide organizations of Canadians of Ukrainian descent which form the Committee, it serves for the exchange of opinions, for the clarification and consolidation of public opinion, and for the action of Ukrainian Canadians toward the following objectives:

- a. Co-ordination and intensification of the participation of Canadian Ukrainians in Canada's war effort with its concomitant principles of Democracy, Christian civilization, social justice, and freedom to all nations.
- b. To maintain the Committee for the purpose of devising ways and means of solving problems in Canada common to all Ukrainian Canadians.
- c. To be of some assistance to the aspirations of the 45,000,000 Ukrainians in Europe so that they, too, may receive equal treatment and equal rights in the family of free nations.<sup>3</sup>

Structure of the U.C.C. -- At the time of its inception, 1940, the U.C.C. was composed of five Dominion-wide organizations. On March 15, 1946, a sixth Ukrainian Dominion-wide organization, the Ukrainian Canadian Veterans' Association, was admitted as a member of the Committee.

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<sup>3</sup> J.W. Arsenych, "The Ukrainian Canadian Committee", The First All-Canadian Congress of Ukrainians in Canada, Winnipeg, Ukrainian Canadian Committee, 1943, pp. 38-39.

On the formation of the U.C.C. the five constituent organizations did not fuse. On the contrary, each organization retained its autonomy and remained independent in its aims and objectives and responsible for the development of its own organizations and for the conduct of its membership and the organization as such. The committee represents a very good cross section of the Ukrainian Canadian population and enjoys the confidence of all prominent Canadian citizens. The member organizations differ from one another in their views and their approaches to various problems, but, in the Committee they meet together and strive to find solutions to common problems and acceptable to the majority. The Committee serves as a spokesman for the Ukrainians in Canada and is a clearing house of reliable information on Ukrainian affairs.

The Executive of the U.C.C. is composed of representatives from each constituent organization in the following manner: the Brotherhood of Ukrainian Catholics, the Ukrainian Self-Reliance League, the Ukrainian National Federation and the United Hetman Organization all have two members each on the Executive; the League of Ukrainian Organizations and, since 1946, the Ukrainian Canadian Veterans' Association, have one member each.

The Presidium is likewise made up of members of the various component groups. The President is a priest of the

Ukrainian Greek Catholic Church, Monseigneur Basil Kushnir. He represents the numerically largest group, the Brotherhood of Ukrainian Catholics. The First Vice-President, Doctor S.W. Sawchuk -- the President of the Consistory of the Ukrainian Greek-Orthodox Church -- represents the second largest group, the Ukrainian Self-Reliance League. Thus, both Ukrainian Churches are represented through their clergymen and lay organizations. The Second Vice-President, W. Kossar, represents the Ukrainian National Federation. The General Secretary and the acting secretary are from the Ukrainian Self-Reliance League and the Brotherhood of Ukrainian Catholics respectively. A member of the United Hetman Organization is the treasurer, and of the League of Ukrainian Organizations -- the financial secretary. In 1948 an additional office was created, that of Executive Director, a representative of the Ukrainian National Council in Europe. This makes possible a more effective co-ordination between the Committee and the highest authoritative representative body of all the free Ukrainians. All editors of the publications connected with these groups are also participating as members of the Committee.

The Council of U.C.C. consists of twenty members representing all the constituent organizations. A wider body, the General Council, was created in 1950. It has thirty members occupying prominent positions in their

respective Ukrainian communities throughout Canada, and representing all six component groups. This enlarged council has been given power to constitute itself, when meeting as the congress, in the event it is found inconvenient to call a full delegate congress of the Committee.

To aid the Committee in sponsoring wider and more complete action, a women's section was organized. At the First Ukrainian Congress, in 1943, the women presented a resolution asking for the creation of a committee of Ukrainian Women of Canada resembling in principle the U.C.C. Such a committee was formed in 1944 from representatives of each separate Ukrainian women's organization. The aims of the Committee of Ukrainian Women of Canada, as set out in its constitution are:

- 1° To aid war efforts;
- 2° To aid our Ukrainian people in Europe in their efforts to attain freedom and independence;
- 3° To act as the authoritative representative of the Ukrainian women of Canada;
- 4° To propagate Ukrainian culture and to acquaint our fellow-Canadians with the same;
- 5° To rear our youth in the old traditions of faith, honesty, respect for older people, thus giving them the basis for intelligent participation in democratic citizenship.<sup>4</sup>

During the war years the Women's Committee issued appeals through the press to the Ukrainian women for their

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<sup>4</sup> Mary Dyma, "The Value of the Women's Ukrainian Canadian Committee", Second All-Canadian Congress of Ukrainians in Canada, Winnipeg, The Ukrainian Canadian Committee, 1946, p. 49.

wholehearted co-operation in such projects as the work of the Red Cross, the National Clothing Drive, the maintenance of a clubhouse in London for Ukrainian Canadian servicemen overseas, and the sending of food parcels and supplies there.

In the post war years one of the most important tasks undertaken by the Women's Committee was to bring aid to the Ukrainian war refugees in displaced persons' camps. Apart from the direct help given in the form of parcels of food and clothing sent to these camps, the Committee appealed to the National Council of Women and the International Women's Conference in New York pleading with them to intercede on behalf of the Ukrainian refugees and help them find a sanctuary in some country.

Both, the U.C.C. and its women's section, have branches scattered throughout Canada. The U.C.C. has 178, while the Women's Committee has branches only in larger centres such as Toronto, Winnipeg, Edmonton and others.

The Dominion Executive maintains contacts with its branches by means of communiques, letters, and travelling representatives sent out from time to time to stimulate the lagging branches to greater activity, to organize new branches and to collect funds. Communities where no branches are organized are reached by means of appeals and communiques issued through the medium of the Ukrainian press.

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The funds required to meet the various needs of the U.C.C. are obtained by budgeting each branch and by donations from individuals and local organizations. In 1949 a new system was instituted whereby individuals across Canada pledge themselves to contribute a certain sum each year on a voluntary basis. The budgets of the U.C.C. branches are not excessive. The budget set for the fiscal year ending March 31, 1952, is \$52,850. The total resources at the disposal of the Committee for the past decade amounted to some \$224,000. Even with this relatively small sum the Committee was able to accomplish much for the Ukrainian Canadians as well as for their kith and kin overseas.

## CHAPTER III

### ACHIEVEMENTS OF THE UKRAINIAN CANADIAN COMMITTEE

The Ukrainians, like other peoples, have a saying, "In unity is strength". This truism, however, was lost sight of in the years prior to 1940 in which the Ukrainians in Canada had been afflicted with internal political and religious dissensions. One has only to review back issues of the Ukrainian-Canadian press to gain some idea of the denunciations and abuses hurled by the various factions at one another. Often a Ukrainian belonging to one group could not see eye to eye with a Ukrainian of another group on matters affecting the welfare of all groups.

Unity of Ukrainian Canadians. -- With the creation of the Ukrainian Canadian Committee much has been done to span the gulfs of misunderstanding existing amongst the various Ukrainian groups. In districts where branches of the Committee were organized the old spirit of partisanship is gradually disappearing. The members of local units representing various political and religious convictions meet together around the same table in a spirit of mutual confidence, and deliberate on matters of common concern to all of them. Together they plan and sponsor various enterprises to raise funds to help the Committee attain to its objectives;



together they read and discuss the periodical communiques issued by the Committee to the branches. They learn to tolerate one another's views and to sink their differences in the broader interests of the whole Ukrainian Canadian community.

Under the slogan "In unity is strength" the branches throughout Canada observed a "Day of Unity" on December 17, 1950. The impressive observance, sponsored by the Committee, reminded the Canadian Ukrainians, on the tenth anniversary of their Committee, of the benefits that were theirs during the decade, and stimulated and inspired them toward still greater efforts toward unity.

The solidarity of the Ukrainian Canadians has been further strengthened by periodical all-Canadian Ukrainian Congresses under the auspices of the Ukrainian Canadian Committee. Within the last decade three such congresses were held -- in 1943, 1946, and 1950. These congresses may be regarded as parliaments of Canadian Ukrainians in which delegates representing all non-Communist Ukrainian groups meet from all parts of Canada to make plans for their common weal, and to derive inspiration and stimulation toward greater efforts in the cause of their unity.

Soon after its inception the Ukrainian Canadian Committee was confronted with the problem of dispelling from the minds of the Anglo-Saxon fellow-Canadians the current

belief that the majority of the Ukrainian Canadians were sympathetic to the Communist Association of United Ukrainian Canadians, and that this body was the only one qualified to represent the majority of Ukrainian Canadians. The Ukrainian Communist press in Canada, aided by the English Communist press and some newspapers in Soviet Russia, found it expedient to lash out the most bitter attacks upon the Ukrainian Canadian Committee. It branded the Committee and its promoters as undemocratic and representing the pro-Fascist and pro-Nazi elements. An article by Alexander Bogomoletz, President of the Ukrainian Academy of Sciences, was published in the Soviet press on May 13, 1943, challenging the authority of the Ukrainian Canadian Committee to speak on behalf of the Ukrainian people, and calling the people associated with the Committee traitors and pro-German Ukrainian separatists.<sup>1</sup> Similar denunciations were voiced by David Zaslavsky in a Moscow newspaper, Trud, of November 1, 1944.<sup>2</sup> A few of the more important Canadian non-Communist newspapers echoed the Communist propaganda, thus adding to the campaign of confusion in the minds of Canadian citizens.

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<sup>1</sup> Soviet Article Flays Ukrainian Committee, article in Ukrainian Canadian Review, Winnipeg, Ukrainian Canadian Review Publ. Co., Ltd., vol. 8, no 5, May 1943, p. 14.

<sup>2</sup> Luke Hersay and M. Mizebrocky, Ukrainian Canadians Tell "Trud" the Truth, article in Ukrainian Canadian Review, Winnipeg, Ukrainian Canadian Review Publ. Co., Ltd., vol. 9, no 2, December 1944, p. 33.

To clarify the situation, the Ukrainian Canadian Committee called the first All-Canadian Ukrainian Congress, held in Winnipeg in June, 1943. The Communists then launched a vigorous campaign throughout Canada calling on the rank and file of Ukrainian Canadians to boycott the Congress, and advising them neither to send delegates to the Congress nor to participate individually.

Despite the efforts of the Communists, the Congress convened amidst the unparalleled enthusiasm of over six hundred delegates from all over Canada. They represented people from various walks of life -- clergymen, farmers, professional men, business men, tradesmen, laborers, and others. It proved that the Committee, representing at least ninety per cent of the Ukrainian Canadian population, is the only authoritative, duly qualified body in a position to express its opinions on both, Canadian and European questions of interest to Ukrainian Canadians. The Congress was a demonstration of the unity of non-Communist Ukrainian Canadians and it emphasized the need to safeguard that unity. A resolution was adopted by the Congress expressing approval of the work of the Ukrainian Canadian Committee and encouraging it ". . . to continue efforts and its services for the good of Ukrainian Canadians and for the good of Canada".<sup>3</sup>

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<sup>3</sup> Resolution n<sup>o</sup> 10.

The second congress sponsored by the Ukrainian Canadian Committee was held in Toronto in June, 1946. Commenting on the Congress and the spirit of unity that pervaded it, the President of the Ukrainian Canadian Committee, Father Kushnir, said:

To all the participants it was apparent that the Ukrainian Canadian Committee was the consummation of a union of people, and as such, it will remain among the people.

There was an intangible yet undeniable spirit of oneness, a spirit of confidence in and co-operation between the leaders and the participants of the congress; this was more strongly and deeply felt than it was at the congress of 1943.<sup>4</sup>

Speaking of the organized achievements of the Ukrainians in Canada, he said, further:

One of the basic achievements is the internal harmony within each community which leads to the creation of moral possibilities to common efforts, the Providential influence of which embraces, not only Ukrainians of Canada, but also radiates far beyond her boundaries, and reaches our brethren scattered throughout the world.

The Ukrainian Canadian Committee speaks the language of the people, and works with the people. And this, without a doubt, is not an insignificant matter; it is an example which is rare in Ukrainian life and in the historic struggles of the Ukraine. . . . Today, we have banished the internal disruptions, narrow organizational selfishness, and ruinous antagonisms. In their stead we have placed a united front of Ukrainian Canadians, -- a symbol, -- an ideal, -- this ideal of unity in action and concern for a better fate for our people.<sup>5</sup>

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<sup>4</sup> W. Kushnir, "Foreword: Our Achievements . . . Our Aims", Second All-Canadian Congress of Ukrainians in Canada, Winnipeg, Ukrainian Canadian Committee, 1946, pp. 5-6.

<sup>5</sup> Ibid, pp. 6-7.

The same spirit of oneness pervaded the third congress of the Ukrainian Canadian Committee, held in Winnipeg in February, 1950. The three-day convention was attended by some 650 delegates from all parts of Canada. Many participants felt that the Congress had been a great success and had revealed high spirit and far-sighted vision for the good of Canada and the Canadian Ukrainians.

Contribution to the war effort. -- One of the raisons d'être of the Ukrainian Canadian Committee was to unite the Ukrainian Canadians behind the war effort. This was the prime consideration in the minds of the government authorities. The Ukrainians represented by the Committee fulfilled their obligations honorably, both from the standpoint of enlistments in the armed forces and financial contribution during the loan drives.

Soon after its inception, the Ukrainian Canadian Committee appealed to the Ukrainian people -- through the Ukrainian newspapers, pamphlets, and by spoken word through the Churches, community halls, community centres and educational institutions in every part of Canada inhabited by Ukrainians -- to rally to Canada's appeal for an all-out effort in the war against totalitarianism.

The Ukrainian Canadians began to enlist in the armed services from the first day of the war, and it is impossible

to ascertain how many of them did so in response to the appeals made by the Committee. It is known, however, that altogether between thirty and forty thousand of them joined the Canadian armed forces. This number, made up of representatives of every trade and profession, represented over eleven per cent of the total Ukrainian population of Canada in 1941.

On the home front the Canadian Ukrainians took an equally prominent part. Available figures for the Fourth Victory Loan Campaign, for example, show that in all those districts where Ukrainians constitute an important proportion of the population, the quotas were over-subscribed. In Ukrainian districts which did not do so well during the loan drives there was a shortage of workers among the Ukrainians who represent the Ukrainian Canadian Committee, and government publicity alone did not achieve the desired effect.<sup>6</sup>

In common with other Canadian citizens, the Ukrainian Canadians contributed their share in work and money to the Red Cross and its auxiliary agencies. Under the auspices of the Ukrainian Canadian Committee the Ukrainian women played a notable part in assisting with the various aspects of the war effort -- sewing, knitting, packing parcels for shipment

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<sup>6</sup> W. Kossar, "Ukrainian Canadians in Canada's War Effort", First All-Canadian Congress of Ukrainians in Canada, Winnipeg, Ukrainian Canadian Committee, 1943, p. 45.

overseas, collecting clothing for the Red Cross, and the like. The largest single donation made to the Red Cross by Ukrainian women represented in the Committee, was that of a couple of ambulances. As a further indication of the interest taken by the Ukrainian Canadian Committee in extending maximum aid to the war effort, one may mention the response of the First Congress sponsored by the Committee: out of the eleven resolutions adopted by the Congress, five dealt directly or indirectly with the successful prosecution of the war.<sup>7</sup>

The Committee was likewise interested in the activities and welfare of the Ukrainian Canadian servicemen overseas, and lent them material and moral assistance. When the servicemen established their club in London, in 1944, -- the Ukrainian Canadian Servicemen's Association Club -- they found themselves lacking in financial resources to maintain their hostel and canteen. Voluntary contributions from Canadian Ukrainians were not sufficient. The Committee, therefore, undertook to finance the hostel by a monthly contribution of five hundred dollars. It kept up this contribution until the Club dissolved itself in November, 1945.

On the behest of the Committee, shipments of food parcels and reading material were made regularly to the Club by organizations and individuals affiliated with the U.C.C.

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<sup>7</sup> See Appendix B, p.130.

A portion of these parcels was sent on by the Club to its members on the Continent, and some of them found their way to needy families of Ukrainian refugees in Western Europe. The U.C.S.A. Club also distributed much of the reading material to its branches at Brussels and Rome.

The spiritual needs of the Ukrainian Canadian servicemen overseas likewise received the attention of the Ukrainian Canadian Committee. At the First All-Ukrainian Congress in 1943 a resolution was adopted that the Department of National Defence take immediate action to appoint chaplains of Greek Catholic and Greek Orthodox denominations for serving overseas. Of the four chaplains serving in Canada at the time -- Fathers Michael Pelech and Michael Horoshko of the Ukrainian Greek Catholic Church, and Fathers S.W. Sawchuk and S.P. Symchych of the Ukrainian Greek Orthodox Church -- the Department appointed, in 1944, one of each denomination, Father Horoshko and Father Sawchuk respectively, for overseas service.

The Ukrainian Canadian Relief Fund. -- The Second World War uprooted millions of human beings from their native lands. Among these the Ukrainians numbered some five million in November of 1944.<sup>8</sup> These people were brought forcibly for

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<sup>8</sup> M.I. Mandryka, Ukrainian Refugees, Winnipeg, Canadian Ukrainian Educational Association, 1946, p. 22.



slave labor into Germany by the Nazis. When the Red Army occupied the Eastern part of Germany, the majority of this displaced people were moved East again. The remainder fled from the Reds to find shelter and refuge in the zones of the democratic countries. At the end of 1945, approximately one million of them remained as refugees in some parts of Europe other than the U.S.S.R.<sup>9</sup> Some 200,000 of them were fed, clothed and housed in Displaced Persons' Camps by UNNRA, assisted by the Red Cross and other welfare organizations.

To bring moral and material aid to the Ukrainian displaced persons and refugees -- particularly to those living outside the camps because of fear of seizure by the Communists -- the Ukrainian Canadian Committee formed, with the permission of the Canadian government, the Ukrainian Canadian Relief Fund, in January, 1945. The initial sum with which the Fund started to function was a thousand dollars borrowed from the Committee itself. Functioning under the control of the Department of War Services, this body conducted several campaigns for funds. Thanks to the united efforts and co-operation of all the component organizations of the Ukrainian Canadian Committee, these campaigns were gratifying in their results. It is interesting to note that in 1949 the Fund, aided by the women's section of the Committee, initiated the

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<sup>9</sup> Ibid, p. 23.

first Ukrainian tag day to be held in Canada.

Following the dissolution of the Ukrainian Canadian Servicemen's Club in London, the building which lodged the headquarters of the Club became the headquarters of the Central Ukrainian Relief Bureau -- a new organization which incorporated the Ukrainian Canadian Relief Fund and the Ukrainian American Relief Committee. This body was created to serve all the subsidiary relief committees formed by the Ukrainian displaced persons in Belgium, France, Germany, Switzerland and Italy.

The aid given by the Central Ukrainian Relief Bureau was in the form of food, clothing, and medical supplies shipped through the Canadian Red Cross Society. As time went on the Bureau organized its machinery on a broader basis and expanded the scope of its services. In January, 1947, it began publishing a periodical bulletin in English, The Refugee, which served as a medium of information on all matters that concerned the displaced persons in Europe. Ukrainians in Canada and the United States turned to the Bureau for such information as the search of relatives, mailing problems, immigration information, and information regarding the possibilities of freeing of relatives from countries controlled by U.S.S.R. Likewise, the displaced persons availed themselves of the services of the Bureau through which they appealed to their fellow-countrymen in Canada and the United

States for assistance, especially in migrating to these countries.

Working in conjunction with the International Relief Organization, the Central Ukrainian Relief Bureau was instrumental in helping thousands of Ukrainian refugees to emigrate to Canada, the United States, Argentina, and even Australia which traditionally admitted only British immigrants. Through the efforts of the Bureau some 8,500 Ukrainian displaced persons were transferred from Rimini Camp in Italy to Britain, and the government of Great Britain admitted some 300,000 Ukrainians from displaced persons' camps in Germany and Austria.<sup>10</sup> The transfer restored the morale of these people and saved them from possible repatriation to countries under the Soviet rule.

Interventions to stop enforced repatriation of Ukrainian displaced persons. -- The housing, feeding and clothing of the displaced persons by U.N.N.R.A. was only a temporary arrangement. Fear was expressed in many circles that following the expiry of U.N.N.R.A. no provision would be made to take care of the displaced persons. Evidence is not lacking to show that, in keeping with the Yalta

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<sup>10</sup> M.H. Hykawy, Ukrainian Displaced Persons, guest editorial in Opinion, Winnipeg, Ukrainian Canadian Veterans' Association, vol. 3, no 6, November-December 1947, p. 13.

agreement, U.N.N.R.A. officials, together with British and American authorities in their respective zones of occupation, used pressure on the displaced persons to effect their speedy return to their homelands.<sup>11</sup> The British handed over to the Soviet Repatriation Mission those who were Soviet citizens on September 1, 1939, and an American military order dated November 27, 1945, stated that:

. . . those who do not report . . . will be seized here or in any other part of Germany occupied by Americans. They will be brought to Stuttgart (Soviet camp) under armed escort . . . (none) will be able to benefit from assistance and support in any displaced persons' camp after 8th December, 1945.<sup>12</sup>

The British military government issued an order on December 29, 1945, requiring all persons who lived in Soviet territory to be compulsory returned to the U.S.S.R. under the terms of the Yalta agreement, and disbanding all Ukrainian organizations.<sup>13</sup>

The U.N.N.R.A. officials were directed to devote themselves to repatriation of displaced persons; those who

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<sup>11</sup> U.N.N.R.A. Administrative Order No. 199, article in The Refugee, London, Central Ukrainian Relief Bureau, vol. 1, n<sup>o</sup> 1 & 2, January 1947, pp. 3-4.

<sup>12</sup> For Refugees, What Refuge? article in Free Europe, monthly, London, The Free Europe Publ. Co., Ltd., vol. 13, n<sup>o</sup> 159, April 1946, p. 83, col. 2.

<sup>13</sup> Anthony Hlynka, "On Behalf of Ukrainian Displaced Persons", address delivered in the Canadian House of Commons, March 25, 1946, reproduced in The Ukrainian Quarterly, New York, Ukrainian Congress Committee of America, vol. 2, no 2, Winter 1946, p. 178.

did not work for repatriation were asked to send in their resignation.<sup>14</sup>

Reports received by the Ukrainian Canadian Committee from Ukrainian relief committees in Western Europe spoke of the brutal, inhuman treatment of the Ukrainian displaced persons who resisted forced repatriation in Dachau, Mannheim, Munster and Hannover camps. Despairing of saving themselves from attack and forceful seizure by the soldiers, many refugees committed suicide.<sup>15</sup> At another camp Ukrainian displaced persons submitted a petition to the Prime Minister of Great Britain, Clement Atlee, stating their reasons for refusing to return to their homes under Soviet rule, and pleading for protection.<sup>16</sup>

How to prevent further deportation of Ukrainian displaced persons and how to find for them an asylum in suitable countries was a problem that caused grave concern to Canadians of Ukrainian origin who were anxious to help their kith and kin in plight. They turned to the Ukrainian Canadian Committee which undertook to intervene on behalf of these people in their pitiful and tragic position.

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<sup>14</sup> For Refugees, What Refuge? Op. cit., p. 84, col. 2.

<sup>15</sup> M.I. Mandryka, Op. cit., pp. 38-41.

<sup>16</sup> The Cry of a Desperate People, article in The Refugee, London, Central Ukrainian Relief Bureau, vol. 1, no 1 & 2, January 1947, p. 5.

The Committee employed various means to urge the government of Canada to open its doors first to relatives of Canadians, and later to a more general immigration which would include displaced persons from camps in Europe. Branches of the Committee were instructed to hold mass meetings at which resolutions were adopted urging the government to speed up entrance to Canada of displaced persons. Delegations from the Ukrainian Canadian Committee submitted briefs to the Senate of Canada Standing Committee on Immigration and Labour in May, 1946, and June, 1947, urging the government to open its doors to immigration of Ukrainian displaced persons. The first delegation faced strong opposition from another delegation, that of the Communist group, the Association of United Ukrainian Canadians. This group branded the Ukrainian displaced persons as war criminals and collaborators with German occupation in the Ukraine. It urged the Canadian authorities "not to permit entry into Canada of persons in the war criminals and German collaborators categories" and "to reject the pleas that these people be treated as 'political refugees' in need of 'asylum'".<sup>17</sup>

Apart from these two representations the Committee made other appeals. In September, 1946, a memorandum on

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<sup>17</sup> The Senate of Canada Proceedings of the Standing Committee on Immigration and Labour, Ottawa, King's Printer, May 29, 1946, pp. 43-44.

resettlement of displaced persons was submitted to Prime Minister Mackenzie King, to the government of Canada, and to the Economic and Social Council and the General Assembly of the United Nations Organization.

In October, 1946, a delegation from the Committee submitted to the government of Canada a memorandum outlining the unhappy position of the Ukrainian refugees. It appealed to the government to use its offices to have the United Nations settle the matter justly and wisely, and to allow the refugees to enter Canada.

On November 1, 1946, another delegation from the Committee submitted to the government of Canada petitions signed by some 22,000 Canadian citizens of Ukrainian origin, asking that provision be made for the settlement of Ukrainian refugees then in Europe.

On November 7 of the same year the Ukrainian Canadian Committee presented a memorandum to the United Nations asking that some 300,000 Ukrainian displaced persons be placed under the protection of an international organization. The memorandum recommended their settlements in Canada, the United States, and Argentina; and protested against forced repatriation to their native lands under Soviet control.

In March, 1947, another memorandum was submitted to the government on the admission to Canada of Ukrainian displaced persons.

These representations and memoranda, aided by similar efforts on the part of organizations of other ethnic groups in Canada and by prominent public men, did much to influence the government to relax considerably the restrictions against immigration and to permit entry into Canada of displaced persons as soon as transportation facilities became available and proper machinery for handling immigration was set up.

The Ukrainian Canadian Committee, together with the Ukrainian Canadian Relief Fund, then submitted applications to the government to bring to Canada, under their joint collective guarantee and under immigration regulations, a specified number of Ukrainian orphans, domestics and family units, and cultural workers. Further, the Committee appealed to farmers to sign affidavits and declarations to assure housing accommodation for prospective immigrants.

One of the most outstanding successful actions of the Ukrainian Canadian Committee on behalf of Ukrainian displaced persons was its intervention, in 1948, to stay the deportation to displaced persons' camps in Germany of some 300,000 members of "Division Galicia" who were transferred to Great Britain from Rimini Camp in Italy along with other Ukrainian displaced persons. The Russians demanded the deportation of these alleged "enemies of the people" who fought against them side by side with the Germans. This action of



the Committee was carried out jointly with the Ukrainian Congress Committee of America,<sup>18</sup> the Pan-American Ukrainian Conference,<sup>19</sup> and the Ukrainian Central Relief Bureau in London.

Counteraction to Communist propaganda. -- During the Second World War the vogue in Canada, as in other democracies, was to glorify Soviet Russia. Efforts were made to bring about more friendly relations between the two countries through such organizations as the Soviet Friendship Council and through various forms of direct material aid to Russia. This tendency, in itself, drew no objections from the Ukrainian Canadian Committee; neither did it kindle much enthusiasm among the Canadian Ukrainians supporting the Committee. For, despite the ostensible dissolution of the Gomintern, the Ukrainians felt that the Communists did not cease to spread their propaganda, and that they continued to be a threat to democracy.

The Ukrainian Canadian Committee took the position, from the very start, that the aims of Communism remained unchanged and, therefore, it would be unwise to "soften"

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<sup>18</sup> See pp. 91-92 for the Ukrainian Congress Committee of America.

<sup>19</sup> See pp. 92-94 for the Pan-American Ukrainian Conference.

toward it. This attitude of the Committee was expressed at the First All-Canadian Congress of Ukrainians in Canada which went on record as being opposed to ". . . all forms of totalitarianism, be it Nazism, Fascism or Communism".<sup>20</sup> The Second Congress warned the Ukrainians against Communist propaganda,<sup>21</sup> and categorically protested against the continued enslavement of the Ukrainian people and denial of their rights by Soviet Russia.<sup>22</sup> It protested to the whole cultural and freedom loving world against the liquidation by the Communists of the Ukrainian Greek Catholic and Greek Orthodox Churches under the pretence of "union" with the Russian Orthodox Church.<sup>23</sup>

Words were backed by deeds. The efforts of the Ukrainian Canadian Committee on behalf of Ukrainian displaced persons and refugees constituted the first step in the political activities of the Committee. Further action was taken on behalf of the entire Ukrainian nation in Europe suffering under Communist bondage.

The admission of the Ukraine as a member of the United Nations served to give a semblance of truth to the

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<sup>20</sup> Resolution n<sup>o</sup> 5.

<sup>21</sup> Resolution n<sup>o</sup> 15.

<sup>22</sup> Resolution n<sup>o</sup> 18.

<sup>23</sup> Resolution n<sup>o</sup> 20.

Communist propaganda that the Ukraine is a free and autonomous Soviet Republic, and that its delegation to the St. Francisco Conference represented the will and wishes of Ukrainians in the Soviet Union. Despite this seeming separate diplomatic representation, the Soviet Ukrainian delegation, headed by Dmitri Manuilsky, appeared as a puppet of the Kremlin rulers. It did not truly represent the Ukrainian masses.

To acquaint the representatives of the various nations, gathered at the St. Francisco Conference, with the true status of the Ukraine and the real wishes of the Ukrainian people under Soviet rule, the Ukrainian Canadian Committee, together with the Ukrainian Congress Committee of America, made full use of this international gathering and sent their own delegations to the Conference. The U.C.C. delegates were the President of the Committee, Father Kushnir, and John Solomon, a member of the Executive of the Committee and of the Manitoba Legislative Assembly. The two delegations contributed to the promotion of the cause of the Ukrainian people by expressing the devout wish of these people that their sovereignty be made real, spiritually, culturally, economically and politically.

In 1946 another opportunity presented itself to the Ukrainian Canadian Committee to intercede on behalf of the Ukrainians submerged under Russian domination -- the meeting of the Paris Peace Conference. The Conference received a

memorandum from the Committee which read, in part:

At the Peace Conference in Paris Ukraine is represented as a Ukrainian Soviet Socialist Republic by a man who is by no means its real and true representative, and has no authority from the Ukrainian nation, numbering 45 million people, to speak on its behalf. The Ukrainians in the Ukraine did not elect or choose him as their representative. The so-called representative or representatives, as the case may be, is or are only appointees of the Russian Communist party acting through the Russian Politbureau. Therefore any statements made by such representatives at the Peace Conference or elsewhere are not the expression and the will of the Ukrainian nation but the will of Moscow.<sup>24</sup>

The memorandum stated that ". . . there exist authoritative Ukrainian groups in the Ukraine as well as outside of it, which . . . can be considered truly representative of the Ukrainian people and which are in position to really express the will of the Ukraine".<sup>25</sup>

That year representations were also made at the United Nations Conference at Lake Success. The U.C.C. delegates, Father Kushnir and Wasyl Kossar, met many of the delegates of various nations, and had friendly talks with them about world affairs generally, and about the Ukrainian problem and Ukrainian displaced persons specifically.

The action of the Ukrainian Canadian Committee on behalf of the peoples subjugated by Soviet Russia has met

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<sup>24</sup> Memorandum to Paris Peace Conference, Winnipeg, Ukrainian Canadian Committee, September 1946, p. 3.

<sup>25</sup> Loc. cit.

with similar responses by its branches throughout Canada and by the component organizations of the Committee. From time to time mass meetings have been sponsored at which resolutions protesting against the enslavement by Russia of its subjugated nations and against the activities of the Communists in Canada have been adopted and submitted to the proper authorities.

Realizing the importance of London as a political centre of gravity of the European democracies, the Ukrainian Canadian Committee set up its Representative Bureau there in the spring of 1950. The body, headed by Lieutenant Bohdan Panchuk -- a Ukrainian Canadian who served with the British Intelligence during the Second World War -- is attracting the attention of an ever-widening circle of prominent British political figures. The function of this body is to disseminate information pertaining to Ukrainians among the British government circles and other influential persons in the political world, and to solicit their moral support in the liberation movement of the Ukrainian people in Europe. The Bureau works in close co-operation with other Ukrainian organizations in Great Britain and with the Ukrainian National Council.<sup>26</sup>

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<sup>26</sup> See pp. 95-96 for the Ukrainian National Council.

Among other successful political undertakings of the Ukrainian Canadian Committee -- jointly with the Ukrainian Congress Committee of America -- was the acquisition of a place for Ukrainian language in the broadcasts of the "Voice of America" beamed to countries behind the "Iron Curtain". In accordance with the resolutions adopted by the Third All-Canadian Ukrainian Congress, the U.C.C. has also made appeals to the Canadian Broadcasting Corporation and to the British Broadcasting Corporation to include in their programs broadcasts in the Ukrainian language on such subjects as will be in line with the Ukrainian liberation movement.

The religious and political persecutions, the perpetration of slave labour camps, and the terrorization and extermination of millions of human beings by the Soviet regime, in direct violation of Article 55 of the United Nations, impelled the Ukrainian Canadian Committee to lodge another protest against the Soviet Russian conqueror before the council of foreign ministers meeting in Paris in 1949. In the memorandum submitted to the council, the Committee urged the establishment of an independent Ukrainian state in line with the principles of self-determination expressed in the United Nations charter.

The various protests, memoranda and representations of the Ukrainian Canadian Committee in defence of the Ukrainian refugees and of the Ukrainian people in their homeland

awakened the member states of the United Nations -- and particularly the Anglo-Saxon countries -- to the tragic fate of the Ukrainians under Red totalitarianism. They pointed out that the real wish of the Ukrainians is to achieve freedom and independence from Soviet Russia as a free sovereign nation. They exposed the Communist propaganda in the international and domestic spheres, designed to keep the free world misinformed as to the true state of affairs inside the U.S.S.R., and of the real aims of the Ukrainian Communists in Canada who are hiding their true colour behind the name of Canadian Ukrainians. The attacks of the Soviet press upon the Ukrainian Canadian Committee, denouncing it for its anti-Communist stand, may be interpreted as evidence that Moscow regards the Committee an impediment to the Communist cause.

Cultural contributions. -- To-date Canada has not a culture of her own. True, there is a distinctive French-Canadian culture -- the oldest in Canada -- and a distinctive British culture, both of which predominate, but each ethnic group now living in Canada is not without its own distinctive cultural tradition. What is loosely termed Canadian culture is an aggregate of the cultures of all these ethnic groups. Prominent Canadian citizens express the view that if Canada is to have a culture of her own, such culture must be created by co-ordinating into one mosaic the cultures

of all nationalities now living in Canada.

Like other ethnic groups in Canada, the Ukrainians can contribute to this Canadian mosaic of cultures by mingling and merging their cultural traditions with those of other Canadians. To be able to make this contribution, they feel strongly that they must make all efforts to preserve their cultural heritage. If they lose it themselves, they will not be able to transmit it to others. In regard to the preservation of their culture, their view has found support by such prominent Anglo-Saxons as the late governor-general of Canada, Lord Tweedsmuir, who said in part:

. . . I want you also to remember your old Ukrainian traditions -- your beautiful handicrafts, your folk songs and dances and your folk legends. I do not believe that any people can be strong unless they remember and keep in touch with all their past. Your traditions are all valuable contributions towards our Canadian culture. . . . You will all be better Canadians for being also good Ukrainians.<sup>27</sup>

One form of Ukrainian culture which the leaders of Canadian Ukrainians are most anxious to preserve is their language. Ukrainian drama, music, folk lore, and loyalty to Ukrainian traditions find expression through the Ukrainian language.

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<sup>27</sup> Lord Tweedsmuir, address delivered to a group of Ukrainians at Fraserwood, Manitoba, September 21, 1936, quoted in "The Governor-General of Canada among the Ukrainians", Almanac of the Ukrainian Voice, Winnipeg, The Ukrainian Publishing Co. of Canada, Ltd., 1937, p. 128.



Whilst the Ukrainian pioneers in most cases did not know they were Ukrainians by nationality, they knew and spoke the Ukrainian language. Nowadays, the reverse is true; the present Ukrainian generation know they are Ukrainians but many of them do not know adequately the Ukrainian language and, therefore, cannot speak it fluently. This situation is faced by every immigrant people who become engulfed, in the new land, by a culture different from their own. There comes a time when their children or grandchildren, born in the new country, absorb the culture of that country. The Ukrainians in Canada, of whom sixty-five per cent are already Canadian-born, find themselves in that transitional stage. It is not uncommon to hear Canadian Ukrainians speak in a jargon of two languages, using English words in a Ukrainian way. A great many influences are at work speeding the process of assimilation -- the public schools, the radio, the theatre, and the tendency to leave bloc settlements in search of a living in non-Ukrainian communities. Inter-marriage between the second and third generation Canadian Ukrainians and other races hastens the process still further.

To preserve the Ukrainian language, the various Ukrainian organizations sponsor Ukrainian folk schools. Instruction in these schools, however, is in most cases, on an elementary level only. To reach those whose knowledge of Ukrainian is inadequate to use it in the study and

appreciation of the literary writings, the music, and the traditional lore of their people; and to acquaint other nationalities living in Canada with Ukrainian folklore, the Ukrainians associated with the Ukrainian Canadian Committee have given serious consideration to the possibility of providing the necessary apparatus for the teaching of Ukrainian language, especially on a higher level. Serious thought is also given to the best possible means for a fuller development and elaboration of other forms of Ukrainian culture if the Ukrainians in Canada are to contribute their very best to a common Canadian culture. With this in view, the First All-Canadian Ukrainian Congress adopted a resolution which reads, in part:

. . . be it resolved that this Congress encourage Ukrainian Canadians to preserve the best of this culture and traditions in Canada, and take necessary efforts to blend same with other cultures to the end that Canadians may eventually evolve a rich mosaic of our common Canadian culture.<sup>28</sup>

With the same end in view, the Second Congress appealed to Ukrainians in Canada for "moral and material support of those agencies and circumstances which are concerned with saving, broadening, and developing the spoken and written word in Ukrainian".<sup>29</sup> Much time was also devoted at the Third Congress of Ukrainian Canadians to the

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<sup>28</sup> Resolution n° 8.

<sup>29</sup> Resolution n° 11.

consideration of the promotion of various aspects of Ukrainian culture in Canada.

To co-ordinate the cultural and educational phases of the component groups of the Ukrainian Canadian Committee, without infringing on their autonomy, a Culturo-Educational Section of the Committee was formed. It concentrates its main attention on the organization of Ukrainian kindergartens and Ukrainian folk schools to cultivate, in Ukrainian children, love for their mother tongue, Ukrainian art and culture in general. It has set itself to the task of preparing a uniform program of teaching in each subject and of combatting those harmful influences that tend to corrupt the aesthetic taste and moral conduct of Ukrainian youth in Canada.

Much has been already accomplished toward that end. The Ukrainian Canadian Committee has set up a Text Book Commission to look after the writing and issuing of books dealing with knowledge of Ukrainian matters -- grammars, readers, dictionaries -- having in view studies of the Ukrainian language at the University and High School levels. Some of these have been published by the Committee itself; others are in the process of publication.

Representations have been made to have the study of Ukrainian included in the curricula of the secondary schools and universities. The efforts have not been in vain. With

the support of the Ukrainian Canadian Committee and the aid of English-speaking friends of the Committee -- like Professor Simpson of the University of Saskatchewan and Professor Gillson, President of the University of Manitoba -- departments of Slavic studies with Ukrainian branches have been acquired at the Universities of Saskatchewan and Manitoba. The Universities of Alberta and Toronto are now offering evening courses in Ukrainian language. Studies in Ukrainian subjects, on a more advanced level, are also offered by the Universities of Ottawa and Montreal. The Department of Education in the province of Saskatchewan has provided for the inclusion of the Ukrainian language as a subject on the High School curriculum. Thus, the way will be open to many a Ukrainian student to the study of the cultural heritage of his forebears. To the non-Ukrainian student this will provide a means for a better understanding of his Ukrainian fellow-Canadians.

A further indication of the interest of Ukrainian Canadians in their culture was their presentation, in October, 1949, of a memorandum to the Massey Commission on Canadian Culture on the preservation of Ukrainian cultural achievements and their dissemination as a means of contributing them to Canadian culture.

The contribution to Canadian culture by Ukrainian intellectuals, artists, and others who were admitted to

Canada after World War II from the Displaced Persons' Camps in Europe is already noticeable. Among their ranks are such Ukrainian scholars and educationalists as Ivan Ohienko -- well-known throughout the Ukrainian-speaking world for his research in Ukrainian literature and language; <sup>+</sup>Dmitro Doroshenko -- historian; Jaroslaw Rudnyckyj -- founder of the Department of Slavic Studies at the University of Manitoba; Leon<sup>id</sup><sup>+</sup> Bilecky -- in charge of evening courses in Ukrainian literature at the University of Manitoba; <sup>out</sup>Nicholas Starchuk and J. Genyk<sup>+</sup> Berezowsky -- in charge of Ukrainian courses at the Universities of Alberta and Toronto, respectively; Ivan Teslia; Dmitro Kyslicia -- linguist; Jaroslaw Pasternak -- archeologist, and others.

Among the writers and journalists some of whom have already produced literary works of high calibre on Canadian soil, we find such names as Olena Kysilewska -- internationally known in women's organizations; Ulas Samchuk, Dmitro Dontzov, Stepan Pidhajnyj, Roman Malanchuk, Peter Volyniak, Ivan Tyktor, and others.

Among those artists who did much to popularize Ukrainian music, vocal and instrumental, are such well-known names as Myron Lewicky, Kost Antonovich, Petro Polikhevsky, Wasyl Tissiak, Leon Turkevich, Anna Piddubna, Roma Pryma -- ballerina; HalinaHaly, Olexander Rudnyckyj, and others.

One group of Ukrainian artists that has won highest praises on this side of the Atlantic for its performances is the Ukrainian Bandurist Chorus. The Bandurists have joined two lines of Ukrainian folk art, the bandura music and the choral culture. This group, the largest and most professional of its type in the world, has toured Canada and the United States twice since 1949. The first tour was sponsored by the Ukrainian Canadian Committee and its branches. Together with other Ukrainian artists, the Bandurists are contributing to the enrichment of Canadian and American musical culture.

The Ukrainian scholars, writers and artists now living in Canada as refugees, are playing an important role in rescuing Ukrainian culture in Europe from adulteration and destruction by the Russians. Canadian Ukrainians feel that it is their sacred duty to salvage what they can of the culture of their kith and kin in Europe. At the Second All-Canadian Ukrainian Congress, sponsored by the U.C.C., a resolution was adopted which brought to the attention of Ukrainians the necessity of preserving, for reprint, the largest number possible of Ukrainian books of the old country editions, and of giving them for safekeeping to responsible educational institutions.<sup>30</sup> The Third All-Canadian

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<sup>30</sup> Resolution n° 13.

Ukrainian Congress empowered the Ukrainian Canadian Committee to find ways and means to obtain funds to bring to Canada those works of art, literature, etc., left behind by many of the Ukrainian refugee scholars now in Canada.

Recently a whole library was bought from a Ukrainian refugee professor living in the United States, and deposited in the University of Manitoba library. Several volumes of new works, which would never have seen the light of day under Communist rule in Europe, have been published in Canada by a number of outstanding Ukrainian scholars and writers.

Another contribution of the refugee Ukrainian scholars was the organization, in co-operation with the Ukrainian Canadian Committee and with its moral support, of the Ukrainian Free Academy of Sciences in Canada. This institution had its origin in 1918 when the Ukrainian Academy of Sciences was organized in Kiev, Ukraine, soon after the declaration of the independence of the Ukrainian Republic. It was the highest educational institution in the Ukraine, having in its charge a number of libraries, institutes and museums. Before the Academy fell under the control of the Communists, it had published hundreds of volumes of works on various subjects, and had sponsored various educational projects. In 1930 the Communists took over the Academy, and after "liquidating" a number of its members, converted it into a tool of Russian totalitarianism in the Ukraine. Those members of the Academy

who escaped Communist persecutions revived the Academy -- now the Free Academy -- in Western Europe, under the presidency of Professor Dmitro Doroshenko. When Doroshenko and his colleagues arrived in Canada, the Academy was automatically transferred to this country and established its seat in Winnipeg. A considerable number of Ukrainian refugee intellectuals now living in the United States have become members. The new Academy is continuing in the tradition of the Kievan Academy, issuing publications on various academic topics, on Ukrainian literature, history and language; and sponsoring and disseminating knowledge on this continent.

The Informational-discussion Club. -- To facilitate the adjustment of Ukrainian refugees, arriving in Canada after the last war, to their new social and cultural environment, and to help Canadian Ukrainians toward a better understanding of the European Ukrainians, the Informational-discussion Club was formed in Winnipeg in 1949. The Club operates in conjunction with the Ukrainian Canadian Committee, and branches were projected for all communities throughout Canada with a sufficient number of Ukrainian displaced persons to justify the project.

The members discuss the problems of Ukrainian life in Canada and in the world in general, with a view to creating a common opinion with regard to these problems, and to



take common action towards their solution. Another function of the Club is to inform influential non-Ukrainian citizens of Canada about Ukrainian affairs in general, and to enlist the moral support of fellow citizens in the various endeavours of the Ukrainian people. This exchange of views and ideas serves to bridge the gulfs of misunderstanding -- on one hand between the Ukrainian Canadians and their European countrymen, and on the other hand, between all the Ukrainians living in Canada and other nationalities -- with a view to the promoting of more harmonious relations and fellowship among all the Canadians.

To facilitate still further this adjustment of the Ukrainian refugees to the Canadian way of life, a six-week workshop in English has been inaugurated at the University of Manitoba in 1949 -- and repeated each year thereafter -- for the benefit of those refugees, particularly the professional men and women, who are anxious to learn the English language. This project was sponsored by the Ukrainian Canadian Committee in co-operation with the President of the University, A.H.S. <sup>+</sup>Gillson. Thus, these displaced persons are helped to become better adjusted to service in transmitting the culture they brought with them. Knowledge of the English language will equip them to fill those gaps in the field of Canadian creative works in art, music, literature and scholarship created by the loss of Canadian intellectual

people who availed themselves of the more attractive and lucrative positions in the United States.

The Ukrainian Canadian Committee as a model. -- The venture of the Canadian Ukrainians in finding a common ground for unity and co-operation stirred the Ukrainians of the United States to take similar action. The American Ukrainians were concerned about the fate of their kith and kin in Europe no less than were the Canadian Ukrainians. They, too, saw the need for unified action modelled upon that of the Ukrainian Canadian Committee. In the fall of 1940, all the non-Communist Ukrainian groups in the United States were coordinated into one body, the Ukrainian Congress Committee of America.

The organizational structure of this Committee, its aims and objectives are identical with those of its Canadian counterpart. Co-operating closely with each other, the two committees have planned and carried out many activities jointly.

The American committee enjoys the confidence and support of many prominent Americans, especially in the government circles. Among its friends are such well-known men as Professors James Birnham and Clarence Manning, Governor Dewey of the state of New York; senators Homer Ferguson, Theodore F. Green, Henry C. Lodge, Robert C. Hendrickson,

Alexander Smith, Brien McMahon, Herbert H. Lehman, Irving M. Ives and others; and several congressmen.

In the wake of the Ukrainian Canadian Committee and the Ukrainian Congress Committee of America, similar committees were formed in countries of South America inhabited by Ukrainians. The representative body of the Brazilian Ukrainians is known as "The Association of Friends of Ukrainian Culture", and that of Argentine, Uruguay and Paraguay -- "The Ukrainian National Congress". Both these committees have set up for themselves one chief aim: to represent the liberation cause of the Ukrainians in Europe before the governments of their respective countries.

The frightful catastrophe of the Ukrainian people in Europe after World War II prompted all these Ukrainian committees on both American continents to unite for a more successful defence of the rights of their kinsmen. A year and a half of negotiations among the committees resulted ultimately in the formation, in November 1947, of a permanent organ of Ukrainians of both Americas -- the Pan-American Ukrainian Conference, with its seat in New York. The elected head of this organization is Father Kushnir, President of the U.C.C.

The aims of P.A.U.C. are:

- 1° to help member organizations in their work;
- 2° to expound the Ukrainian cause in the international field;
- 3° to aid in the international field of our respective countries in their strivings for a just peace and

welfare;

4° mutually to exchange among ourselves ideas and information; and

5° to bring up suggestions regarding Christian social standards and practices.<sup>31</sup>

To discuss ways and means for the most effective implementation of its plans and objectives, and to plan further courses of action, the Conference holds periodic meetings of the representatives of all its member units. At its Toronto meeting, held in October, 1948, the P.A.U.C. welcomed two representatives of the Ukrainian National Council in Europe. This meeting reached decision on three important matters: 1° to co-ordinate the work of P.A.U.C. with that of the Ukrainian National Council and to lend it its moral and material support; 2° to call a World Congress of Ukrainians, and 3° to create permanent representative bodies of P.A.U.C. in Washington, London, and Ottawa.<sup>32</sup>

The last conference of P.A.U.C. took place in Winnipeg, in March 1951. The deliberations of the delegates were focussed on the fight against Communism on Ukrainian territories. Speaking to the delegates, the President, Father Kushnir, said, "There should be moral and material assistance for

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<sup>31</sup> W. Kushnir, Ukrainian Pan-American Conference, article in Opinion, Winnipeg, The Ukrainian Canadian Veterans' Ass'n, vol. 4, no 1, January-February 1948, p. 5.

<sup>32</sup> Ukrainians of Canada and America Welcome the Creation of the National Council, news item, Ukrainian Voice, weekly, Winnipeg, vol. 38, no 44, November 3, 1948, pp. 4-5.

the Ukraine from Ukrainians scattered all over the world and particularly those living on the American continent."<sup>33</sup>

At a mass meeting held on the closing day of the conference in Winnipeg, endorsement of the Conference's objectives were extended by representatives of Lithuanian, Latvian and Byelorussian groups whose homelands have suffered the same oppression from the same enemy, Russian Imperialism.

In curt reality, the coming into being of P.A.U.C. takes first place among the events of most momentous significance in the history of Ukrainian immigration on both American continents. For the first time the Ukrainians on this side of the Atlantic met through their representatives around the same table and together voiced their views before the whole world in regards to the rights of their brethren shackled by their foes. Regardless of whether or not all their objectives can be fulfilled, the Ukrainians found their national sentiment strong enough to overcome all the differences that divided them, and to help them find a basis for a common policy.

Commenting upon the significance of P.A.U.C., its president said, in part:

The calling to life of the P.A.U.C. is unquestionably an immensely important step in the political life

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<sup>33</sup> Ukrainian Leaders Urged to Assume Responsibility, news item, Winnipeg Free Press, daily, Winnipeg, vol. 58, n° 133, March 3, 1951, p. 30, col. 1.

of Ukrainians in both Americas. This is the most advanced step made in the field of Ukrainian action in general and on the American continent in particular.<sup>34</sup>

The last in the sequence of events started in 1940 -- when the Ukrainian Canadian Committee was formed -- was the creation of the Ukrainian National Council in 1948, a year after P.A.U.C. was created. Operating in Western Europe, the Council consists of representatives of the major Ukrainian political parties outside the "Iron Curtain", and acts as the highest authoritative spokesman for the Ukrainian people before the international councils of the world.

It is a fact of significance to the promoters of the Ukrainian Canadian Committee that the Ukrainian National Council owes its being to this Committee. During his visit to Germany in 1947, the president of U.C.C., Father Kushnir, held interviews with the emigré leaders of the various Ukrainian political parties and, as the result, a co-ordinating committee, representing all these parties, was formed that year. In 1948 this committee composed itself into the Ukrainian National Council.

The Ukrainian Canadian Committee, through the Pan-American Ukrainian Conference, has pledged its moral and material support to the Ukrainian National Council. The two bodies maintain close and harmonious relations: in fact a

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<sup>34</sup> Kushnir, Op. cit., P. 5.

representative of the Ukrainian National Council -- in the person of W. Kochan -- is Executive Director of the Ukrainian Canadian Committee. Thus, the idea conceived by the Canadian Ukrainians when they organized their Committee in 1940 was destined to grow until it embraced all the Ukrainians living in the free world.

## CHAPTER IV

### THE ROLE OF THE UKRAINIAN CANADIAN COMMITTEE IN CONTEMPORARY CANADIAN HISTORY

A summary of the history of the organizational life of Ukrainian Canadians, with its consummation in the Ukrainian Canadian Committee, would be incomplete without some reference to the significance of the activities of this Committee in the social, political and cultural life of Canada, and of its potential to expand its services.

Whether or not we accept Arnold Toynbee's thesis of the stimulating effects of transmarine migration and of the new physical environment occurring in the course of a Völkerwanderung, this thesis seems to be borne out in the case of the Ukrainian migration to Canada. Six decades ago the first Ukrainians set foot on the soil of Canada as strangers. They came from the lowest social classes -- peasants and manual labourers. They came without the knowledge of the language of this country, without means for a livelihood; but they brought with them sterling qualities of character that enabled them to survive against all odds and to become useful citizens of their adopted country. Those qualities were: a willingness to work; confidence in themselves and faith in God; deep respect for their native traditions, customs, language; love for freedom, and a longing to maintain contacts



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with the homeland. Could either Eleniak or Pilipiw foresee, in 1891, that these qualities brought by them and their successors would take root in the wild unbroken prairies of Canada and flower into a virtually new civilization sixty years later?

Six decades after the appearance of the first Ukrainian pioneers in Canada has seen them and their children take their place as full-fledged citizens of this country -- the country they helped to build. It has seen their customs and their traditions, transplanted into new soil, give growth and development to their social and cultural institutions and their organizational life.

This growth and development was not without its problems. It was a struggle against natural and human elements. Engulfed by a "foreign sea" they had to overcome the forces which tended to disintegrate the Ukrainian community. Next, they concentrated on the disintegrating tendencies from within -- lack of education, dissension, intolerance. Progress in that direction may be judged by the numerous organizations in Canada bearing a Ukrainian label. These have grown from small, local units until five dominion - wide organizations emerged by 1940.

The Second World War set in motion events that were destined to have beneficial effects upon the organizational

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life of Canadian Ukrainians. They stimulated and hastened the process of consolidation of Ukrainian organizations into one body, the Ukrainian Canadian Committee.

The U.C.C. came into being in response to an internal need and an external stimulus. The leaders of the dominion-wide organizations saw clearly the need for a representative and co-ordinating central body to rescue Ukrainian organizational life from the prevailing chaos and the destructive effects of mutual rivalry. More urgent was the need of such a body to cope with the exigencies of the Second World War. As citizens of Canada the Ukrainians felt strongly that they must meet, through concerted effort, their obligations with respect to the prosecution of the war. As Ukrainians by descent, they felt a profound desire to help their kinsmen in Europe in their efforts to free themselves and their country from foreign occupation. In their negotiations for the proposed central body, they received encouragement and help from non-Ukrainian sources, including a department of the federal government. Once again in the history of Ukrainians, forces from the outside took a hand in the affairs of the Ukrainians. This time, however, it was in the interests of the Ukrainians themselves and of Canada in general.

In reviewing and appraising the accomplishments of the Ukrainian Canadian Committee during the decade of its

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existence, one must weigh them against the brevity of the period of its operations. Ten years is but a short period, a period of probation, in the life of any similar organization. During this brief prelude to further achievements the U.C.C. has left its mark on more than one aspect of Canadian life.

The first phase of the activities of U.C.C. -- Thus far, the activities of U.C.C. may be classified into three distinct phases. The first phase covers the period 1940-45. The work of the Committee during this period was concentrated on the war effort. Apart from the appeals to the Ukrainians for enlistments and war loans -- which brought gratifying results -- the Committee kept up the morale of some 35,000 to 40,000 Ukrainian servicemen overseas by lending them material and moral aid. It gathered around itself all the loyal elements of the Ukrainian community in Canada and intensified their consciousness of their Canadian citizenship.

By uniting the non-Communist Ukrainian groups under its banner, the Committee has rendered a service to Canada as a nation. It put an end to internal dissensions that hindered the Ukrainians in their task of contributing their best toward the building of Canada. In time of war disunity

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has been known to wreck a nation's potential to prosecute the war successfully. The harmony and co-operation of the Ukrainians have meant more strength exerted to win the war. This new unity is producing a better type of Canadian citizen out of the Ukrainian by gradually eradicating intolerance which is incompatible with the Canadian spirit and democracy in general.

The Communists in Canada would like the Canadians to believe that the majority of Ukrainians here are adherents of their creed. The Ukrainian Canadian Committee has dispelled, once and for all, the fallacious belief current even among a large number of Canadian officialdom, that Canadian Ukrainians are to be identified with Ukrainian-Canadian Communists. This has paved the way for the acceptance of loyal Ukrainians into fuller participation in Canadian public life. It has also helped the authorities -- with the facts before them -- to discriminate between the activities of the Ukrainians associated with the Committee and those of the Ukrainian Communists who hide behind the Ukrainian name to mask their real intentions.

The second phase. -- This phase of the activities of U.C.C. began with the end of the war in 1945. During the three-year period ending in 1948, the Committee concentrated

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its efforts on the rehabilitation of demobilized Ukrainian Canadian servicemen, and on aid to Ukrainian refugees in Europe. This period saw the creation of the Ukrainian Canadian Veterans' Association which became the sixth component organization of the Committee. Besides consolidating still further the organizational life of Canadian Ukrainians, the inclusion of war veterans injected new vitality into the Committee. Pledged to uphold democracy and all that it implies, and to combat totalitarianism, the veterans -- who are part of the Canadian Legion -- serve as a check on any tendency within U.C.C. to depart from democratic principles.

To bring material and moral aid to Ukrainian displaced persons and refugees in Europe, the Committee organized special agencies and interceded on behalf of these people before the Canadian government and the international forums. This intercession inducted the Committee into international politics.

In order that its voice might be heard, the Committee has found it necessary to expose Communist propaganda and to combat Communist attempts to block it in its work. This two-fold process shed more light on the nature of Communist activities in this country, and provided the Canadian government with opportunities to become better acquainted with conditions of life under Soviet occupation. It is

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believed that such information would be of help to the government in view of Canada's membership in the United Nations Organization which Russia is using to forward her propaganda.

The efforts of U.C.C. in persuading the Canadian government to open the doors of this country to Ukrainian refugees helped to increase Canada's population of Ukrainian stock by 22,163 to the end of November, 1950.<sup>1</sup> Several more thousand arrived in 1951. These people are putting their knowledge and skills to good use. They are contributing culturally and economically to the building of Canada. Many are becoming Canadian citizens of high calibre, appreciative of their democratic privileges and eager to meet their obligations toward the country which offered them asylum. Having been eye-witnesses of Communist regime in practice, they are not only contributing to shed more light on life under the Soviets, but are also acting as missionaries for the democratic way of life. With these people in their midst, the Canadian Ukrainians are less likely to fall victims of Communist propaganda; and as immigration of these refugees continues, their numbers will add to the moral strength of Canada in combatting Communist ideology.

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<sup>1</sup> Decline in Immigration, editorial article in Winnipeg Free Press, daily, vol. 58, n<sup>o</sup> 87, January 8, 1951, p. 19, col. 7 and 8.

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The third phase. -- From 1948 to-date the efforts of the Ukrainian Canadian Committee have centred mainly around the threefold task of 1° preserving and promoting Ukrainian culture in Canada, 2° preserving and promoting unity within the Ukrainian-Canadian community, and 3° lending moral and material aid to the Ukrainian National Council to enable it to function as the highest representative organ of the Ukrainians in the free world and to carry on with its work in the cause of freedom for the Ukrainians in Europe.

The emphasis on the preservation of Ukrainian culture is not only helping to enrich the culture of Canada, but it is also paving the way for harmonious relations between Canadians of Ukrainian and Anglo-Saxon origins. What friends the Ukrainians have already gained among their English-speaking neighbours was largely through acquainting them with Ukrainian culture -- history, literature, music, handicrafts and so on. It is hoped that the friendly relations which Ukrainians are seeking to establish may prevail for the general good of this country.

The preservation of one's culture in a new land involves a moral aspect. Psychologists and sociologists agree that too rapid assimilation of children of foreign parents is demoralizing them. By discarding the cultural values of their parents and adopting new ways which actually

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have little meaning to them, such children break with the old but do not acquire the new. As a result, they deteriorate mentally and morally. Through its promotion of Ukrainian culture in Canada the U.C.C. is helping to retard this assimilation. It is thus instrumental in preventing moral deterioration of Canadians of Ukrainian origin and in helping to keep down the incidence of delinquency in at least a small section of Canadian population.

It will be noticed that the question of unity among the Ukrainian Canadians is of paramount importance in the program of the U.C.C. No effort is spared by the Committee to preserve and promote this unity in these critical times. The importance of the Committee's efforts may be judged by what others think of it. The Canadian Poles, for example, responded friendly to the steps taken by the Committee. In a letter of greetings and congratulations to the U.C.C. on the eve of the First All-Canadian Ukrainian Congress they expressed their appreciation of the efforts of the Committee in the cause of Canadian unity. On the other hand, the condemnation of the Committee by the Soviet press may be translated as an indirect compliment to the U.C.C., for Kremlin as a rule condemns what is valued in a democracy. It was happier when the Ukrainians in Canada were divided into factions.



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By attacking the Committee it actually expressed its dislike of the unity of Canadian Ukrainians. Kremlin's action, however, only raised the prestige of the U.C.C. in the eyes of the democratic world.

Vigilance over the unity of Canadian Ukrainians has been entrusted to the Committee by some ninety per cent of Canada's Ukrainian population. It is only natural, then, that the Ukrainians should stand behind their organization when its ideals are questioned or put to a test. For, the fact cannot be ignored that forces from within and from without which militated against the U.C.C. did not automatically disappear the moment the Committee was called to life. Excluding the Communists from the picture, it would be incorrect to assume that all the organizations and individuals associated with the Committee have been giving -- at least from the start -- their wholehearted support to it. Making due allowances for differences of opinion which exist within the U.C.C. -- as they do in any democratic organization -- the Ukrainians have been wary of any trend inimical to the ideal of unity espoused by their Committee. When discord threatened the integrity of the Committee, they rallied to its defence.

The first discordant note was sounded from the very beginning of the Committee when a small group of Greek

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Catholic priests, for reasons of their own, were loath to endorse the ideals embodied in it.<sup>2</sup> They boycotted the Committee and gave expression to their disapproval on the pages of The Future of the Nation. This situation, however, was dealt with satisfactorily at a Conference of the Council of the U.C.C. called in December, 1947. Since then, open attacks upon the Committee from this source have ceased, and several months later The Future of the Nation closed down. — 7.4 / 11

Dissenting voices have been raised recently from a source outside the Committee. A group of Ukrainian refugees with a definite European orientation in their political thinking have been voicing opposition, not so much to the Committee itself, as to its support of the Ukrainian National Council. This group, with its centre in Toronto, lends its support to a rival organization in Europe, the Ukrainian Chief Liberation Council. This Council does not recognize the Ukrainian National Council as the authoritative representative centre of the Ukrainians: it claims this authority for itself. With its headquarters allegedly behind the "Iron

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<sup>2</sup> T. Datzkiw, "What Aid Was Given the Ukrainian Canadian Committee by the Ukrainian Community", address delivered at the Conference of the Council of the Ukrainian Canadian Committee, Winnipeg, Dec. 3, 1947; recorded in The Conference of the General Council of the Ukrainian Canadian Committee, Winnipeg, Publ. by the Ukrainian Canadian Committee, 1947, pp. 22-23.

Curtain", this Council claims the support of the Ukrainian Insurgent Army (UPA). In Canada the supporters of this organization publish their own paper, Homin Ukrainy (The Echo of the Ukraine) in Toronto.

It is not known how many converts to its orientation the group has won among the Canadian Ukrainians, but the movement has not kindled much enthusiasm and is not likely to imperil the position of the U.C.C. As recently as 1950 the Canadian Ukrainians have amply demonstrated once again -- at the Third All-Canadian Congress of Ukrainians in Canada -- their support of, and their loyalty to both, their Committee, and the Ukrainian National Council.

## CONCLUSIONS AND SUGGESTIONS

As a young organization, the Ukrainian Canadian Committee has justified its existence. Its achievements, which have exceeded the expectations of its initiators, speak for themselves. In recognition of these achievements the Ukrainian community in Canada has helped the Committee to weather difficult times in the course of its short history. Without the support of the Ukrainian community and of prominent citizens of Anglo-Saxon origin, these achievements would hardly have been possible.

The need for the Committee exists today no less than it did ten years ago. The Communist menace to the Canadian way of life has not disappeared. The barriers of prejudices and intolerance have not yet been completely broken down. The Ukrainians are still being discriminated against in many areas of Canadian social, political and economic life. As time goes on, new problems affecting Canadian Ukrainians are bound to arise. The Committee has not yet reached the point of exhaustion in its capacity to deal with these various problems in the interests of the Ukrainians themselves and of their country -- Canada. To achieve even greater things the Canadian Ukrainians must remain united.

With continued material and moral support from the Ukrainian community in Canada, the U.C.C. can find new

fields of activity, new ways of serving Canada. Its possibilities have not yet been fully explored. It should explore means to establish closer ties with other ethnic groups in Canada, besides the Anglo-Saxons, and among them -- with the French Canadians.

During the past sixty years Ukrainians in Canada have been befriended by the French on more than one occasion. The doors of Canada were opened to their immigration during the premiership of a French Canadian, Sir Wilfrid Laurier; the first Ukrainian priests of the Greek rite to come to Canada for permanent residence were made possible through the intercession of the French Roman Catholics, e.g., Father Lacombe; material and moral aid was given by the French to the Ukrainians in the establishment of their press and religious institutions, e.g., the aid given by Archbishop Langevin of St. Boniface. Like the French, the majority of Ukrainians in Canada are Catholics though not of the same rite. The common religion may be used as a basis for a more sympathetic rapport between the two peoples, just as Ukrainian culture has been of use as a basis for friendlier relations with the English-speaking Canadians. The inclusion of Ukrainian Catholics and their lay organizations in the Ukrainian Canadian Committee constitutes a potential in facilitating such relations.

The concept of Canadian unity which, in the first stages of the activities of the U.C.C. was applied mainly in relation to the Ukrainians themselves, may be broadened to embrace the Ukrainians with other ethnic groups in Canada. The cause of Canadian unity may thus be furthered and the usefulness and importance of the Ukrainian Canadian Committee enhanced.

THE END

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## BIBLIOGRAPHY

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## APPENDICES

TABLE I

## UKRAINIAN IMMIGRANTS INTO CANADA TO 1941\*

	<u>Male</u>	<u>Female</u>	<u>Total</u>
Before 1921 .....	36,915	24,983	61,898
1921-1930 .....	22,191	14,893	37,084
1931-1935 .....	1,688	1,905	3,593
1936-1939 .....	1,932	2,377	4,309
1940-1941 .....	62	53	115
Not stated .....	102	58	160
Total .....	<u>62,980</u>	<u>44,269</u>	<u>107,159</u>

\* According to the Dominion Bureau of Statistics for 1941, in N.J. Hunchak, Canadians of Ukrainian Origin, Series No. 1, Population, Winnipeg, Ukrainian Canadian Committee, 1945, p. 27.

TABLE II

THE UKRAINIAN POPULATION IN CANADA IN 1941  
 ACCORDING TO PROVINCES

	<u>Male</u>	<u>Female</u>	<u>Total</u>
Prince Edward Island .....	....	2	2
Nova Scotia .....	403	308	711
New Brunswick .....	14	8	22
Quebec .....	4,438	3,568	8,006
Ontario .....	26,766	21,392	48,158
Manitoba .....	46,862	42,900	89,762
Saskatchewan .....	42,159	37,618	79,777
Alberta .....	37,849	34,019	71,868
British Columbia .....	4,058	3,505	7,563
Yukon and N.W.T. ....	51	9	60
CANADA .....	<u>162,600</u>	<u>143,329</u>	<u>305,929</u>

The above figures are adapted from N.J. Hunchak,  
 Canadians of Ukrainian Origin, Series No. 1, Population,  
 Winnipeg, Ukrainian Canadian Committee, 1945, p. 9.

TABLE III

THE DISTRIBUTION OF UKRAINIAN RURAL AND URBAN POPULATION  
IN CANADA IN 1941\*

	<u>Population</u>	<u>Percentage</u>
<u>British Columbia</u>		
Urban .....	3,177	42.01
Rural .....	4,368	57.99
Total .....	<u>7,563</u>	<u>100.00</u>
<u>Alberta</u>		
Urban .....	13,398	18.64
Rural .....	58,470	81.36
Total .....	<u>71,868</u>	<u>100.00</u>
<u>Saskatchewan</u>		
Urban .....	14,751	18.49
Rural .....	65,026	81.51
Total .....	<u>79,777</u>	<u>100.00</u>
<u>Manitoba</u>		
Urban .....	30,925	34.45
Rural .....	58,837	65.55
Total .....	<u>89,762</u>	<u>100.00</u>
<u>Ontario</u>		
Urban .....	33,635	69.84
Rural .....	14,523	30.16
Total .....	<u>48,158</u>	<u>100.00</u>
<u>Quebec</u>		
Urban .....	7,481	93.44
Rural .....	525	6.56
Total .....	<u>8,006</u>	<u>100.00</u>

\* Adapted from The Senate of Canada Proceedings of the Standing Committee on Immigration and Labour, Ottawa, King's Printer, June 12, 1947, pp. 310-311.

## CANADIAN UKRAINIANS IN PROFESSIONAL SERVICE IN 1941\*

	<u>Male</u>	<u>Female</u>	<u>Total</u>
Architects .....	6	.....	6
Artists and art teachers .....	15	8	23
Authors, editors, journalists ...	25	1	26
Chemists and metallurgists .....	46	3	49
Clergymen and priests .....	205	.....	205
Dentists .....	12	.....	12
Draughtsmen and designers .....	28	.....	28
Engineers - civil .....	17	.....	17
Engineers - electrical .....	20	.....	20
Engineers - mechanical .....	21	.....	21
Engineers - mining .....	14	.....	14
Lawyers and notaries .....	38	.....	38
Librarians .....	2	2	4
Musicians and music teachers ....	100	16	116
Brothers and Nuns, not otherwise specified .....	25	53	78
Nurses - graduate .....	3	105	108
Nurses in training .....	....	126	126
Osteopaths and chiropractors ....	2	.....	2
Physicians and surgeons .....	57	2	59
Professors, college principals ..	5	.....	5
Religious workers, not elsewhere stated .....	7	8	15
Social welfare workers, not else- where stated .....	2	10	12
Teachers - school .....	760	553	1,313
Veterinary surgeons .....	3	.....	3
Other professional occupations ..	65	18	83
Total .....	<u>1,478</u>	<u>905</u>	<u>2,383</u>

\* N.J. Hunchak, Canadians of Ukrainian Origin, Series No. 1, Population, Winnipeg, Ukrainian Canadian Committee, 1945, p. 21.

TABLE V

## RELIGIOUS DENOMINATIONS OF CANADIAN UKRAINIANS IN 1941\*

<u>Numerical</u> <u>Importance</u>	<u>Religious Denomination</u>	<u>Male</u>	<u>Female</u>	<u>Total</u>
1.	Greek Catholic (including Roman Catholic) .....	102,184	88,300	190,484
2.	Greek Orthodox .....	47,718	41,156	88,874
3.	United Church of Canada .	4,293	4,948	9,241
4.	Anglican .....	1,345	1,786	3,131
5.	Presbyterian .....	1,411	1,508	2,919
6.	Baptist .....	1,201	1,238	2,439
7.	Lutheran .....	746	940	1,686
8.	Adventist .....	681	685	1,366
9.	Pentecostal .....	627	614	1,241
10.	International Bible Students	367	360	727
11.	Mennonite .....	333	324	657
12.	Evangelical Church .....	299	302	601
13.	Protestant .....	135	128	263
14.	Christian Science .....	66	72	138
15.	Christian .....	61	59	120
16.	Church of Christ, Disciples	49	56	105
17.	Salvation Army .....	39	30	69
18.	Brethren & United Brethren	22	21	43
19.	Mormon .....	17	15	32
20.	Jewish, Confucian and Buddhist .....	1	3	4
	Other sects .....	864	705	1,569
	Not stated .....	141	79	220
	Total .....	162,600	143,329	305,929

\* According to the Dominion Bureau of Statistics,  
in N.J. Hunchak, Canadians of Ukrainian Origin, Series No. 1,  
Population, Winnipeg, Ukrainian Canadian Committee, 1945,  
p. 10.



APPENDIX A

EXCERPTS FROM AN ACT TO INCORPORATE THE UKRAINIAN  
GREEK-ORTHODOX CHURCH OF CANADA

Faith and dogma. -- The Ukrainian Greek-Orthodox Church of Canada hereby declares that its faith and dogma are the same as that of the various already existing Greek Orthodox Churches, and it adheres to the faith and dogma adopted by the First Seven Ecumenical Councils of the Christian Church.

. . . . .

Objects. -- The objects of the Corporation shall be the maintenance and carrying on of charities or missions, erection, maintenance and conduct of churches, cemeteries, schools, colleges or orphanages and hospitals in any of the provinces of Canada, the advancement in other ways of education, religion, charity and benevolence, and to administer in Canada such of the property, business and other temporal affairs of the said Ukrainian Greek-Orthodox Church of Canada as may be entrusted by the said Ukrainian Greek-Orthodox Church of Canada to the Corporation.

. . . . .

Hierarchy. -- Only persons of the Ukrainian descent and of the faith, dogma and rite of the Ukrainian Greek-Orthodox Church of Canada shall be eligible for the office

of priests, bishops, metropolitans, or other spiritual and administrative offices of the Corporation.

Management. -- (1) The Corporation shall be managed by a Board of Consistory of at least five members, or such other number of members as may be determined upon under the powers hereinafter conferred.

(2) Such Board of Consistory shall be composed of even numbers of the clergy and laity, and the head bishop of the Ukrainian Greek-Orthodox Church of Canada, if resident in Canada, shall be the president of the Board of Consistory. In the absence of the Head Bishop, the administrator, who must be a clergyman, elected at the last general council, shall act as the president of the Board of Consistory.

(3) The supreme power in all temporal matters of the Corporation shall be vested in the General Council of the Corporation to be held and called according to the rules and by-laws hereinafter referred to.

(4) Each congregation, mission or parish shall have the right of representation at such General Council of the Corporation, subject to the rules and by-laws as aforesaid.

(5) Every clergyman of any rank in good standing in the said church, shall have the right to be present at the General Council and vote and take part in the proceedings at such council.

Power to make by-laws. -- The Corporation may from time to time at its general council, make by-laws not contrary to law for:

(a) The appointment, subject as herein provided, of a Board of Consistory, for the administration, management, and control of property, business and other temporal affairs of the Corporation;

(b) The appointment, functions, duties and remuneration of all officers, agents and servants of the Corporation;

(c) The appointment or deposition of the Consistory, bishops, administrators, special committees or boards from time to time for the purposes of the Corporation;

(d) The calling of general council meetings, regular or special, of the Corporation or of the committee;

(e) Fixing the necessary quorum and procedure in all things at such meetings;

(f) Generally for the carrying out of the objects and purposes of the Corporation.

## APPENDIX B

### RESOLUTIONS ADOPTED BY THE FIRST ALL-CANADIAN CONGRESS OF UKRAINIANS IN CANADA, AND DEALING WITH THE PROSECUTION OF THE WAR

Resolution n° 1: . . . that this Congress appeal to the Ukrainian Canadians through the Ukrainian Canadian Committee to continue making ceaseless efforts to the end that an early and decisive victory may be assured.

Resolution n° 2: . . . that this Congress stands pledged to be ever ready and calls upon every Canadian particularly represented by this Congress to fall in line and give the utmost support on every call by those in authority.

Resolution n° 3: . . . that every participant of this Congress offer leadership to Canadians of Ukrainian origin in sending to our fighting men the comforts and assistance they so much deserve, in foodstuffs, articles of clothing, medical supplies, reading matter, and that a generous and continuous support be given to the Canadian Red Cross and auxiliary war agencies to "Back the Attack".

Resolution n° 4: . . . that through the Ukrainian religious and social organizations, and with the aid of the Ukrainian press, assistance in re-establishment and readjustment of bereaved homes and families be extended to all who are in need of such assistance and that heart-felt

sympathy be extended to them all.

Resolution n<sup>o</sup> 5: . . . that the Congress goes on record as being opposed to all forms of totalitarianism and all they stand for;

. . . that the Ukrainian Canadians stand shoulder to shoulder with other Canadians, and be ever ready to put forth every effort to prevent the infiltration of any sort of totalitarian philosophy into our policy, during the present war and during the post-war reconstruction.

## APPENDIX C

### AN ABSTRACT OF

#### THE ORGANIZATIONAL LIFE OF UKRAINIAN CANADIANS; WITH SPECIAL REFERENCE TO THE UKRAINIAN CANADIAN COMMITTEE<sup>1</sup>

The Introduction presents briefly: 1<sup>o</sup> the geography of Ukrainian territories in Europe; 2<sup>o</sup> an outline of their history from the beginning of the Ukrainian state, in the ninth century, to the fall of the Ukrainian National Republic in 1922; and 3<sup>o</sup> an outline of the history of the Ukrainians in Canada from 1891 to 1951, with a review of their progress in the cultural, social, economic and political life of this country.

The body of the thesis comprises four chapters. The first chapter gives an account of the beginning and development of both, religious and secular organizations of the Canadian Ukrainians, with emphasis on the six dominion-wide component organizations of the Ukrainian Canadian Committee.

Chapter II reviews the history of the Ukrainian Canadian Committee -- its beginnings, objectives and aims, and its organizational structure.

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<sup>1</sup> M.A. Thesis presented by Harry Piniuta, in 1952, to the Faculty of Arts of the University of Ottawa, xxx-137 pages.

The achievements of the Ukrainian Canadian Committee during the decade of its existence are discussed in Chapter III. Among the most outstanding of the achievements dealt with are: the unity of Ukrainian Canadians, their contribution to the war effort, the moral and material aid given to Ukrainian displaced persons in Europe, and the interventions of the Committee to prevent forced repatriation of Ukrainian refugees to countries behind the "Iron Curtain" and to allow their entry into Canada. The chapter includes a section on the work of the Committee in fostering and preserving Ukrainian culture in Canada. Another section deals with the role of the Committee as a model to the Ukrainians in the United States and South America for the co-ordination of their organizations toward a common policy. This co-ordination resulted in the creation of the Pan-American Ukrainian Conference and the Ukrainian National Council in Europe -- the highest authoritative representative body of the Ukrainians in the free world.

The fourth and concluding chapter is a summary of the work of the Committee with emphasis on the significance of its activities to Canada as a whole. The concluding section offers suggestions as to further possibilities of the Committee in contributing to the advancement of Canadian national life.

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