
First
UKRAINIAN CANADIAN
Congress



JUNE 22, 23 and 24, 1943
WINNIPEG, CANADA

First
ALL-CANADIAN CONGRESS
of
UKRAINIANS IN CANADA

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WINNIPEG, CANADA

1943

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PUBLISHED BY THE UKRAINIAN CANADIAN COMMITTEE

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Winnipeg, Canada

Preface

The Congress of the Ukrainian Canadians, which was held in Winnipeg in June, 1943, was an event of historical significance in the life of the multi-thousand Ukrainian settlers of Canada . . . an event which will most assuredly affect the formative growth of the Canadian nation in its social, political and cultural aspects.

This First Congress of Ukrainian Canadians was made possible through the co-ordinated efforts of the members of the Canadian Ukrainian Committee. This Committee represents five Ukrainian national organizations of Dominion-wide significance: the Brotherhood of Ukrainian Catholics of Canada, the Ukrainian Self-Reliance League, the Ukrainian National Federation, the United Hetman Organizations, and the League of Ukrainian Labor Organizations. In its constitution, the Ukrainian Canadian Committee assigned to itself two main fields of endeavor: (1) To give Canada every assistance both during the war period as well as during the post-war reconstruction period; (2) On the basis of Canadian citizenship, to explain and to interpret the problems facing the Ukrainians both in Canada and in Europe.

It is not to be wondered that these two fundamental principles which underlie the activities of the Ukrainian Canadian Committee formed the bases for the deliberations and the discussions of the First Congress of Ukrainian Canadians. The Congress not only analyzed clearly and explained in critical perspective the life, and the past and present accomplishments of the Ukrainian settlers in Canada; but, what is more important, it mapped out the main pathways for what is to be accomplished in the future.

The Ukrainian Canadian Congress was convened amidst the unparalleled enthusiasm of over 600 delegates, who had assembled in Winnipeg from all over Canada. The Congress program consisted of three full days of deliberations and discussions which were marked by an atmosphere of extraordinary seriousness and good-will; and although the delegates and guests present came from widely separated localities and were therefore almost relative strangers, they experienced such powerful and sincere emotional feelings that every participant was loath to leave the spacious halls of the Royal Alexandra Hotel where the Congress was held, even though it was late in the night and the banquet which had officially closed the Congress was long over.

What was the First Congress of the Ukrainian Canadians?

It has already been pointed out above that the First Congress of the Ukrainian Canadians is for us an important event,—an event which will have historically-significant effects upon the life of the Ukrainians who have settled

in this new and spacious land. If we wished to give a clearer and a more accurate description of the Ukrainian Canadian Congress, then it would not suffice to present a portrayal of the various speakers—it would not suffice to marvel at the excellence of the addresses delivered—at their rhetorical eloquence and their depth of thought. Nor can the Congress be adequately portrayed merely by a simple description of the representatives and the guests who were present.

Although the external form of the Congress was beautiful and majestic, yet beyond its external manifestations there was something greater and much more valuable.

The hearts, the feelings, and the thoughts of those present transcended the external manifestations of the Congress—they embraced the many thousands of Ukrainians in Canada, they seemed to contact every individual of the many millions of members which constitute the Ukrainian nation; and through their greetings, their congratulations and their applause, the Ukrainians present emphasized the undaunted will of their co-brothers living in Canada and elsewhere to live a free and independent life on a basis of just equality with the other nations of the world. Emanating out of the external manifestations of the Congress, those of us who were present felt that slowly but majestically,—seemingly from the very innermost depths of the Ukrainian mother lands, and from the prayers, the endeavors and the sacrifices of numberless generations, we were receiving our beauty and our strength. We seemed to be witnesses of the birth of a new belief in the future progress of our members, and this belief seemed to be crowned by our love of the Ukraine and the Ukrainian people. We seemed to hear an age-old and yet an ever-new melody embracing us all, capturing our feelings in their entirety, and welding the Ukrainians scattered across Canada into the one and only multi-thousand choir of the Ukrainian Canadians. Beyond the external manifestations of the Congress, individual faces seemed to vanish and individual persons disappeared, just as individual voices merge and blend in the mighty chords of a choir. We seemed only to see eyes, challengingly-bright eyes, announcing that in these days of world tragedy the Ukrainian Canadians were on the threshold of a great and historical change.

Emanating out of the external manifestations of the Congress there radiated across the extensive prairies of Canada a new creative spirit of the Ukrainian Canadians, and the echo of this creative spirit was heard not only in each of our larger and smaller communities, but what was more, it reverberated with a mighty resonance even on the walls of Kremlin in far-off Moscow. Excellent evidence of this new creative spirit among the Ukrainian Canadians was apparent in their unprecedented consciousness, discipline, and solidarity.

Although we seemed externally peaceful, yet within our hearts and minds we were experiencing the greatest kind of evolution . . . an evolution which was legalized by the confidence of our people . . . an evolution which finally and irrevocably removed everything which in itself was already broken and useless . . . an evolution which called to the forefront of our endeavors that which everywhere and always is great and holy. This internal rehabilitation of the Ukrainian

Canadians brought to us not merely a re-arrangement and a new aspect to the life of a united people, but, through the convening of the Congress, this new change finally received its official recognition.

The First Congress of the Ukrainian Canadians, held in June, 1943, is the dedication of our people to a peaceful and an honest life . . . our contract to continuous and strenuous labor which cannot be consummated amidst dissensions and perpetual strife.

Nowhere and at no time did anyone witness the successful achievement of any co-operative endeavor if the efforts of those concerned were not based upon the mutual respect for all who were participating. If once and for all time we Ukrainian Canadians have decided to safeguard our unity, if we intend to constantly labor towards that end, and if we hope to extend and to strengthen these endeavors, then we must understand that such a mustering of our efforts shall not permit their being utilized in such a manner that it could be possible for one or more groups to labor against the interests of any other group or groups taking active part. At the outset we have been convinced that either the future of the Ukrainian Canadians and their participation in Canadian life would be based upon factual national unity of purposes and ideals, or *Ukrainian Canadians*, as such, must perish. And this new life which has been initiated by the First Ukrainian Canadian Congress we would like to build upon the unity of the many thousands of Ukrainian Canadians who are prepared to safeguard such a unity with their thinking minds and their laboring hands.

Our labors in this regard should manifest to all that our life does not depend upon force or upon bayonets,—rather does it draw sustenance from the innermost recesses of our hearts, living deeply-rooted in our people from whom it derives its strength, and with whom and for whom it acts and labors.

During the period of the organization of the Ukrainian Canadian Committee, during our preparations for the Congress, and especially before the convocation of the Congress, there were many who doubted the wisdom of holding a congress and asked somewhat dubiously: *What is all this for?* Could not other means be taken to influence matters of Ukrainian concern in Canada and eventually to have some effect upon matters of Ukrainian concern outside of Canada? Was it not possible to attain the same ends through the assistance of the existing organizations and their form of public action? The First Congress of the Ukrainian Canadians, which was held in Winnipeg in June, 1943, answers these questions with a most emphatic “No!”

Wherever they live, and that is true even of Canada, the Ukrainians experience more unfavorable and more unfortunate circumstances of life than any other single people in the world. We have here a people to whom God's Providence has granted extraordinary abilities . . . a people full of endurance, perseverance and industry,—and yet, a people who are disunited either through their own fault or perhaps without fault. On the soil which till this very day they have been fertilizing with their sweat and their blood, these people endure primitive privations, suffer constantly from wilful discrimination, and are given no

recognition for their labors and their sacrifices; nevertheless, these same people, as a whole, constantly demonstrate their passionate desire for cultural growth and for a more equitable standard of living.

What does this mean? What does it mean that we Ukrainian Canadians are losing ownership of the lands which we first tilled . . . that we are veritably dissolving amidst the miscellany of Canadian life, and that in our endeavors to find a livelihood we have to foresake all that is great and holy for any other people? What does it mean when we, Canadian Ukrainians, find that we compare unfavorably with the positions of other peoples who have for years been enjoying their independent political and cultural lives, and who today, at a time of crisis for all humanity, are laying the greatest stress on the moral strength and the unity of their nation, sparing neither effort nor sacrifice of wealth and blood in order to safeguard this unity, knowing that the unity of every nation is the ultimate force which in the end will decide the fate of the people for generations yet to come?

And if the other nations which are more fortunate than we spare neither effort nor labor to achieve national homogeneity, if they do not begrudge sacrifices of wealth and blood to safeguard national unity . . . and if, by these means, they hope to guarantee their own future and the ultimate fate of their children . . . then it is equally important for the Ukrainians as a whole, and for the Ukrainian Canadians in particular, to understand the necessity for the changes which are taking place within our ranks, so that through united efforts and general self-respect we may solve those problems which our present environment is forcing upon us for adequate solution.

If the Ukrainian Canadians are to understand the importance of this First Congress, they must go through a process of self re-education, and unto their own beliefs they must add a belief in their own worth and in their own self-responsibility. As long as each of us sees only himself, then so long does he exist merely on the limited strength of his own individual efforts. The Congress of the Ukrainian Canadians clearly points out to us one very important truth: *You are not alone; you need not attempt to solve any particular problem with your own individual strength and through your own individual will. No, you are only one of hundreds of thousands. Your will is merely a fraction of the concerted will of hundreds of thousands of other individuals of your people. When you feel that your will must bow before some very difficult or crucial problem, then remember that more powerful than your individual will is the will at least of those who participated at the Congress. This group of people may be able to solve problems which you, because of doubt or hesitation, may not have the courage to solve. The community at large can always solve co-operatively what you are unable to do alone.*

Co-operative or communal efforts should preoccupy every Ukrainian Canadian. We must emerge from our concealment and we must enter unto the wider fields of public endeavor: mass assemblies, public pronouncements, public manifestations, general appeals,—these are examples of the activities of a united

people. At a time like this, each one of us should, deep in his or her heart, be conscious of the lesson which the Congress has taught us:—*Now I do not stand alone as I face the fate of my people, for supporting me are hundreds of thousands of disciplined and enlightened citizens. I am only a single unit amongst them. Individually, we might be weak; but united we shall be indeflectable.*

The Congress of Ukrainian Canadians, by indicating certain plans of action for the future, urgently requests us look to the unity of our people. This unity is the prerequisite for removing all our national inadequacies and doubts, so that during this world crisis we might be able to lead our people in a successful struggle for a finer existence and a more auspicious future.

Here exactly is the specific field of activity for all . . . to assist in the greatest concentration of the will of Ukrainian Canadians, to direct the energy of this combined will unto the great public problems requiring solution, and to attack these problems with one concerted determination and one plan of action. We all know that even the greatest genius can do nothing if for the consummation of his plans he has not at his disposal the necessary instruments. It is but the ignorant who permit themselves to think that one person may do all, even though he may have been able to gain the hearts and the confidence of others. Only through the unified solidarity of a people can an attempt be made to solve the great problems of human life.

In Egypt one can still find nearly intact numerous pyramids. Many were built well over 4,000 years ago. The leaders who had ordered these built knew well why they had given these commands. Upon these gigantic common efforts developed a culture 4,000 years old. When the First Congress of Ukrainian Canadians indicated the great problems which the Ukrainian Canadians were to solve through common efforts both now during the war and in the post-war period, then we all knew well why this had been done. Only such great undertakings can educate a people in the feelings of unity, stability and character; only such great feelings can satisfy a people deep in its heart. Individually, each of us must be able to look up to the monumental achievements of common enterprise, for with no deeply-rooted faith and love for one's people one may be subject to vacillations closely akin to the tremblings of a blade of grass in an open field. Common undertakings must always be great, because they are purposely made so. Such undertakings are difficult but beautiful. For the successful consummation of any great effort, internal peace and tranquility of a people is an imperative prerequisite. It was evident from the proceedings at the Congress that the Ukrainian Canadian Committee is educating its people along these lines.

Through the organization of the Ukrainian Canadian Committee we have divested ourselves of everything which might have inveigled us into inter-organization or inter-group arguments. Yet, even today, emerging out of some hidden recesses of public opinion . . . from the right or from the left . . . we come face to face with narrow-minded ideologies of our sad past, half-doubtfully and somewhat hesitatingly asking: "Are you really going to be able to carry to a

successful conclusion this marvel of unity amongst the Ukrainian Canadians? Are you actually going to do away with all their differences?" To these questions the Congress of Ukrainian Canadians gives only one reply: *The marvel of unity which we achieved from 1936 until today . . . from which time the prominent men of our national organizations constantly worked in Winnipeg, in Saskatoon, and in Edmonton in order to effect the unification of all the Ukrainians living in Canada . . . this marvel is much greater than the marvel which we have yet to perform through our common endeavors for our people in Canada and elsewhere.*

Who can doubt us when we claim that we, Ukrainian Canadians, have taken a great step forward? Who can contradict us when we say that today's picture of our public life . . . with its orderliness, its mutual respect, and the absence of trivial ambitions and suspicions . . . differs greatly from the chaotic hustle and bustle of by-gone days?

This great, internal, psychological regeneration amongst the Ukrainian Canadians automatically obliges us to consider the problems of our youth. If it were possible for those of us who are older to eliminate misunderstandings from the midst of the very people who were themselves involved in them, then surely it will be a much simpler matter to bring understanding and order among youth which has not yet experienced any serious dissensions.

Our spirit of unity and understanding must never be allowed to be lulled into oblivious sleep. A new generation of leaders is undoubtedly arising. Let there be no doubts about that. When God's will shall require us to leave this earth, then our places will be taken by our younger generation; nor do I believe that there will ever recur another period similar to that sad time experienced in the past when "group fought group" and thereby prepared a grave for the very people they hoped to save. The new generation of Ukrainian Canadians must emerge strong and resolute, full of faith, industry, sacrifice and well-founded hopes.

When at their First Congress the Ukrainian Canadians brought these great ideals to the attention of the bulk of our people, they understood that the prerequisite for their realization was internal harmony among the people; but they all realized, furthermore, that the *fulfilment of these ideals would also necessitate external peace.*

By external peace is meant the harmonious concord of the Ukrainian Canadians with the other co-citizens of our land. Obviously we Ukrainians have differences with others; but, we have strained relationships with no one. However, an absence of misunderstanding certainly does not mean that everything is in order in Canada. We educate our Ukrainians living in Canada to live up to the highest ideals of intelligent and active citizenship; we ask them not only to enjoy their rights but to fulfil their duties, not only to expect privileges but to assume responsibilities. Unfortunately, in their noble efforts as Canadian citizens, the Ukrainians are being unduly hindered by prejudices . . . as if we were a less-desirable and a less-valuable element in the population of

Canada. Generally, that which among all other ethnic groups is considered to be beautiful, patriotic and worthy is regarded by certain elements of public opinion as being less worthy, useless, or even harmful when practised by the Ukrainian Canadians. Although they possess all the required qualifications, despite the moral stability of their characters and their intelligent concept of their civic status, our young Ukrainian Canadians are experiencing grave difficulties in their attempts to gain for themselves their rightful place in Canada's social and economic life. These manifestations of practical discrimination are met by our youth not only at the universities and other public institutions, but also at the military, the economic, the cultural and the charitable institutions of the Dominion of Canada.

It should be evident that when the Congress of the Ukrainian Canadians brings attention to such matters and criticizes them rather severely it does not attempt to arouse any feelings of pity in our co-citizens or in the responsible factors of public life. The Congress does demand social justice, which presupposes equal and identical opportunities for all the citizens of Canada. We expect nothing from those who may be laboring under the influence of irresponsible propaganda so dangerous to the well-being of Canada and who may be reacting with prejudice and hatred to the noble efforts of the Ukrainian Canadians in their attempts to better their lot. On this point the Ukrainian Canadian Congress has made its stand very clear: *We, Ukrainian Canadians, are no longer a chaotic mass among whose members anyone may do whatever he or she pleases. Today we have directed our people in Canada towards the common efforts of Canada and its citizens and not towards our own ethnic interests, we have directed our people in Canada towards active and responsible Canadian citizenship; therefore, we have every right to demand that our contributions in spiritual culture, in physical endeavor, in the sacrifice of our wealth and of our blood should receive their merited acceptance and just recognition from the responsible Canadian authorities. We have ended our internal difficulties; and today, to our co-citizens, we are extending our hand so that together we may all labor wisely to shape the destiny of Canada and of its people.*

In this connection, the First Ukrainian Canadian Congress has drafted a far-sighted policy of future participation with our other Canadian co-citizens. The Ukrainian Canadians regard this project of future co-operation and participation as their political platform . . . to be used in the solution of both the internal and the external problems of Canada.

The Political Philosophy of the Ukrainian Canadians

With regard to the diverse, international problems of the present age, the Ukrainian Canadians base their stand on the principles enunciated by the Atlantic Charter. The Congress has pointed out that already the Atlantic Charter has varied meanings for different peoples. The principles enunciated by the Charter are extraordinarily general in nature . . . perhaps purposely so, to make agreement among the United Nations more probable. It is hardly possible to

regard the Charter as a basis for an indissoluble union among the individual nations which have subscribed to its terms. All this shall depend finally upon the ultimate goodwill of the Great Nations that signed the Charter, and upon their moral resolve to grant to each nation its deserved and just rights. In the basic principles of the Atlantic Charter and in their moral worth both during the war and in the post-war period the Ukrainian Canadians see also the probability of the fulfilment of the age-old desire of their home land to form an *Independent and a United Ukrainian Nation*.

In the field of internal politics, the Ukrainian Canadians, in accordance with the resolutions adopted by the First Congress, place the following principles at the forefront of their political platform:—*Freedom, Social Security, Equality of Opportunity, and the British Commonwealth of Nations—the Cornerstones on which will depend the future destiny of Canada*.

Freedom is built on the recognition of our responsibilities to God and on the belief that the Almighty has endowed each human being with individual worth and dignity. Since in His eyes each individual is equally worthy, it is imperative that each citizen be granted equality of opportunity before the law, in order to confer the democratic right and freedom to self-government which is the birthright of every free citizen. Without social security and general welfare, freedom is merely an empty gesture. Consequently, want and the fear of want must be banished; and social security should be within the realm of practical realization.

Experience has taught the Ukrainian Canadians that the prosperity of the Canadian nation depends primarily upon the creative abilities of its citizens, upon their initiative, and upon their resolution and their willingness to labor. Work and fair wages for all—this constitutes one of the unalterable objectives of our endeavors. We believe in the future of a united Canada. We know that the national resources, if developed carefully and adequately, can guarantee a just and worthy standard of living for all Canadians; we believe that increased post-war immigration . . . from countries whose members have thus far demonstrated both their industry and their love for the democratic freedoms and for the British institutions . . . will be a blessing to our country. As has been properly emphasized by their First Congress, the Ukrainian Canadians have demonstrated very adequately their industry and their general desirability during their half-century of life and labor in Canada, and they believe that any scheme of post-war immigration will grant to the Ukrainians worthy and merited recognition and evaluation.

Canada is at war and the Ukrainian Canadians have been unstintingly supporting the Canadian Government with all the resources at their disposal, although they have observed certain inadequacies in the policies formulated by the Government with regard to both internal and international problems . . . policies which have had repercussions upon the solidarity of our Canadian citizens.

We reiterate our unshakeable loyalty to His Majesty, King George VI, and we believe that the future of Canada as a free nation can only be safeguarded through unity with the British Commonwealth of Nations.

With this end in mind, we are giving our support to Canada's military efforts both at home and abroad . . . on the sea, on the land, and in the air . . . so that, along with the other United Nations, Canada may supply its due and worthy contribution towards the consummation of a total and overwhelming victory over our enemies. We believe that the program for the rehabilitation of our war veterans will furnish conclusive evidence that for the men and women in uniform, as well as for the other citizens of Canada, we shall guarantee something much more worthwhile than that which we have been able to give to date.

Besides considering these important matters, the Congress of Ukrainian Canadians also gave its attention to the Agricultural Problem of Canada,—especially so because the largest percentage of the Ukrainian Canadians is engaged in farming throughout the three Prairie Provinces. The present position of Canadian agriculture is very unclear and very uncertain. We are deeply concerned about the status of the average Canadian farmer who is so heavily overburdened by debts; we are greatly perturbed by the abandonment of farms by an ever-increasing number of families, for this forebodes a danger to the solidarity and the balance of the economic life of our whole nation. It is quite clear that this problem requires the immediate undertaking of adequate measures so that Canadian agriculture may gain its rightful place in the economic structure of our Dominion.

With regard to the Labor Problem, the Congress of Ukrainian Canadians bases itself upon this principle: *For a Fair Day's Work There Should Be Just Remuneration.* To safeguard free enterprise as the basis of an economic system which can bring stability, prosperity and justice, it is imperative that citizens should be guaranteed the freedom to meet and to organize. In this regard, numerous problems of Dominion-wide importance are awaiting immediate solution . . . if it is our wish that between labor and industry there should be understanding and confidence, and if it is our desire to have healthy relationships maintained among the laborers themselves, both during the war period and more especially in the years which will follow this period of national crisis.

Canadian Unity

The First Congress of the Ukrainian Canadians has stated emphatically that Canadian unity can become a practical reality only through a just and an adequate solution of the above-mentioned problems and through the sincere co-operation of the various ethnic groups. The cultures of the various national groups guarantee to Canada a great future development in power and welfare, and this future growth will be founded upon the sympathy and the understanding of the various peoples who, through God's Providence, have become the builders of the Canadian nation.

The Goodwill of all its Citizens shall make Canada great and safe. The Ukrainian Canadians understand very well that this goodwill is of cardinal importance. However, we have well-founded suspicions that this high idealism of Canadian citizenship is not always shared by the two dominant races in Canada.

It is for this reason incumbent upon us Ukrainian Canadians to put through still greater efforts and labors to promote unity in Canada; and to this end, we too should be united. This goal is both Canadian and Ukrainian, and was repeatedly emphasized throughout our deliberations at the Congress. We have, today, merely taken the initial steps towards the realization of this ideal of Canadian unity. And yet, how marvellous it is to see the Ukrainians acting as a united body which is finally levelling off from among its constituent groups the mountains and the valleys which seemed to divide us but which could not separate us.

In this great moment, I believe that we Ukrainian Canadians can have but this one desire: "Let the other peoples study us more carefully; let them see us as peaceful, industrious and sacrificing people; then they most assuredly will not ascribe to us any desire for international chaos and will themselves banish it once and for all. Perhaps then they shall be able to understand why this national unity of the Ukrainian Canadians is the finest guarantee for harmony in Canada, and why the independence of the Ukrainian people in Europe is the best safeguard for the peace and the cultural growth of that war-torn continent."

So today, let us lift up our hearts! Let our spirits draw sustenance from our historic past so that we may experience so much more completely the joy of this memorable event! The Congress of the Ukrainian Canadians has brought these glad tidings: *We, Ukrainian Canadians, have rediscovered ourselves . . . we are once again a united community, a united people. And this people merits from us and from all our future generations: Prayers, Sacrifices and Labors—for its Identity, for its Unity, and for its Glory.*

REV. DR. W. KUSHNIR.

Proceedings
of the
FIRST UKRAINIAN-CANADIAN CONGRESS
held in the
City of Winnipeg, in the Province of Manitoba,
on the
22nd, 23rd and 24th days of June, 1943.

Headquarters:
Royal Alexandra Hotel



EXECUTIVE, UKRAINIAN-CANADIAN COMMITTEE

Sitting, left to right—S. Chwaliboga, J. W. Arsenych, K.C., Rev. Capt. S. W. Sawchuk, Very Rev. Dr. W. Kushnir, D.D., W. Kossar, M.Sc., A. Malofie, A. J. Yaremovich.

Standing, 1st row, left to right—M. Pohorecki, M. Stechishin, S. Skobliak, Rev. S. Semchuk, T D. Ferley, P. Barycki (Proxy), A. Zaharychuk, B.A.

Standing, last row—Dr. I. Gulay (Proxy), W. Sarchuk, B.A., B. Dyma, M.D., E. Wasylyshen, C. Andrusyshen, M.A., Ph.D., T. Melnychuk.

Missing—Rev. I. Shpytkowski. •

MEMBERS OF CONGRESS COMMITTEES

Prior to the Congress, the Executive of the Ukrainian Canadian Committee appointed a committee which was to undertake to take charge of the details with regards to the preparation of and the technical administration of the Congress itself.

There were formed eight committees under the supervision of the chairman of the Co-ordinating Committee of the Ukrainian Canadian Committee—Mr. W. Kossar. These committees were constituted as follows:—

Verification Committee:

Chairman: L. Wowk.

Members: Rev. I. Shpytkovsky, W. Sarchuk and A. Zaharychuk.

Committee on Resolutions:

Chairman: Rev. Dr. W. Kushnir.

Members: W. Kossar, J. W. Arsenych, M. Stechishin, Dr. C. Andrushyshen and Rev. I. Shpytkovsky.

Transportation and Finance Committee:

Chairman: T. D. Ferley.

Members: W. Tarnowetsky, Mrs. Hawirko and Mrs. Babynech.

Executive Committee:

Chairman: W. Kossar.

Members: Rev. Dr. W. Kushnir, J. W. Arsenych, M. Hetman, and J. Isaiw.

Press Committee:

Chairman: J. R. Solomon.

Members: Rev. S. Semchuk, M. Pohoretsky, Dr. Wasylenko and P. Lazarowich.

Committee i/c Guest Speakers:

Chairman: Rev. S. Sawchuk.

Members: E. Wasylyshen, Rev. M. Pelech, A. Malofie, J. R. Solomon.

Reception Committee:

Chairman: J. Bohonis.

Members: D. Gerych, Mrs. Samotiuk and Mrs. M. Lazechko.

Concert Committee:

Chairman: T. D. Ferley.

Members: Dr. P. Macenko, H. J. Yaremovich and P. Barycki.

COMMITTEE CHAIRMEN



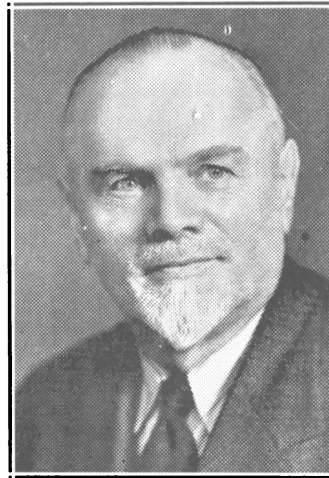
Rev. Dr. W. Kushmir
Resolutions



W. Kossar
Chairman, Congress Committee



L. Wowk
Verifications

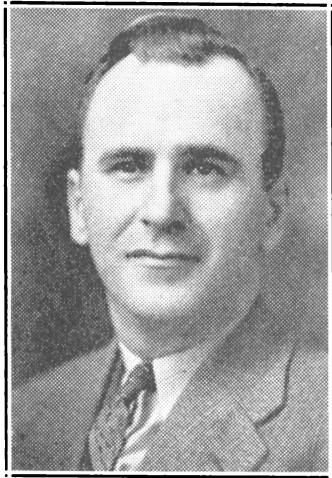


T. D. Ferley
Transport Finances and Concert

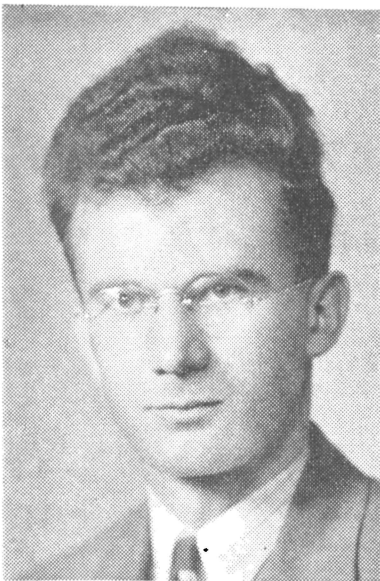
COMMITTEE CHAIRMEN (Continued)



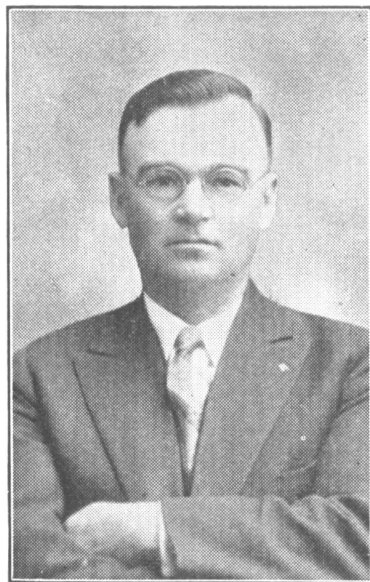
Hon. Capt. S. W. Sawchuk
Guest Speakers



J. R. Solomon
Publicity and Information



A. J. Yaremovich
Secretary of U.C.C.



J. Boñonos
Delegates

*First
Day of Congress*

First Day Programme

TUESDAY, JUNE 22nd, 1943

General Theme—"WAR AND VICTORY"

THE ROYAL ALEXANDRA HOTEL:

9 to 12 a.m.

1. Registration.
2. Election of the Presidium of the Congress.

12 a.m. to 2 p.m.—

Recess for Lunch.

THE ROYAL ALEXANDRA HOTEL:

2 to 6 p.m.—

1. Official Opening of the Congress -- *President of the Ukrainian Canadian Committee, Rev. Dr. W. Kushnir.*
2. Address of Welcome—*His Worship G. Coulter, Mayor of Winnipeg.*
3. "Ukrainian Canadian Committee"—*Address by J. W. Arsenych, K.C., Winnipeg, Secretary of the Ukrainian Canadian Committee.*
4. "Canadian Ukrainians" — *Prof. Watson Kirkconnell, McMaster University, Hamilton, Ont.*
5. "Ukrainian Canadians in Canada's War Effort"—*W. Kossar, Winnipeg, Vice-President and Rapporteur and Chairman of the Co-ordinating Committee of the Ukrainian Canadian Committee.*

THE PLAYHOUSE THEATRE:

8.30 p.m.—

Victory Mass Assembly.

Addresses by Representatives of Governments and of the Armed Forces of Canada, and by other prominent guests.

Guest Speaker — *Prof. G. W. Simpson, University of Saskatchewan.*

Opening of Congress

Registration—

Although the program of the morning session of the Congress was not to begin until nine o'clock, the many guests and delegates began streaming into the Royal Alexandra Hotel shortly after 8 a.m. On arrival, each delegate and guest was requested to enter into a Record Book his name, home address, and the organization which he represented as a delegate or to which he belonged as a member.

Members of specific organizations which comprise the Ukrainian Canadian Committee: namely, the Ukrainian Catholic Brotherhood, the Ukrainian Self-Reliance League, the Ukrainian National Federation, the United Hetman Organizations, and the United Labor Organizations. Here were issued the required identification cards.

The participants were then directed to the Verification Committee room, where they were requested to furnish certain information which was necessary for the statistical data being collected: their name and home address, their vocation, the names of their immediate relatives serving in the Armed Forces, etc. The necessary registration credentials were then issued.

General registration was carried on in the two committee rooms which were reserved by the Ukrainian Canadian Committee for this purpose. On presentation of his credentials and on the payment of a registration fee of one dollar, each delegate and guest was officially registered and received the Congress identification card and ribbon.

It should be pointed out that the delegates of the branches of the Ukrainian Canadian Committee proper were already in possession of credentials which had been issued by the local executives, and after having their presence at the Congress recorded, they were directed straight to the Verification Committee room and then to the Ukrainian Canadian Committee rooms for official registration.

THE MORNING SESSION

The registration of the delegates and guests lasted till 11.30 a.m., by which hour the conference hall was practically full.

Dr. W. Kushnir, president of the Ukrainian Canadian Committee, officially opened the session. He pointed out that time would permit only the election of the Presidium, whose function would be to take executive charge of the program of the Congress. *Dr. Kushnir* then called upon *Mr. W. Kossar*, chairman of the Co-ordinating Committee.

Mr. W. Kossar, vice-president of the Ukrainian Canadian Committee, presented a list of persons which had been prepared by the Nominating Committee. The names suggested were to constitute the Presidium for the three days of the Congress, and the list could be accepted or amended as the delegates saw fit.

Afternoon Session, June 22—Chairman: P. J. Lazarowich, Edmonton, Alta.
Vice-Chairman: W. Hultay, Toronto, Ont.

Victory Rally, June 22—Chairman: Hon. Capt. Rev. S. W. Sawchuk, Winnipeg, Man.

Vice-Chairman: Hon. Capt. Rev. M. Pelech, Winnipeg, Man.

Morning Session, June 23—Chairman: Rev. Dr. W. Kushnir, Winnipeg, Man.
Vice-Chairman: M. Stechishin, Winnipeg, Man.

Afternoon Session, June 23—Chairman: J. Isaiw, Edmonton, Alta.
Vice-Chairman: T. Humeniuk, Toronto, Ont.

Victory Concert, Evening, June 23—Chairman: Dr. C. Andrusyshen, Winnipeg, Man.

Morning Session, June 24—Chairman: M. Hetman, Toronto, Ont.
Vice-Chairman: J. W. Arsenych, K.C., Winnipeg, Man.

Afternoon Session, June 24—Chairman: W. Kossar, Winnipeg, Man.
Vice-Chairman: Rev. M. Olenchuk, Alvena, Sask.

Banquet, Evening, June 24—Chairman: Dr. J. Wasylenko, Toronto, Ont.

The delegates in attendance unanimously accepted the list as presented to them by Mr. W. Kossar.

AFTERNOON SESSION AND FORMAL OPENING

(Tuesday, June 22, 1943, at 2 p.m.)

P. J. Lazarowich, chairman.

W. Hultay, vice-chairman.

Rev. Dr. W. Kushnir president of the Ukrainian Canadian Committee.

Garnet Coulter, Mayor of the City of Winnipeg.

J. W. Arsenych, K.C., secretary of the Ukrainian Canadian Committee.

W. Kossar, vice-president of the Ukrainian Canadian Committee.

NOTE—On either side of the stage stood at attention two delegates in the uniform of Canada's (R) Army: Pte. P. Fabian and Pte. J. Gavelko, one holding the Union Jack and the other the Ukrainian national flag.

Secretaries of the Congress:

W. Batyski, Winnipeg, Man.

D. Gerych, Winnipeg, Man.

The chairman, P. J. Lazarowich, opened the session by requesting those present to rise and sing "O Canada." (The pianist was Miss Joan Maraz of Winnipeg.)

INTRODUCTORY ADDRESS AT THE CONGRESS OF THE UKRAINIAN CANADIAN COMMITTEE

Rev. Dr. W. Kushnir

*Worthy Delegates and Guests of the First Congress of Canadians
of Ukrainian Descent:*

As president of the Ukrainian Canadian Committee, I have today the great honor of being the first to welcome you to this our first Congress. On this threshold of the second half-century of our life in Canada, we Ukrainian Canadians are initiating today a new phase in our Canadian history, no longer as immigrant-workers who came in search of work to provide for the bare necessities of life, but as full-fledged citizens of our new homeland. Having honorably and conscientiously fulfilled our civic obligations towards Canada throughout our first half-century of life here, we feel honored to be able to participate equally in the democratic rights and privileges on which Canada's life as a nation is so firmly based. What would be impossible for our Ukrainians in their own native land—the convening of such a Congress—is for us here a reality, due to the fact that Canada is a free land for a free people.

My first privilege and honor, ladies and gentlemen, is to welcome you most sincerely to this First Congress of Ukrainian-Canadians. I welcome you, delegates of the many branches of the Ukrainian Canadian Committee,—the Committee which is the culmination of the common endeavors of all those Ukrainians for whom the fate of Canada and of its people lies close at heart. I greet you, delegates of our fraternal organizations: the Ukrainian Catholic Brotherhood, the Ukrainian Self-Reliance League, the Ukrainian National Federation, the Hetman's Organization, and the Federation of Ukrainian Organizations. Through your unceasing work, which was motivated by your concern for the life and existence of your people, you have fulfilled a pioneering mission in initiating so much that has proved to be of value in the cultural life of our people in Canada. Your organizations have assisted so magnificently in the slow process which transforms a rather passive-minded newcomer to a new land into an active and worthy citizen. I welcome most warmly the many other dear guests who have come from near and from far. You have understood that worthwhile efforts, especially during these trying times, cannot be effected by any one individual or by any one group of citizens, but by the concerted effort of all. That is why you have constantly undertaken to preserve organizational entity among the Canadians of Ukrainian descent; that is why you have rejoiced when things went well with them, and you have worried when our fortunes suffered from unfortunate reverses. Your presence here today is your halo of credit for it constitutes a practical demonstration of this concern for your own people.

The Significance of this Congress

Today's Congress, which is being held under the leadership of the Ukrainian Canadian Committee, the supreme body of the organized Ukrainians on the

American continent, marks in the history of our people on this side of the ocean, a decisive and a memorable event. That is evidenced by the presence here of the representatives, the delegates and the guests who represent the Canadian citizens of Ukrainian descent who have settled in Canada from coast to coast. If we, furthermore, consider that those present at this Congress constitute the brain and the marrow of our people in all their cultural and social aspects, then we may partially understand and appreciate the significance and the importance of this Congress. Were this Congress to be convened during ordinarily normal times, even then its significance would hardly be mundane. But today the world is far from normal, and human life far removed indeed from regular daily routine. For at this very moment the whole world is engaged in a global and total war. Already many peoples have been enslaved, and many nations have tottered and fallen. Others are nearing exhaustion in this mighty struggle; and still others are collecting the remnants of their forces in order to achieve final victory over the common enemy and thus guarantee for themselves and for the whole of mankind freedom from tyranny and a safe and peaceful existence. Canada, too, is in its fourth year of combat with her enemies, the deadly enemies of all mankind. We firmly believe that from this terrible struggle Canada will not only emerge victorious but will become stronger and finer than she ever was before. Deep in our hearts we anticipate and already cherish the coming time when the banners of victory will unfurl over our beloved Canada and its people, the time when the sons and the daughters of our land shall return to their homes crowned with the wreath of triumph. Yet the road to this happy hour is long and arduous. It demands from all citizens the acme of our strength and energy, constant toil and sacrifice, unending vigilance, and ceaseless action. That is why this Congress, being undertaken during such trying times, has such historical significance and importance for us and for our future generations in Canada. I would venture to say that the significance of this Congress is probably greater than we may today realize. It is imperative for all of us to prepare to cope with the highest obligations which are today emerging before us in their full magnitude; it is necessary for us to aspire and to become the men who during the most decisive crisis of mankind were able to lead their people to a better future.

Cultural Unity with the Ukrainian Race

We, Ukrainian Canadians, identify ourselves culturally with the great Ukrainian race in Europe, but we dedicate all of our strength and all of our abilities towards the sound development of our new homeland, our Canada. That is why this Congress does not mark the beginning of any new endeavor by the Ukrainian Canadians; rather it is a review of what has been hitherto accomplished by us here in Canada,—a synthesizing of what we have contributed to Canada. It is a critical evaluation of the worth of our labors, and thereby a strengthening and a stabilization of their value in the light of present conditions. It will result in a further co-ordination of all our endeavors unto the successful and victorious prosecution of the war in which Canada is engaged. Our Congress

is the result of the cultural and moral strength and the vital patriotism of all the Ukrainian people in Canada. It is the culmination of the factors which affected us throughout the half century of our existence in Canada. On this memorable day we feel more strongly than ever our organic unity with the great Ukrainian people in Europe; we feel that their centuries' old traditions weigh heavily upon our shoulders, like the shadows of an immense primeval forest; our hearts respond sympathetically to that noble chord emanating from the age-old history of the Ukrainian soil and its people, engendering in us a melancholic melody that blends with the mosaic of Canada and gives to it that magical force and that beautiful entity which makes of Canada the "Promised Land."

If we consider ourselves still more thoughtfully, remembering that we are the representatives of the multi-thousands of Ukrainian people in Canada, in our hearts there arises a new feeling of hope. After several decades of often-felt hopelessness, amidst a constant struggle against the rather adverse circumstances of our social environment which was marked by misunderstanding and discrimination from varied directions, after decades of internal crisis which promised to result in a fatal and anaemic animosity within our ranks, we Ukrainian Canadians are no longer without hope. Today, we understand and we realize that through the noble efforts of all of us, through an intelligent concentration of our forces for a greater cause, we shall be able to overcome all of our difficulties. And as a hopeful people always act, so do we today organize on a firm basis all of our plans. In our hearts unfolds the bright picture of the just organization of human life both now during the war period, and after the present conflict when our own country Canada, after final victory is won, will realize a permanent and a lasting peace.

In this respect, we Ukrainian Canadians represent a people rehabilitated through our experiences with a serious crisis in our organized life in the past. All danger is now over. Our minds are as clear as the minds of those after a battle, for it is then that the human spirit rehabilitates and regains its normal strength. With this clearness within our minds and hearts, we begin our Congress,—our deliberations about the world in which we are living and which encompasses us in all its varied aspects. Nor will these deliberations be meaningless. They will be exemplary discussions of the Ukrainian people who have suffered a great deal and during a long time, whose sentiments are today turbulently affected by the terrors of a total global war, and who—from behind the ramparts which defend them—contemplate from an experienced viewpoint the fate which faces them and the rest of mankind.

Clarification of the Background of the Life and Actions of the Ukrainian Canadians

The Ukrainian Canadians, more than any other recent immigrants, labored under the most trying circumstances. Those things which were held dear, worthwhile and patriotic when practised by other peoples—were regarded by certain organs of public opinion as less worthwhile, less valuable and less

patriotic when practised by the Ukrainians. It was for this reason that the Ukrainian Canadians constantly experienced discrimination,—as if they were a less desirable element in the Canadian population. We were quite conscious of this. Although this resulted in many less-stable individuals breaking beneath the weight of public opinion, and although in our societal ranks there arose serious tensions, yet we did not permit ourselves to lag behind in our constructive efforts. Practical evidence of this are the hundreds of cultural institutions,—institutions which are not the peculiar fruit of the present war-situation, but which trace their origin back to the beginnings of our settlement in Canada. Practical evidence of this are the efforts of the Ukrainian laborers and the Ukrainian farmers, who have imprinted upon the virgin soil of Canada unerasable marks of their industry, their prayer, their labor and their sacrifice. For this the Ukrainians were repaid by a suspicious questioning of their patriotism to Canada on the part of certain irresponsible or thoughtless Canadian citizens. Even now, the sincerity of the war efforts of the Canadian Ukrainians is questioned. These sincere efforts to help our government and nation in this time of emergency, the lives of our sons, and the sacrifice of what little wealth we possess are still not enough to spare from further attacks our people and their patriotism.

The fact that we are raising this particular question at the Congress demonstrates the deep sorrow felt by the thousands and thousands of Ukrainian Canadians in Canada. Nor are we raising this issue merely to arouse the sympathy of our co-citizens. This aggrieved feeling of sorrow is directed towards all the citizens of Canada, towards all organized bodies of public opinion . . . so that they shall know who exactly are their sincere friends, and who are the secret enemies of their country, their liberties, and their democratic institutions. Due to the well-prepared propaganda of these internal enemies many are deluded into thinking and believing that their enemy is their friend, whereas his main aim is the destruction of the nation and the country. We, Ukrainian Canadians, who have experienced many enemy campaigns in the past as well as the present, know how subversive organizations prepare the groundwork for their own particular cause, and appreciate how well they can appeal to the opinions of millions in order to keep them prejudiced unto a just and righteous cause.

We, Ukrainian Canadians, have never belonged to this type of people. Our labors and our sacrifices for Canada during the last five decades bear witness to this fact. We have never been, we are not, and we never will be Communists or Nazis . . . as certain organs of public opinion would like to see us represented. Being such is contrary to our nature, contrary to our traditions, and contrary to the experiences of our people. We are only *Canadians*, who are respectfully loyal to our Government of Canada, to Canada's liberties, and to her democratic institutions. That is why, on this first day of our Congress, by pledging our unwavering loyalty to Canada and to our King, we solemnly pay homage to the Government which is experiencing both internal and external difficulties in its stupendous task of preserving the nation from ruin and of safeguarding its democratic institutions and its traditions of liberty.

The Attitude of the Ukrainian Canadians Towards the Cause of the United Nations

In the present total and global war Canada does not stand alone. She stands in line and in equal partnership with many larger and smaller nations and countries. The Ukrainian Canadians understand very well that the present conflict will determine the fate of many nations for many generations to come. During this fateful period, the Government of Canada can depend on the Ukrainian Canadians to do their full share so that the war-torn world may soon find peace and order. We, Ukrainian Canadians, will do all in our power to make our people understand clearly, completely and practically the Atlantic Charter, whose principles promise a better future for all peoples great or small; and we believe that at an opportune time these principles will apply also to the Ukrainian soil, and will bring for the Ukrainian people the fulfilment of age-old aspirations: *To be Free and Independent on their own Soil; in a Free Europe, among Free Nations, also a Free Ukrainian Nation.*

In this connection we regret very much to single out one heart-rending manifestation which has caused some concern and dissension in the life of Canada. We have in mind the constant and systematic attacks made upon the Ukrainian Canadians by certain publishers of periodicals and pamphlets in Canada and elsewhere. Notwithstanding this fact, the Ukrainian Canadian Committee will do all in its power to strengthen and to consolidate a unity of ideals and efforts amongst the various peoples of Canada. It is only right, however, that we in return should expect to have the various organs of public opinion respect the honesty of our efforts which are dedicated towards assisting our Government and our Country in the present period of crisis and danger. Taking into consideration our whole-hearted participation in the war effort, our sacrifice of the lives of our children and our unstinted donation of our limited wealth, it seems only fair that we should have the right to demand that our people and our patriotism be safeguarded in the future from attacks and from unjust discrimination. We, on our part, shall do all that is possible to have this safeguard mutually respected.

We know that there are certain disturbing groups both in Canada and elsewhere which through their attacks on the Ukrainian Canadians are attempting to stir up difficulties, thereby embarrassing the Government of Canada in its attempts to maintain friendly relations with the Governments of the United Nations. Surely the Government of Canada is best qualified to know who the Ukrainian Canadians are. To counteract this humiliating slander, the Ukrainian Canadians at the commencement of their Congress pledge their wholehearted co-operation to the Government of Canada in its endeavors to maintain friendly relations with the other United Nations. Furthermore, the Ukrainian Canadians pledge themselves to co-operate with all honest and worthwhile efforts to bring a still greater understanding and a finer feeling of co-operation between Canada and the United Nations.

Clarification of the Objectives of the War and the Organized Peace: Establishment of a Better Social Order based on Christian Principles

It may be that the difficulties facing the Ukrainian Canadians hampered them in their efforts to muster all their latent resources during the present conflict. We did, however, what was possible under the circumstances. Notwithstanding this, the Ukrainian Canadians have, during this terrible crisis, proved themselves to be worthy guardians of Canadian unity, of Canadian Freedom, and of Canadian Democratic Institutions. In addition, the Ukrainian Canadians have become a strong factor dedicated to the establishment of a Democratic order based upon Christian principles and mentality. This attitude opens two broad fields upon which the efforts of the Ukrainian Canadians may have the greatest constructive influence:

1. The clarification of the objectives and truths for which the present war is being waged;
2. The creation of a better social order organized on the principles of Christianity.

The Objectives of the War

As all other peoples the Ukrainian Canadians long for peace, but not for peace at any price. We long for a peace based on victory and justice. The road to peace is the road to total victory. This is to be a victory not only on land, on sea, and in the air, but a complete and total victory for the ideals of Canada, ideals which guarantee to all the freedom to worship God, and which respect the personal liberty of every individual and of every nation. Humanity is today on the pathway of total dissolution. The mania for power and profit throws nations into ever greater misery and despair. We need a new order based on social justice. We believe that the principles of Christianity in conjunction with the other sources of enlightenment will bring and must bring this new social order. The teachings of Christianity safeguard labor and guarantee justice in the use of property by placing it on a basis of service for society, and they denounce in no uncertain terms any social order based on economical abuse and profit.

We believe that the application of Christian principles in a political, social, and economic order is not only a matter of personal opinion but rather a matter of Christian teaching, for it leads to the establishment of a Christian order to which we, as Canadians, are and must be committed.

Clarification of Social-Economic Objectives

We, Ukrainian Canadians, in line with our other co-citizens, dedicate ourselves to a Christian social and economic order in the post-war period; and therefore, we advocate full employment and full production, and we claim that a larger share of the national income should be distributed among laborers and

farmers so as to result in a just increase of wages and farm prices over and above the increased cost of the minimum of living.

A program of post-war works, the balancing of the budget, a program of social security for all citizens, the development and the extension of labor unions, public ownership or at least increased public control of essential utilities—all these should be taken into serious consideration already during the war time, so that the period of change from war to peace shall take place without serious upheavals. These means will assure the positive solution of the future of Canada and of the Canadian Nation.

Our Political Principles

Our political principles are identical with the political principles of every honest Canadian patriot. It is true that we Ukrainian Canadians have been constantly criticized for our political principles or orientations. That is why we find it necessary to discuss this very important problem both in retrospect and in perspective. We know that the main purpose of the state is the common welfare of the community. We know that the politics of the state is a visible manifestation of the ever-present responsibility of the state for the fate of its people—a constant selection of means through which the state tries to realize its temporary and specific aims. In this respect too, the principles of faith and morality must direct us. That is exactly why the Ukrainians can neither be Communists nor Nazis. They denounce on the spot every totalitarian form of state. And because they know that the political development of any country is the responsibility and the concern of the whole people, the Ukrainian Canadians will, through their own organizations, apply all their energies to have this democratic principle exercise a proper influence in the public life of Canada. We abide by the principles of democracy, and we demand full rights for our working people. We demand our share of the economic, political and social privileges that are our democratic citizen right. We feel a cultural unity with the Ukrainian people, but we honorably fulfil our obligation to dedicate all of our forces and talents to the sound development of our homeland, Canada.

Ukrainian Canadians are a People with a Great Mission in the Mosaic of Peoples in Canada

We, Ukrainian Canadians, are called upon to fulfil a great mission in co-operation with the other co-citizens of our country. The uninterrupted reinforcement of our war efforts until final victory is achieved is our primary and most important duty. We must also co-operate in the reconstruction period, when will be created new and better forms of human life. No one can afford to be an onlooker while one's own home is on fire; therefore, we must be active in every field of endeavor on our home front. This challenge we are answering with our Congress.

The age in which we are living is a trying age for mankind. Many nations should be restored, preserved and safeguarded. There must be created new

laws to govern, to rule, and to normalize international affairs, industry, labor, health, housing, food, etc. There must be created new laws to justly balance the life possibilities of peoples and races. Here exactly is the field for a new education of youth. The product of intelligent co-operation of all educational facilities should be the finer citizen of tomorrow, with all his beauty of character. This is the most important of all things. Without character, hope vanishes; without character, man will never find and will never achieve and maintain social justice.

Ukrainian Canadians and the Problem of a Canadian Nation

Our Congress is indeed a memorable event for the Ukrainian Canadians. The attention of all the Ukrainian people in Canada is directed to it. These Ukrainian Canadians are with us and behind us in spirit, with a resoluteness of which in our life we have not had many examples. This is gratifying to us, indeed. But it seems to me that our Congress has a much more significant meaning which must be emphasized.

The Congress of the Ukrainian Canadians which opened on the 22nd day of June, 1943, is an evident and practical demonstration that the Ukrainian Canadian Committee has been able to consummate one very important task: it has during the three years of its hard work been able to direct the attention of its people away from the smaller and more unimportant problems of everyday life to the larger problems of history, to an increased concern for the fate of the world with which theirs is so inexorably bound. This is a spiritual transformation, an emergence of the Ukrainian Canadians at the very vanguard in the process of the formation of a Canadian nation.

In the mosaic of the different peoples of Canada, this spiritual attitude of the Ukrainian Canadians is the most important contribution which we can offer to Canada and to her sound prosperity. The Ukrainian Canadian Committee has made our people highly conscious of their duties and obligations. Through its constant work, the Ukrainian Canadian Committee has enlightened the ranks of our society, making them realize that not merely economy but politics too decides the fate of our people. All peoples may better their economic standards whenever they are ready to undertake the responsibility for their own welfare, a responsibility based upon the virtuous, pure and unpolluted forces of heart and spirit found in their finest members.

The Ukrainian Canadians until recent times suffered from fraternal conflict. Formerly divided into numerous parties and sectional groups which contended about rather unimportant questions of everyday significance, they are now committed to unity and solidarity, and with this to more responsible endeavors and to more responsible duties towards our Canada. After years of bitter experience, we realize that without unity there is no strength; and without strength, there is no liberty.

We, Canadian Ukrainians, rededicate today our moral forces in a resolve for a better future. Leaving behind all unimportant matters, we enter upon the stage of history. We unfurl our banners with the slogans:

1. *All Efforts of Ukrainian Canadians for the Victorious Prosecution of the War;*
2. *Peace, Liberty and Honor for All Peoples after the War.*

These are the slogans of a Christian democracy that inherits those basic virtues on which may be normalized the inter-relations among peoples and states, among the rich and the poor, among the big and the small. These civic virtues are being negated today on an alarming scale. The citizen who negates them offends and disrupts the most tender sentiments of his neighbor. How just that often the aggressor himself must pay the price of aggression by losing peace, liberty and honor for himself and for his own people. Only through the preservation and the practice of these democratic virtues can everlasting Peace in Europe and in the World be made possible. May these civic virtues be the slogans of the Congress of the Ukrainian Canadians:

For a Victorious Canada: Peace, Liberty and Honor!

For All Peoples in a Free Europe: Peace, Liberty and Honor!

*For the Ukrainian Nation, too, among the Free Peoples in a Free Europe:
Peace, Liberty and Honor!*

* * *

The presiding committee was completed by the arrival of two distinguished and well-known Canadians, Professor G. W. Simpson of Saskatoon, Sask., and Professor Watson Kirkconnell of Hamilton, Ontario. Their appearance was greeted by loud and spontaneous applause.

The chairman, P. J. Lazarowich, read a telegram which had just arrived from the Minister of War Services, Gen. L. R. LaFleche:

"J. W. Arsenych,

"Secretary Ukrainian Committee.

"I very much regret that owing to my parliamentary duties it will be impossible for me to accept the invitation of the Ukrainian Canadian Committee to attend the Victory Mass Assembly in connection with the First All Canadian Congress of Ukrainian Canadians to be held in Winnipeg on Tuesday June twenty-second Stop Professor G. W. Simpson who is to be your guest speaker as Chairman of the Committee on Co-operation in Canadian Citizenship may be regarded as representing the Department of National War Services Stop Personally I am glad of the opportunity to express my appreciation of the many and varied patriotic activities of Ukrainian Canadians since the outbreak of the war and have confidence in your Committee to continue to inspire whole-hearted support of Canada's War Effort Stop You have my best wishes for the success of the Assembly.

"L. R. LaFleche,

"Minister of National War Services."

Prof. G. W. Simpson, representing the Department of National War Services.

Prof. Simpson regarded it as a high personal favor that he had been requested to greet the Congress on behalf of the Minister of War Services, Gen. L. R. LaFleche. It was difficult for people to appreciate just how onerous was the burden of the many duties that were undertaken by the federal ministers during this critical period of war and unrest. General LaFleche, although heavily overburdened by his many onerous and important duties, would willingly have left his office to be personally present at this Congress, had his feelings of obligation permitted him to do so. But that was impossible for a veteran soldier of the last war, who had dedicated all of his energies of body and mind to the successful prosecution of the present war.

The speaker pointed out that the Minister of War Services was particularly interested in this Congress for Victory, for he believed that its effect would be to strengthen our common efforts and thereby assist in the winning of the war in which Canada, the British Empire and the other United Nations were presently engaged.

Civic Greetings—Garnet Coulter, Mayor of the City of Winnipeg.

The Mayor greeted the First All-Canadian Congress of the Ukrainian Canadians, and welcomed the delegates who had come from communities scattered from the Atlantic to the Pacific Oceans.

The speaker paid tribute to the Ukrainians in Canada, who were participating fully in all community activities, who had their representatives in the provincial legislatures and in the House of Commons, who were fulfilling their obligations as full-fledged Canadian citizens, and who were taking an active part in Canada's war effort by giving freely of their sons and daughters to protect their home land, Canada. In this last connection, the Ukrainians were probably the most active.

On behalf of the City of Winnipeg, the Mayor wished the Congress every success.

Prof. Watson Kirkconnell, Hamilton, Ont. (The address of Prof. Watson Kirkconnell is published separately in a pamphlet—**"Our Ukrainian Loyalists."**)

After expressing to Prof. Kirkconnell the appreciation of the audience for his most thoughtful and informative address, the chairman, Mr. Lazarowich, read to the delegates and guests the texts of the telegrams which had been prepared by the Resolutions' Committee and which were to be forwarded to His Excellency, The Earl of Athlone, Governor-General of Canada, and to the Prime Minister of Canada, Rt. Hon. W. L. Mackenzie King.

The chairman of the session now read the combined declaration of the four Polish organizations in Canada, formulated by them to greet the Congress of the Ukrainian Canadians.

To give an opportunity for a group of young ladies to sell War Savings Stamps, a ten minute break was now given. The chairman requested everyone present to buy stamps to mark the occasion of the Congress.

INTERMISSION

THE UKRAINIAN CANADIAN COMMITTEE

*Address delivered by J. W. Arsenych, K.C.,
Secretary Ukrainian Canadian Committee.*

This Congress was arranged after due and very careful consideration by the members of the Ukrainian Canadian Committee. Mr. Kossar and I were assigned the task of speaking to you about the Committee itself.



J. W. Arsenych, K.C.

We have decided mutually on the following division of our topic, namely: I shall deal mainly with the causes that brought the Committee into being and shall discuss its organizational structure, while Mr. Kossar will deal with the results already achieved or that we hope will be achieved. If we overlap, or transgress, or deal with facts already known to some of you, you will be good enough to have patience with us, for there may be many others to whom our information and comments will be of some value.

Let us first attempt to visualize the events leading up to the formation of the Ukrainian Canadian Committee. This Committee, as you know, came into being in Winnipeg on the 7th day of November, 1940, through the fusion of two separate committees—the “Representative Committee of Ukrainian Canadians” and the “Ukrainian Central Committee.” This was accomplished after several long and continuous sessions, participated in by the following:

Rev. Dr. W. Kushnir, T. Melnychuk and Rev. S. Semchuk representing the Ukrainian Catholic Brotherhood of Canada, secular organization of the Greek Catholic group, and W. Kossar, Dr. T. K. Pavlychenko and W. Swystun representing Ukrainian National Federation of Canada, all united under a Committee then known as the “Representative Committee of Ukrainian Canadians,” on the one hand; Capt. Rev. S. W. Sawchuk, Julian and Myro law Stechishin, V. N. Bachynski, M.L.A., myself and others—representing the Orthodox group in general, and the Self-Reliance League within that group in particular; S. Chwaliboga and T. Kobzey represented the United Labor Organizations; Dr. T. Datzkiw, P. Barycki and others appeared on behalf of the United Hetman Organizations; and T. D. Ferley and Dr. M. Mandryka represented the Ukrainian National Home and Ukrainian Reading Association respectively, the two local bodies—all united under the then-existing committee, known as the “Ukrainian Central Committee.”

Towards the end of our deliberations we had the very useful and helpful assistance of Prof. Simpson, Dean of the Faculty of History at the University

of Saskatchewan, and of Mr. Tracy Phillips, now with the Department of National War Services, Nationalities Branch.

I wish to stress the fact that the deliberations which led to the creation of the present Committee have resulted in the mutual co-operation upon general matters of common concern of five diverse and often somewhat antagonistic groups of Ukrainian Canadians. Thinking of this in retrospect, I have no regrets; on the contrary, I have received and still receive a great deal of satisfaction out of my personal participation in this common endeavor.

It is a generally known fact that Ukrainian immigration to Canada is comparatively young—hardly fifty years old; and with the exception of interruptions during the period of actual hostilities during the two world wars, the growth of this immigration was throughout this half century made continuous and steady by fresh influx.

Another fact which is important and worthwhile stressing is that prior to the first World War all Ukrainian immigrants came to Canada from two separate state formations which were not of their own making—Imperial Russia, and the conglomeration known as the Austrian Empire; whereas after the first war, they came from Czecho-Slovakia, Roumania, Poland and Russia . . . mainly as refugees, but all of them in search of livelihood and freedom.

There was no common plan guiding this immigration. When and how the Ukrainians left their homes in Europe and where they settled in Canada was the unplanned result of ties of kinsmanship, of definite family relationship, of common suffering, of common language and cultural traditions . . . and of a feeling that all of them were forced out of the lands of their forefathers to seek freedom and human rights elsewhere. On coming to Canada the Ukrainians found no consular agents or ambassadors able to protect their interests and to give a helping hand to strangers in a strange land. The representatives of the States we had come from were not our particular friends since they represented the interests of our oppressors from whom we all sought to escape.

Every batch of immigrants from each separate state brought with it a certain amount of varied and conflicting influence and orientation. These differences were further accentuated by the fact that a substantial number of the 306,000 Canadians of Ukrainian descent are relative newcomers, who had experienced the conflicts and the vicissitudes of life during the last Great War and who had emigrated to Canada after 1918.

No immigrant adapts himself readily to the environment of a new country. It takes years for any group of people to make themselves feel at home, to realize their position and their new possibilities, and to become part and parcel of the new environment. It actually takes several generations to evolve a normal and continuous development for the simple reason that with every succeeding generation, for two or three generations at least, new problems constantly arise and their solution requires careful handling and painstaking adjustment.

Canada, composed as she is of recent and varied racial groups, is in the process of formation. We Canadians are on the pathway leading on to the

road to the creation of a Canadian nation. Each group, whatever its wishes, will serve as the basic material (none of which can be discounted) from which will arise the ultimate quality of the common national structure.

No one group can afford to say to any other group, "Take it or leave it." The Ukrainians and all other groups must be prepared for adjustments, and must be willing to make them. We must all find and accept a common ground, and from then on we must continue to create a structure that will be ours. In this process, all racial groups must suppress their prejudices, their feelings of superiority or preference; and by "co-operation" and "participation" they must achieve the task of unity and cohesion. I use the two words "co-operation" and "participation" advisedly, for the first without the second will result in a lopsided venture.

There is no difficulty, to my mind, in finding a common starting point, and I think we have found the same. This common focal point is very evident when we consider the composition of the eleven and one-half million Canadians, which constitute the sum total of the Canadian people at the present time: Five and one-half million of them are Anglo-Saxon, that is to say, English, Scotch and Irish . . . approximately one-half of the total number; three and one-half million, in round numbers, are French; the balance are composed of almost every racial group of European origin, and their numerical composition stands as follows:

| | |
|------------|---------|
| Germans | 400,000 |
| Ukrainians | 300,000 |

Then follow the Dutch, the Jews, the Scandinavians, and so on down the line.

These figures, and the situation as we found it upon our first entrance on Canadian soil, leads us to this conclusion: *The British and the French laid the foundation, the plans, and the specifications for this new national structure in the British North America Act and in the Democratic Institutions evolved by Anglo-Saxons through ages of continuous evolution,—and this is the common ground for all new groups to start with.* It is a skeleton, but a carefully and wisely-planned skeleton, and it is up to all of us to contribute to the filling out of this structure through continuous and orderly democratic co-operation and participation.

This, ladies and gentlemen, should be clearly borne in mind by every member of this Congress and by every Canadian of Ukrainian descent.

Now let us deal with the Canadians of Ukrainian descent. Numerically, they now constitute the *fourth largest racial group*,—the English, the French, the Germans and the Ukrainians in that numerical order. The largest number of Ukrainians, about 250,000, is settled in the three Prairie Provinces; about 45,000 live in the Province of Ontario, and approximately 7,000 are scattered through the Provinces of British Columbia, Quebec, and the Maritimes.

Though we Ukrainians come from different state-entities—prisons to us, for they were not of our choice—yet we do come from that one grand land, Ukraine. How fortunate for us that we were able to retain and bring with us

our language, the traditions, the culture, and some of the institutions that are helping us now, and which will help us in the future in our development as worthy Canadian citizens.

One of those common heritages is our religion. Our churches were the first institutions that we got busy at establishing and developing from the very beginning. True enough, even here we are divided into two separate church organizations, the Greek Catholic and the Greek Orthodox, but both of these, with the exception of their ecclesiastical structures, have a common basis, a common history and a common ritual. The bulk of the Canadian citizens of Ukrainian descent are definitely within the folds of either the Greek Catholic or the Greek Orthodox Churches.

Both of these churches have a history behind them as Canadian institutions in charge of responsible men. They represent a substantial portion of material wealth invested by the respective adherents of these two church bodies, with the definite consciousness that these constitute *one of their many permanent investments* in the land of their adoption.

These two bodies of Ukrainian Canadians pursued (though separately) parallel and in many instances identical lines of action and development. Both of these two bodies established, within their respective folds, secular organizations—the Ukrainian Catholic Brotherhood of Canada within the Greek Catholic group, and the Self-Reliance League within the Greek Orthodox group. Both of these groups have permanent institutions giving an opportunity to Ukrainian boys and girls going through High Schools and Universities to get financial assistance and supervision. They also maintain their own publications which serve their respective organizations and the general body of their adherents.

The Ukrainian National Federation and the United Hetman organizations draw their membership mainly out of the post-war immigration to Canada and various denominations, while the United Labor Organization was formed out of those who broke away from the Farmer-Labor Temple organizations for reasons known to you all.

All these organized formations have their own cultural programs, they maintain a number of community halls and local centres for social and cultural activities, and they also support their own publications.

The Canadians of Ukrainian descent, by a process of continuous evolution, and long before the present war, had accepted this basic principle, which every Canadian citizen, of whatever extraction he may be, must sooner or later accept—namely, *that every question and every problem, be it strictly Canadian or pertaining to international relations, must be approached, dealt with and solved from a Canadian point of view.*

May I put it this way, Ladies and Gentlemen, that long before the present war, the bulk of Ukrainians in Canada accepted this guiding principle, namely: *That our connections with the past are very general; that we as Canadians can have no direct connection, nor can we ever be a part and parcel of any group movement in Europe.*

This is the position taken by the Ukrainian Canadian Committee. Though the creation of the Committee was brought about in 1940, preparations and attempts to find a common ground for co-operation were going on for many years prior to that date. There is no question that the war and the necessity for a common front precipitated the culmination of this ultimate purpose.

It was realized at that time that all loyal Canadians of Ukrainian descent should be able to co-ordinate all their organizational facilities and resources towards the winning of the war. There was only one group of Canadians of Ukrainian descent that was omitted, and that is the Communist faction—a group which had nothing to do with any of the groups of which the Ukrainian Canadian Committee is composed, and which was definitely, in our opinion and as subsequent events proved, both Anti-Canadian and opposed to Canada's participation in this war, (until Russia came into the picture).

The Structure of the Committee

Basically, this Committee is composed of five Dominion-wide organizations:

- (a) The Ukrainian Catholic Brotherhood of Canada;
- (b) The Self-Reliance League;
- (c) The Ukrainian National Federation of Canada;
- (d) The United Hetman Organization, all having two members on the executive, and
- (e) The United Labor Organizations, with one member on the executive.

The important offices are occupied by the following:

President—Rev. Dr. W. Kushnir, of the Ukrainian Catholic Brotherhood;

First Vice-President—Capt. Rev. Sawchuk, of the Ukrainian Self-Reliance League;

Second Vice-President—W. Kossar, representing Ukrainian National Federation;

General Secretary—J. W. Arsenych, K.C., representing the Ukrainian Self-Reliance League;

Treasurer—Mr. A. Malofie, representing United Hetman Organization;

Financial Treasurer—T. Chwaliboga, representing the United Labor Organization.

All editors of the publications connected with these groups are also participating as members of the Committee. We have a wider body as members of the General Council, about twenty of each group, occupying prominent positions in communities throughout all the settlements in Canada. We also have one hundred and fifteen branches, chiefly formed out of representatives of the local branches of the component Dominion-wide organizations. The Committee enjoys complete co-operation from all members of its component groups, and utilizes in its work their combined organizational facilities and their five weekly, one semi-weekly, and six monthly publications.

Recently there was raised in the Press and elsewhere the question that this committee is not a representative committee and that it does not express

the will of and does not give leadership to the majority of Canadians of Ukrainian descent. It was further claimed that a certain committee by the name of the Ukrainian Canadian Association is the body entitled to public recognition and encouragement, and that it be the body empowered to speak for and on the behalf of the Canadian citizens of Ukrainian descent. I have my own considered opinion about this contention. I may be wrong, but I do not hesitate to state my opinion for what it is worth, and future events will show whether I am right or wrong.

The so-called Ukrainian Canadian Association does not speak for Canadians of Ukrainian descent at all. It is not directed by Ukrainians, and yet it is striving for influence and leadership amongst Canadians of Ukrainian descent, against their will, their traditions, and their principles. The moving spirits behind this association are Comrade Tim Buck and his companions of various racial origins, who were not long ago conspicuously absent from our midst. They are continuously changing their "trade name" in order to suit the occasion.

It reminds me of a pertinent expression of a great Ukrainian poet, Ivan Franco: "I hear your voice, though I do not see your person." Briefly and pointedly I would say that it is the Communist party of Canada and their fellow travellers who are raising this clamor, and for a very definite purpose too.

I can definitely state, Ladies and Gentlemen, and I believe every member of this Congress will approve of my statement, that this so-called Ukrainian Canadian Association does not represent the 150 priests and the parishes of Greek Catholic and Greek Orthodox belief. It does not represent, nor has it the right to speak on behalf of the five Dominion organizations represented in the Ukrainian Canadian Committee. It does not speak on behalf of several hundred public and high school teachers of Ukrainian descent; nor can it claim to speak on behalf of several hundred professional men of Ukrainian descent—the doctors, dentists, lawyers, druggists, engineers, architects, etc. Neither can it speak for the thousands of other loyal Canadian citizens of Ukrainian descent—the large body of farmers, the industrial workers and right-of-way maintenance men who are fully aware of their position as Canadian citizens, and who owe allegiance to Canada, and to Canada only.

What are the principles and objects of the Ukrainian Canadian Committee?

1. First of all, we, all combined, stand for democratic principles and the maintenance and the development of British Institutions; and we are opposed to any and all totalitarian philosophies in whatever form they may ever appear.

2. We believe that, through the representatives of the Dominion-wide organizations of Canadians of Ukrainian descent which form this Committee, the Committee does and shall serve for the exchange of opinions, for the clarification and the consolidation of public opinion, and for the action of Ukrainian Canadians towards 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. This, in short, is the immediate purpose of the Committee.

- (b) But we have a further purpose, namely, to maintain this body for the purpose of devising ways and means of solving problems in Canada common to all of us.
- (c) We hope, also, 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.

One could say, and we often hear this from various sources and in some instances from well-meaning people, that we, as Canadians, should take no interest in European questions. It would follow that the Ukrainian question should not be part of our preoccupation at all. Personally, I would say, and this is the considered policy of the whole Committee that at the present time our main effort is and should be the winning of the war and the achievement of the principles expressed in the Atlantic Charter. As part of the British Empire, Canada cannot at any time subscribe to the Munroe Doctrine. Even the United States of America, it is hoped, has definitely abandoned this policy, realizing that no country can be isolated and be immune from the consequence of war, no matter where the source or beginning of that war may be.

We further stress that until all peoples in all lands, and especially in Europe, are accorded the principles enunciated in the Atlantic Charter, (and I venture to say that none of them will refuse to accept freedom and just treatment) that Canada is and shall be interested in European affairs, and we, as Canadians paying a price in this war, are interested that this be the last price we shall be paying.

Finally, let me make this observation. The Committee, as it is composed, represents a very good cross section of the Ukrainian Canadians. The Committee is not composed of "Yes" men. We differ in our opinions and in our approaches to various problems, but this is the very purpose of the Committee, for by meeting together, by striving to find solutions to common problems-- solutions acceptable to the majority-- we believe that we are definitely making progress not only for the good of the Ukrainian Canadians but for the good of Canada as a whole.

On the formation of the Ukrainian Canadian Committee, the five constituent, Dominion-wide organizations did not fuse; on the contrary, they retained their autonomy and remained independently responsible for the development of their organizations. They were left with the responsibility for the conduct of their memberships and their organizations as such. Even during this Congress, Ladies and Gentlemen, a very careful observer will find that speakers addressing it will have a different approach to the problems that we plan to deal with. But all speakers have one common purpose, and this purpose is quite apparent and requires no further elaboration. Let the records speak for themselves.

UKRAINIAN CANADIANS IN CANADA'S WAR EFFORT

Address delivered by W. Kossar, Vice-President of the Ukrainian Canadian Committee and Chairman of the Co-ordinating Committee.

The theme which was given to me by the Executive of the Ukrainian Canadian Committee and upon which I am privileged to speak to the delegates and guests of the First Congress of the Canadian Ukrainians has, on the one hand, proved to be very gratifying; while, on the other, it has placed the speaker in a rather perplexing position.



W. Kossar

It is gratifying to have the opportunity to present to the Congress a resumé of the sum-total of activities of the majority of the Canadian citizens of Ukrainian origin, from the first day of the war up to the present time. It is so much more gratifying because we all know that the sympathies of the delegates and the guests present today have not altered throughout the period of this war. Only a relatively small group of those who called themselves Ukrainians (but who later gave this same name to be used by the enemies of their own race as an instrument against Ukrainians and Canada) did not rally to the appeals for an all-out War Effort which we made from the very first day of the war. However, this small group of misinformed people was not able to do much damage—firstly, because they are only a small group; and secondly,

because prompt government action rendered them relatively harmless. At least 80% of the Ukrainian population in Canada rallied immediately to the call of the Canadian Government; and today, at this Congress, we shall endeavor to sum up the part the Ukrainian Canadians are taking in the great war effort of Canada, one of the biggest arsenals of the United Nations. This is a gratifying task for us, because it is a pleasure to be able to announce publicly—to the whole of Canada—that the Ukrainian Canadians have shown remarkable progress in their active support of Canada's war effort.

On the other hand, although my assignment is very gratifying, it does present many difficulties. Every research-student, in order to make a complete presentation of any topic, must use definite facts. The same is true of a lecture such as I am giving. It is very difficult and often impossible to gather facts if there are not definite sources of information. Such sources were not at my disposal. The fact that the Ukrainians are widely scattered over Canada's expanse further complicated my attempts at gathering any statistical data. Certain information concerning the participation of Canadians in our country's war effort is not of a publicable nature. The members of the First Ukrainian

Congress of Canada will realize, therefore, why this lecture cannot give definite figures of desired accuracy.

To begin with, I wish to underline that the first factor which did so much to increase the contributions of Ukrainians to Canada's War Effort was the formation of this one central body—the energies of each separate organization were being unduly used up. With the uniting of these separate organizations, the energies of all were likewise united and immediately became a far-reaching factor in the war effort of Canada, the country which has become the homeland of our fathers, of ourselves and of our children. It is no wonder, therefore, that the governmental and public opinion of Canada greeted with pleasure this action of the Ukrainian Canadians.

From its citizens a nation at war demands increased contributions and sacrifices. The present war, which is the most bitter of all wars ever fought—a so-called total war—demands extremely large contributions and sacrifices. These are money, labor, and life itself. The greatest sacrifice is that of life. The sooner the citizens of a country undertake its defence, the greater is their reward and the deeper must be the respect shown to them by their other fellow-citizens.

From the first day of war the Ukrainian Canadians, regarding themselves as citizens of Canada both from the point of view of rights and obligations, stepped out firmly to combat both the external and internal enemies. They presented their viewpoint through the press, meetings, churches and organizations. The important fact is that these same Ukrainians, now represented by the Ukrainian Canadian Committee, have honorably fulfilled their obligations as loyal citizens of Canada regardless of the foreign policies of the warring nations.

All of us can still remember the day when the First Canadian Overseas Division, totally made up of volunteers, left Canada. How honored we were to know that this division had in its ranks hundreds of Ukrainian Canadians! As far back as February 13, 1940, the Director of Public Information stated that "ten percent of the Saskatchewan enlistments for active service are Canadians of Ukrainian origin, though this particular blood strain is less than ten percent of the Saskatchewan population." He stated further, "They have seen the issues involved in the present war and take up gladly the responsibilities of their status as citizens of the Dominion."

This public commendation appeared at the time when the Communist element was trying to discourage young people from entering the armed forces, and was calling this conflict "the war of Imperialistic and Capitalistic Britain." Rather than assisting with the recruiting, this particular group was then deliberately hindering it.

Today we look with pride at the record of the Ukrainians serving in the Canadian army. There is no branch of Canada's Armed Forces in which one cannot find some Ukrainians. In the Navy, in the Army, and in the Air Force, thousands of young men and women of Ukrainian descent are carrying out their duties to the satisfaction of their commanding officers. Thousands of them

are serving overseas, and many of them have already seen action. In the two major battles in which Canadians participated—namely, Hong Kong and Dieppe—many Ukrainians took part. A great many of these Ukrainian Canadians have already paid the supreme sacrifice.

In its editorial of June 2nd, 1943, the Winnipeg Free Press speaks thus of Canadian Ukrainians and of the work done by the Ukrainian Canadian Committee for the War Effort: "When this war came, the best leadership among our Ukrainians sought to unite our Ukrainians behind the War Effort. At the time when the Communist Ukrainians were trying to sabotage our War Effort at every turn, the Ukrainian Canadian Committee was formed of the other elements. It is no secret that getting this organization functioning was extremely difficult, for the factional hatred inside the anti-Communist Ukrainian group ran deep. But the organization was formed. *It has done real service to Canada, while the way that 30 to 40 thousands young Ukrainians joined the Canadian Armed Forces, most of them long before Russia entered the war, is proof of the extent to which Canadianization has gone.*"

Can there be a better answer to the Communists in Canada, and to those outside Canada, who slanderously state that the Ukrainian Canadian Committee is a Hitlerite organization?

When we take into consideration the data given above—that approximately 35,000 Ukrainians have enlisted in the Armed Forces—we see that out of 305,869 (census 1941) 11.4% of them are now in uniform. This percentage is certainly large. In the army ranks are found not only Ukrainian farmers and laborers, but also doctors, lawyers, agriculturists, engineers, school inspectors and hundreds of teachers. Every professional group among the Ukrainians has its representatives in the Canadian Army. There are districts in Alberta and Saskatchewan where nearly all the young people have volunteered for the armed forces—leaving behind only their old parents. This voluntary, mass entrance of the Ukrainians into the army is our most important war record in Canada.

All of the Ukrainians are proud of this record. By this mass enlistment the Ukrainians have shown that they love this country and that they will fight both for Canada's existence and for the institutions which are based on British democracy. They know that here, in Canada, they are a free people, allowed to speak their own language, permitted to express their views, free to worship their own churches, and able to gather for meetings and to hold such gatherings as today's Congress.

Among these thousands of Ukrainian soldiers are found many commissioned and non-commissioned officers. The number of non-commissioned officers undoubtedly runs into hundreds. Basing our figures on the incomplete list of commissioned officers that I have been able to gather, and which reaches the approximate number of 150, and adding to that the list of Ukrainian boys that have taken or are at present taking their officers' training courses at the Universities, the number of commissioned officers can be calculated at being about

250. If we, furthermore, consider the great number of Ukrainian boys in the Armed Forces who have completed their high school training and who have good abilities, we can readily understand that the number of officers will be steadily increasing.

Among the officers in the Army we have a Lieutenant-Colonel, five Majors, 25 Captains, and other ranks. A great number of Ukrainian officers are in the Air Force—two of them have the rank of Squadron Leader. In the Navy, too, many Ukrainian boys have commanding positions. Many Ukrainians are instructors in the Army and in the Air Force, and at least 15 doctors and dentists are in the Army. I would like to point out that it was due to the efforts of the Ukrainian Canadian Committee that at this time we have four Ukrainian Greek Catholic and Greek Orthodox chaplains celebrating the Mass for the Ukrainian boys in the armed forces of Canada.

For example, from the Ukrainian population that is represented by the Winnipeg branch of the Ukrainian Canadian Committee the number of recruits is over 1,500. (Of these, 21 are officers and 79 are non-commissioned officers.) The number represents approximately 6% of the Ukrainian population in Winnipeg. Thirty-six of these have been killed, are missing or have been taken prisoners. Two of these were officers, three were non-commissioned officers and 31 were privates.

To date a large number of Canadian Ukrainians have fallen on the battlefields or have died while on duty. In this connection, permit me to mention Hong Kong. In this heroic action, 10% of the Canadian troops engaged were Ukrainian. Of this number 38 were killed and 66 were captured—together 104 men. In the historic action at Dieppe, the Ukrainians also took part and suffered many losses. From the officers' ranks alone, two captains and five lieutenants gave their lives in the defence of their country. Although the Canadian forces have not yet been engaged in any major land battles, the sacrifices of the Canadian Ukrainians have already added up to several hundreds of men.

Many Ukrainian soldiers have been decorated for heroic deeds. Only recently two airmen were decorated by the Governor-General of Canada, and one was decorated by His Majesty, King George VI.

Besides the part that the Ukrainians are playing in the Active Army overseas and in Canada, hundreds are found in the Reserve Army which was formed to defend Canada and her coast lines. We emphasize with pleasure that in some Reserve Units Ukrainians have formed their own separate platoons. In the Reserve Army, also, Ukrainians have commissioned and non-commissioned officers.

The Canadian Ukrainians are doing their share in another important phase of Canada's war effort—namely, by their financial contributions. I have in mind the participation of the Ukrainians in the four Victory Loans and in the buying of War Savings Certificates. In the four Victory Loans, a large number of Ukrainians took an active part in the selling of war bonds. Especially was

this true in Western Provinces, where Ukrainians were on the provincial and the city committees which were organized to promote the sale of Victory Bonds.

We can understand more thoroughly the part Ukrainians have played in these loans if we take Alberta as an example. In this province the 71,863 Ukrainians made a very good showing in the 15 districts where they make up 50% or more of the population. The members of the Provincial Executive of the Ukrainian Canadian Committee in Alberta were represented both on the Provincial Executive of the Victory Loan Committee and on its press committee. In 10 provincial districts Ukrainians were the organizers of the Loan Committees. Of the 15 districts previously mentioned, 13 exceeded their quota, and the record for the whole 15 districts was 120.9% of quota. In these districts, bonds sold during the Fourth Victory Loan Campaign amounted to the sum of \$923,000.00. I might point out that one district reached 198.6% of its quota. That is, it almost doubled it. Smoky Lake reached 136.8%, and Vegreville district had 121.3%. An Edmonton paper reported that the first person to buy a bond was a Ukrainian girl who was then working at a very low salary.'

The vice-president of the National War Finance Committee, at the end of the campaign, thanked our Ukrainian paper in Edmonton with the words: "Your help to the Department that conducted the propaganda played a big part in presenting to the farmers the importance of the loan. It was the printing of appropriate material that brought such gratifying results."

In one of the districts in Manitoba where 95% of the population is of Ukrainian origin, the quota was oversubscribed by 14%. The six districts in Manitoba in which 40-95% of the population is Ukrainian achieved during the Fourth Victory Loan Campaign an average of 112% of their quota.

In Saskatchewan, the Ukrainian farmers produced very good results. For example, I can give you the specific information that 2,350 purchasers of bonds were farmers and that they purchased bonds totalling \$227,000, which averages \$96 per person. In 11 districts where the population is mainly Ukrainian, \$95,000 worth of bonds were bought by 875 purchasers, which averages \$108 per person.

In Eastern Canada also, where 56,000 Ukrainians reside, the Canadian Ukrainians took a prominent part in the buying of war bonds. Unfortunately, exact figures are not available. Some organized units have begun to collect such data; and I am sure that, with the widening of the efforts of the Ukrainian Canadian Committee in the future, such statistical facts will be gathered for historical purposes.

It is a pleasure to present to this Congress a few figures compiled about Winnipeg. These figures concern the Fourth Victory Loan bonds purchased by those Ukrainians who belong to national cultural organizations. The organizations proper, without the help of individual members, bought bonds totalling \$1,216. The Ukrainians who associate themselves with the activities of the Ukrainian Canadian Committee have bought during the last 30-month period bonds totalling approximately \$585,000, and War Saving Certificates for \$348,000.

These are, of course, incomplete figures. The Ukrainians of Winnipeg alone, even though the majority of them are laborers, have invested over one million dollars in bonds. Their contribution is really great. One Ukrainian, for example, bought bonds totalling \$10,000. At the same time both the organizations and their individual members contributed at least \$15,000 to the Red Cross. These figures are also incomplete.

Figures quoted here in connection with the sale of bonds as released by the National War Finance Committee show that quotas have been over-subscribed in all those districts where Ukrainians constitute an important proportion of the population.

On the other hand, closer study shows that some of these districts could have done much better. It may seem odd when I say that these poor showings are not entirely the fault of the people concerned. The reason, I think, lies elsewhere.

During the Loan drives, the government conducts vigorous publicity campaigns, appealing to the public through the press, over the radio, and by means of various advertising. All this aids in the success of the loan, particularly among the Anglo-Saxons. Unfortunately, much of this publicity does not reach the Ukrainians. This is particularly true of Western Canada, where most of the younger people have left their farm homes. The older folks do not read English newspapers and take limited advantage of the radio. Consequently much of this government publicity is lost.

For this reason, the necessary publicity depends upon the Ukrainian press—with its limited resources—and upon the Ukrainian organizations in whose name the Ukrainian Canadian Committee speaks with authority on all important questions. Ukrainians can best be reached by word of mouth since they respond best to this approach. This is not always possible because under present war-time conditions there is a shortage of capable workers among the Ukrainians that constitute the Ukrainian Canadian Committee. Thus, because we could not address Ukrainians directly, the government publicity did not achieve the desired effect among all Ukrainians.

Nevertheless, we did obtain relatively good results, most of which can be ascribed to the Ukrainian papers, to the church, and to the lay organizations which are associated with Ukrainian Canadian Committee.

When we think of war industries, we include all products that are essential to the successful prosecution of the war. These products are not only the finished products—the arms, munitions, tanks, planes and ships; equally important are the raw materials.

The majority of the Canadian Ukrainians who are not in the armed forces of Canada are engaged in some kind of war production. In comparison with other nationalities, the percentage of Ukrainians thus occupied is much higher. At least 90% of the Ukrainians are working in the production of essential materials as farmers and laborers; the remaining small percentage makes up our middle class. This means that Ukrainians are chiefly engaged in the production

of those essentials which constitute the blood stream for the successful prosecution of the war. The Ukrainians in Western Canada, now totalling 249,000 people, run their own factories—their farms. They till millions of acres of land, and they raise millions of bushels of grain and hundreds of thousands of livestock. The Ukrainian farmers, as all other Canadian farmers, are unquestionably doing an essential war job.

The Ukrainians of Eastern Canada are mostly employed in factories which turn out finished war machines. In 1941, there were in the East over 56,000 Ukrainians. This number has increased since the last census, because of the influx of people from the West to the industrial cities located in the Eastern Provinces. The great part of the Ukrainians who live permanently in the East, and nearly all of those who came from the West, are employed in war plants. Their number totals approximately 30,000. Ukrainians working in these plants are therefore directly contributing to Canada's war effort.

Large numbers of Ukrainians mine the coal and the ores which are so essential to Canada's war effort. Their faithfulness and their efficiency in this laborious and dangerous work has earned for the Canadian Ukrainian miners the respect and the admiration of others.

Concerning the Red Cross and Other Service Work

The Ukrainian Canadians have participated with other Canadian citizens in all the varied service activities, as well as in the three campaigns of the Red Cross. We note that in the cities and towns where Ukrainians live the work was proportionately greater than that done in rural communities where there wasn't the same opportunity of getting in touch with every farm home. The Ukrainian Canadians are fully cognizant of the importance of the wonderful work done by the Red Cross, and they support its activities at every opportunity.

I would like to draw your attention to the hundreds of collections made among the Ukrainians, collections organized and conducted mainly by the women. Through their own organizations, in the many divisions of the Red Cross, and in the sub-units of other women's War Service Clubs, the Ukrainian women have done their share both in work and in contributions. They sew, knit, remake clothes, pack parcels for shipment overseas, gather food and clothing, help with the tag days for the Red Cross, hold teas and exhibitions in aid of the Red Cross, and give speeches over the radio on matters pertaining to the Red Cross. In all the larger centres our organized women have their representatives in the Canadian executives of the Red Cross, and there they have gained for themselves the respect of others.

Wherever Ukrainians live and wherever there is a Red Cross centre, the Ukrainians have taken active part in the work done at those centres. For example, in 15 Northern districts of Alberta, Ukrainians make up the majority of the executives. In Saskatchewan, in Manitoba, and in the East, the Ukrainians have joined the ranks of the Red Cross workers and have everywhere earned recognition as willing and efficient co-workers in a common cause.

The Ukrainian women also help with the selling of War Savings Stamps and Certificates; they entertain service men not only in the community halls but also in their own homes (this is especially true in the cities where there are barracks for our Armed Forces); and the organized women, especially, send cigarettes to soldiers overseas, be it from time to time or regularly every month. The number of cigarettes sent by the Dominion Executives of our women's organizations amounts to hundreds of thousands. Small parcels are being sent by them to the boys overseas. Direction and assistance in this worthy work has been given by the Executive of the Ukrainian Canadian Committee and by the Ukrainian War Veterans' Association.

In common with other Canadian citizens, the Ukrainians help in gathering salvage both in rural and urban communities. This effort on the part of the Ukrainians is important and sincere. Last year for example, Myrnam, Alberta, sent out several carloads of scrap metal and rubber. In Mundare, Alberta, one Ukrainian farmer donated his thresher to the salvage collection.

During the time of the Registration of the Canadian Women, Ukrainian women and girls helped with the clerical work both in the cities and on the farms. They helped likewise during the distribution of Ration Coupon Books, and some of these ladies held very responsible positions. They also assisted in the work of the Wartime Prices and Trade Board. Their contribution of time and effort was on a purely voluntary basis.

It should also be mentioned that one of the women's organizations represented at this Congress donated two ambulances to the Canadian Red Cross.

It is practically impossible to state in figures the sum-total of the contributions of the Ukrainians to Canada's War Effort, because such figures are not always available. In this connection, however, I would like to quote these words of an executive member of the Canadian Red Cross: "Proportionately the Ukrainians are contributing to Canada's War Effort as well as people of British origin and decidedly more than any of the non-British groups."

I realize that this address is not entirely satisfactory from a statistical point of view. It would be much better if we were able to present to this First Ukrainian Canadian Congress complete statistical data concerning the contributions of the patriotically-minded Ukrainian Canadians to Canada's War Effort. Then we would definitely speak in terms of millions rather than approximately in tens or hundreds of thousands.

The contributions of the Ukrainians in the form of money, labor and enlistments is sufficient proof of their gratitude towards the country which they have adopted as their own.

This attitude of the Ukrainians during this present war is due mainly to those organizations which today are participating in this First Congress of the Ukrainian Canadians. By written word—through their 12 newspapers—and also by means of pamphlets and books, by spoken word in their 656 churches, parishes and missions, through their 13 educational institutions, in their 405 community halls, and through 1,429 other community centres throughout the

rural and urban sections of Canada, these organizations have carried out constructive work among Canadians of Ukrainian origin both in time of peace as well as in this trying period of war.

Nor have the Ukrainian organizations obtained these desired results by demagogic means—by agitative speeches at market squares and at open forums, or by fanatical leaflets and pamphlets. This was effected by means of a program of organized, planned and constructive work.

Those who want to defame us by means of slander, and those who try to convince the general public that the Ukrainian Communists represent the majority of the Canadian Ukrainians should not forget that all spiritual institutions, namely the Ukrainian Greek Catholic and the Ukrainian Greek Orthodox churches and also the religious communities affiliated with the Ukrainian Protestant Church (which altogether serve approximately 800 parishes and missions) support the aims of the Ukrainian Canadian Committee; on the other hand, not one Ukrainian church supports the Communists. Furthermore, those who state that they form the majority of Canadian Ukrainians should bear in mind that the Ukrainian Canadian Committee represents about 1,500 organizational units which own a total of 405 community halls, while this opposing group owns only about 100.

In conclusion, I would like to say that we, who have in the past so greatly contributed to Canada's War Effort through our constructive activities and our deeply patriotic attitude towards Canada, should in the future increase these activities through:

1. A closer co-operation of Ukrainian organizations in all matters to which the Ukrainian Canadian Committee has dedicated its efforts;
2. A strengthening of the morale of our soldiers—by sending them parcels of cigarettes, food, books, etc.; by taking care of those who, although in Canada, are far away from their families; and by increasing the number of Ukrainian chaplains to serve the spiritual needs of our boys;
3. Increased purchases of bonds and war savings certificates; and,
4. Intensified work of our women in the Canadian Red Cross and in other worthy social services.

The contribution of the Ukrainians to the War Effort will assure their future in Canada.

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The afternoon session was adjourned at 6.45 p.m.

MASS VICTORY RALLY

(*Playhouse Theatre—Tuesday, June 22, 1943, 8.30 p.m.*)

Chairman—Hon. Capt. Rev. S. W. Sawchuk, Winnipeg.

Vice-Chairman—Hon. Capt. Rev. M. Pelech, Winnipeg.

NOTE—On the stage were seated a distinguished group of representatives of the Army, Navy, Air Force, as well as of various governmental bodies.

Chairman's Remarks—Capt. S. W. Sawchuk

Your Honor, Distinguished Guests, Ladies and Gentlemen:

Tonight's "Rally" is being held in conjunction with the All-Canada Ukrainian Canadian Congress which opened in our city this morning, and which will continue tomorrow and Thursday. The Congress was called by the Ukrainian Canadian Committee, composed of five Dominion-wide organizations, namely: The Ukrainian Catholic Brotherhood, The Ukrainian Self-Reliance League of Canada, Ukrainian National Federation, The United Hetman Organizations and the Ukrainian Workers' Organizations.

Before the war these organizations carried on their work independently of one another, and, if truth be told, quite often in opposition to one another. Soon after the outbreak of war, however, they realized that if the Ukrainian Canadians were to contribute their proper share toward Canada's war effort, their activities must be properly directed and co-ordinated. Accordingly, these organizations agreed to bury their differences at least for the duration, and to unite in a central committee, whose chief objectives are:—to co-ordinate and to intensify the participation of Ukrainian Canadians in Canada's war effort, and to serve before the government and the public opinion of Canada as an authoritative representative body of Ukrainian Canadians.

The Committee was formed on the 7th day of November, 1940, and it now has the support of 149 Ukrainian priests of Greek Catholic and Greek Orthodox churches, who minister to 656 congregations, of 700 to 800 school teachers, and of hundreds of local community leaders, six weekly and six monthly and semi-monthly publications. In all, there are 1,429 organization centres, recognizing the leadership of the Committee, and representing a preponderant majority of the Ukrainian Canadians.

May I point out, Ladies and Gentlemen, that the Ukrainian Canadians who are represented by the Ukrainian Canadian Committee were, from the very beginning of the war, and are now wholeheartedly behind their country. A predominant majority of them are Canadian born, or Canadian raised, and as such, they have never known nor have they ever owed allegiance to any other country but Canada. As to those born in other countries, they have adopted this country as their home, they have raised their families here and they consider Canada as their own country, and the British Empire as their Empire.

Hence, there was never any doubt in their minds as to where their loyalties

in the present war rested. At the outbreak of war thousands of them wrote to Ottawa offering their services in any capacity; and when the call came for volunteers, the Ukrainians were not found wanting. In some parts of the country, as for example in Saskatchewan, the Ukrainian enlistments are proportionately higher than their population percentile.

There are no accurate figures as to how many Ukrainian Canadians serve in the Canadian armed forces, but such data as is available suggests there are between 30,000 and 40,000. Many of the Ukrainian Canadians have already paid the supreme sacrifice at Hong Kong, at Dieppe, and on other battlefronts. Some have been decorated for bravery; others have been mentioned in despatches for outstanding conduct.

As to the Hong Kong expedition, may I point out that out of about 1,000 Winnipeg Grenadiers who took part in it, one hundred, or 10%, were Ukrainians. Since only 66 of this hundred were reported as prisoners of war, the remaining 34 must be presumed to have died in action. Hence, while the total loss for the whole of Canadian expedition to Hong Kong amounted to about 15%, the Ukrainian loss amounted to 34%.

It is not known how many Ukrainians took part in the Dieppe raid, but the casualty lists contain some 85 Ukrainian names, which constitute 2½% of the total casualties—or, about exactly the proportion of Ukrainians to the total population of Canada.

I submit, Ladies and Gentlemen, that the figures for Hong Kong and Dieppe are not exceptional, for no one can suggest that the Ukrainians were especially selected for those two expeditions. These figures may be safely taken as showing a true proportion of Ukrainians in the armed forces. The reason that our percentage is higher than our proportion to the total population of Canada is, to my mind, quite simple: we have larger families than some of the other racial groups in Canada and, consequently, our percentage of manpower is proportionately higher.

Information about the Ukrainians in the Royal Canadian Air Force is even more incomplete than that about those in the Army. At the beginning of the war it was quite difficult for Canadians of Ukrainian descent to join the Air Force, especially the flying branch of the service. With time, however, they were accepted more readily, and now there are thousands of Ukrainian boys wearing Air Force uniforms. Most of them are serving as mechanics, radio technicians, instructors and the like, but there are also pilots, navigators, observers and gunners, who take full part in operational flights over Germany and over other enemy territories. The frequency with which Ukrainian names appear in the Royal Air Force casualty lists is ample proof of this.

The Royal Canadian Navy, too, has claimed a considerable number of our young men, and it may be safely stated there are at least several hundreds of Ukrainian Canadians in the Naval service. As early as November, 1941, no less than 42 Ukrainian boys had joined the Navy from Fort William alone, and approximately the same number had enlisted in Winnipeg. No information is available about other recruiting centres.

We have no complete information as to the number of officers and non-commissioned officers of Ukrainian origin. The incomplete data, which gives about 150 officers and several hundred non-commissioned officers, tends to show that in this respect we do not rank in proportion to our numbers in the armed forces. It is interesting to note that Military District No. 12, comprising the Province of Saskatchewan, leads all the other Military Districts as to the number of Ukrainian Canadian officers, and I am informed that in the last two years about 45 Ukrainians were commissioned in that district.

The highest military rank attained by a Ukrainian so far is that of Lieutenant-Colonel in the Army, and Squadron Leader in the Air Force. We have also four Ukrainian chaplains in Canada—two Greek Catholic and two Greek Orthodox—but so far, none overseas. The number of our boys stationed there would seem to warrant appointment of at least two chaplains for overseas service, and it is hoped that these appointments will not remain long overdue.

Let me say, Ladies and Gentlemen, that I have dwelt at such length on our numbers in Canada's Armed Forces not as a proof that we have already done our share and therefore may now relax, but as an encouragement and a stimulant to our further, and even more intensive participation in Canada's war effort.

On the home front the Ukrainian Canadians are also doing their part well. They purchase Victory Bonds and War Savings Certificates, and contribute to all War Service Funds. The Ukrainians have no really rich among them. There are no Ukrainian manufacturers, nor large wholesalers, nor big business men; they are mostly farmers and industrial workers, and their purchasing power is quite limited. And yet, during the last Victory Loan Campaign, they made a very good showing, and most of the districts either wholly or in majority Ukrainian have over-subscribed their quota. Here are a few examples:

In Alberta, in 15 districts where Ukrainians constitute 50% or more of the population, subscriptions averaged 120% of their quota. Radway, Alta., subscribed 198.6%, Smoky Lake 136.8%, and Vegreville 121.3%.

In Manitoba, the Ethelbert district, which is 95% Ukrainian, subscribed 114%. Six other districts, where the Ukrainian population ranges from 40 to 95%, averaged 112%. Winnipeg organizations, connected with the Ukrainian Canadian Committee, subscribed in all four campaigns the sum of \$121,680.00.

In Saskatchewan, 2,350 individual buyers of Ukrainian descent bought a total of \$227,000.00 worth of Bonds, or on an average of \$96.00 per person. In 11 other settlements in the same province, 875 buyers, definitely of Ukrainian descent, subscribed \$95,000.00, or an average of \$108.00 per person. These cases, of course, do not cover the sum total of the Ukrainian subscriptions in that Province; they form only a part of the said total.

I must also mention the splendid contributions the Ukrainian women, both individually and through their various organizations, are making to our war effort, by donating their work and money to the Red Cross Society and to other war service agencies. Red Cross headquarters in the three Western Provinces

report a very gratifying participation by and highly commendable contributions by the Ukrainian women in all centres.

In conclusion, may I be permitted to make the following observation:

In the gigantic struggle in which Canada is presently engaged, unity of the Canadian people is of paramount importance. Accordingly, anyone who fosters dissensions by throwing false and groundless accusations of disloyalty and treachery against any group or groups of Canadians does great harm to Canadian unity, and endangers the safety of the country. I believe in, and I trust in the basic loyalty of all Canadians, regardless of their racial origin or the spelling of their names.

I also have no fear as to the solidarity and unity of the Canadian Nation now in the making. As we are all now united and as we stand behind the constituted authority in our war effort, so shall we stand united and in support of the constituted authorities and the national democratic institutions after the war, in bringing about the return to normal and peaceful conduct and development of our country. For although the Canadian people are composed of many and varied racial groups, speaking, so far, many different languages, yet they are linked together even now by the strongest of bonds—by common love and loyalty for their country, and by a deep faith in the glorious future of Canada.

We are greatly pleased and honored by having with us the distinguished guests on this platform, most of whom are going to address you briefly tonight. Most of them are known to you, if not personally, then by name and position. I shall not take up time by lengthy introductions; we have a long program and I shall try to proceed with it as smoothly as possible.

We are honored tonight by the presence of his Honour, the Lieutenant-Governor of the Province of Manitoba. He has kindly accepted our invitation to be present and has consented to deliver a brief message to you. He is known in all parts of Canada for his interest in matters pertaining to community affairs and for his interest in Canadians of non Anglo-Saxon origin. He is well acquainted with the Ukrainian Canadians and their problems, both in the city and in the Province; he knows, too, their historical background. When visiting Russia some years ago, he also visited Ukraine. I am sure his message will be of supreme value to us all. I shall call upon Hon. McWilliams, K.C., Lieutenant-Governor of Manitoba.

The Hon. R. F. McWilliams, K.C., Lieutenant-Governor of the Province of Manitoba.

The Lieutenant-Governor pointed out his pleasure at being able to join with the Canadians of Ukrainian descent in a patriotic gathering of this type, and to rejoice with them in the promise of strength that came from the spirit of co-operation of the five Dominion-wide organizations which were united in the demonstration.

He stated that he had followed with interest and pride the part that the Ukrainians were taking in this war. A week ago he had visited the central portion of Manitoba, settled mostly by Ukrainian Canadians, to be present at

a celebration in remembrance of the establishment of the first Greek Catholic church in Manitoba. He had found that 1,000 young men out of a possible 7,000 were in the service. "Your record in this respect is one of the finest in this country."

Mr. McWilliams pictured the horrors and the destruction of war, the piling up of mountains of debt, and the sacrifices of Canada's youth. The ghastly business had brought some compensation . . . a spirit of unity and co-operation among all the classes of the Canadian people, who had come to understand that the things that unite them are much greater and deeper than those that divide them

From personal contact and numerous visits he had found that the Ukrainians were loyal to Canada, and that they exhibited a finer appreciation of the principles underlying the freedom of Canada than any other group.

He stressed the fact that Canada's citizens should be immensely proud to be Canadians, and equally proud to be members of the British Commonwealth of Nations, in which the Canadians have steadily acquired an ever-larger measure of self-government until now they were as free as they ever could be. In time, the speaker said, all the British possessions will receive the same consideration and the same liberties, and the British Empire will set the example by which the nations of the world may be united in peace and co-operation . . . with justice and freedom accorded to everyone.

The speaker referred briefly to the tour taken by Mrs. McWilliams and himself in which they had visited many of the historic cities and towns in the Ukraine in order to understand and appreciate more thoroughly the newer citizens that had settled in our midst.

Mr. McWilliams congratulated the Ukrainians in Manitoba for electing seven members to the local legislature, and pointed out that their success was due to the fact that they had shown in so many ways a spirit of co-operation amongst themselves and to other Canadians. "I look forward to an ever-increasing spirit of co-operation amongst the Canadians and among the various members of the British Empire on the principles of justice, liberty, right, respect, and peace for the world."

He concluded his address by expressing to the audience the good wishes of all the citizens of the Province of Manitoba.

Three vocal selections were sung by the Bilous sisters.

Mr. J. R. Solomon, M.L.A.

In introducing the next speaker, the Premier of Manitoba, Mr. Solomon stressed the many fine qualities of the Honorable Stuart Carson: his age, being one of the youngest premiers in the Dominion of Canada; his deep interest in all movements and in people of all walks of life; his enviable reputation as one of the finest treasurers in the Dominion of Canada; and the fine record he already has as Premier of Manitoba.

Hon. Stuart Garson, Premier of the Province of Manitoba.

It was a happy privilege, said Mr. Garson, to extend to the splendid gathering of delegates to the First All-Canadian Congress of the Ukrainian Committee the greetings and the welcome of the Government of Manitoba.

The speaker then briefly described some of the beauty spots of Winnipeg, and invited the visitors to avail themselves of this opportunity to visit them. He would especially advise them to see the capitol building, one of the finest masterpieces of public architecture in Canada, and the English garden at the Assiniboine Park, one of the finest of its type in the world.

Mr. Garson pointed out that Winnipeg was in the middle of Canada—in the very centre, geographically and nationally, of the whole Dominion. In Winnipeg resides a population of which all are exceedingly proud and in which more nationalities are represented than in any other city in Canada. The contributions of these various groups to the culture of the city have been very great. The large group of Ukrainians has contributed especially in the field of music and folk dances. Manitoba is proud to have some 90,000 of the total 300,000 Ukrainians living in Canada.

The speaker then referred to the remarks made by the chairman concerning the contribution which those of Ukrainian parentage had made to the Canadian war effort. He stated that the Ukrainian Canadians should be very proud of their achievements in that regard. A good example of this was a Memorial Service that the premier had participated in a short time ago. The service was being held to honor the members of the Canadian armed forces who had already paid the supreme sacrifice in this war. Especially touching was the fact that all those present had sung a new patriotic hymn, entitled "The Canadian Ukrainian Hymn," composed by a Ukrainian Catholic priest of this city.

"We are very proud of these things; and we of the Manitoba Government are proud to be here tonight, and to extend our best wishes that every success be yours at this Congress."

Mr. W. Burianyk.

As a citizen of the Province of Saskatchewan, it was a happy privilege to introduce to the audience the premier of that province. During his association with Mr. Patterson, the Premier of Saskatchewan, the speaker had found him to be a gentleman and a great friend of the Ukrainians.

Hon. W. J. Patterson, Premier of Saskatchewan.

Mr. Patterson paid tribute to the 900,000 citizens of Saskatchewan who had come to the province from all parts of the world, but who had proved to be, first and foremost, good Canadians. Without regard to their racial, religious and political backgrounds, they have united to support the Canadian war effort. And in that cosmopolitan population, the people of Ukrainian birth and background have made their full contribution along with all other fellow-Canadians from England, from Scotland, and from the other parts of the world. The Ukrainian young men and women have willingly come forth to make their con-

tribution in support of freedom and righteousness. The speaker expressed his pleasure at having had this opportunity of being present at the Rally and being able to pay tribute to the support and the contribution that is being made to Canada and to the world at this time of national peril and world crisis by the young men and women of Ukrainian descent.

Mr. Patterson pointed out that the first settlers to Saskatchewan were of British origin. These pioneers had brought to Canada a love of liberty and democratic principles, and a belief in the rights of the people to govern themselves. The newer settlers had come to enjoy these democratic principles, and to participate with other Canadians in maintaining and carrying on democracy, self-government and liberty. It was a wonderful tribute to the people who had come from these other countries that they could so quickly have adjusted and adapted themselves to their new conditions, and could so readily have utilized and used the rights and the privileges which the British people had established. It was true, perhaps, that these newcomers had brought to Canada some of those small controversies that had prevailed in their home lands; but to a very large extent, indeed, when they came into this new land, they had been prepared to forget those differences, to drop those controversies, and to direct their aims and their efforts towards making of Canada all that we would wish it to be.

Mr. Patterson agreed with His Honour, the Lieutenant-Governor of Manitoba, that war was an evil and a terrible thing. But some good things were coming out of this evil, and one of these was the drawing together and a binding closer of all the peoples that made up the Canadian nation.

With this in mind, the speaker paid tribute to the work that had been accomplished by the Ukrainian Canadian Committee in bringing different sections of our population into a united war effort. He suggested that this unity would be just as essential after the war, when Canada would still have to face the tremendous task of reconstruction and rehabilitation. If by united effort and undivided action the Canadians were going to win the war, so equally by united action they could make of Canada that kind of country that they would all wish and desire it to be.

A selection was played by the Royal Winnipeg Rifles' Band, Mr. Dickson, Bandmaster.

Lieutenant-Colonel H. P. Roche, Assistant-Adjutant and Quartermaster General of M.D. No. 10, representing the D.O.C. of that District.

Col. Roche expressed the appreciation of those he represented for the part that was being played by the Canadian soldiers of Ukrainian origin. In his civilian life, Col. Roche had found his Ukrainian employees dependable, intelligent and hard-working, and the Ukrainian Canadians were demonstrating the same qualities in the arts of war in the Armed Forces today. Some of those—the brothers and sisters, or the sons and daughters of these Ukrainians—as a result of the fine training they were getting, would be able to take part in those final battles which would conclusively defeat the conqueror; and when they came back, they will have earned by those efforts the right to equal participation with

every other Canadian in the work that will lie before all in making of Canada the promised land of the future.

With respect to the Ukrainian Canadian Committee, the speaker wished to congratulate it for arranging this great gathering, and for their expression of loyalty to the Canadian Government.

Captain Atkinson, representing Air Vice-Marshal Lawrence.

On behalf of No. 3 Training Command and the Royal Canadian Air Force, Captain Atkinson expressed his good wishes for the success of the All-Canadian Ukrainian Congress.

The speaker pointed out that in the many air stations scattered from coast to coast there was not one in Canada which had no representatives of the Canadians of Ukrainian extraction, and that there were no airmen or officers of whom the Royal Canadian Air Force was any more proud than of the Ukrainian Canadians.

Lieut. Hamilton, representing the Royal Canadian Navy.

Mr. Chairman:

I know very well that you will excuse my Commanding Officer for not being here tonight as he brings to this community none other than a bride.

Just how many Ukrainians are represented in the Navy, I cannot say, but I can say I never think of them as Ukrainians but as Canadians and as good citizens. My own chum spent a good deal of time in a ship of the Canadian Navy, and he tells me that it has been proven that Westerners have something in their make-up that makes it possible for them to stand on the deck of the ship until the deed to be done is done. That is something that we can be well proud of.

Canadians are still very much a free people. Early in their lives they associate with other groups as Boy Scouts, Sea Cadets, etc. Later on in life, some activity of the school, of the church, or of a group such as this continues that work. One cannot estimate the value of such associations, but we do know that they help in training the minds of our young men so that they will be ready for the difficult tasks which face them when they are in the service of their country. That is why we are pleased with the work that you are doing today for the young Canadian Ukrainians.

Major M. Serotuk, Battery Commander at Camp Shilo.

Mr. Chairman:

I have been asked to say a few words as to how the boys are getting along in the Army.

Let me give you a picture of a military camp. I may say that all military camps have the same general atmosphere. A camp is usually an area by itself; it is isolated and self-contained. There are training areas, parade squares, and buildings of military type. The men train, work, and live together. Incidentally, they are constantly asking for week-end leaves.

I have had the opportunity of seeing young men from all parts of the Dominion, particularly from Western Canada, develop and fit themselves into the Army. All national groups have been well represented. Naturally you are keenly interested in the soldiers of Ukrainian origin—you wonder how they are getting along, and how they are doing. I can only touch on a few points, some of which have been often asked in a personal way.

The boys of Ukrainian origin are on a par and on an equal footing with other groups, and on the whole they make excellent soldiers. They adapt themselves to Army life definitely satisfactorily—just as well as any other racial group in Canada, and probably a little better as they suffer from no superiority complex and are thus better able to adjust themselves and to carry out their many duties. That is a most important thing in Army life. Ukrainian boys are gaining recognition as worthy Canadians through their behaviour, their conduct, and their interest in Canadian and Empire affairs. They are interested in Army life, and are dependable and reliable soldiers—the type that is appreciated in war time, when facing the enemy.

In some, unfortunately, there is a tendency towards talking about racial prejudice in the Army. However, such only draw attention upon themselves. The Army is a great factor in dispelling such ideas. A man is given duties and responsibilities according to his ability; nationality is hardly ever considered. As to nationality, there might have been more differences at the commencement of this war; but the answer to that is that many had difficulty, at first, in living together and working co-operatively in the Army for they had had no such opportunity in their civilian life. The Canadian of Ukrainian parentage is singled out when he has a strong accent in his speech; but so is the Anglo-Saxon and the French Canadian.

There are officers and non-commissioned officers of Ukrainian origin in appreciable numbers. In the first year of the war, people wondered why there were not more. The fact is there was among the Ukrainian Canadians a lack of military background. Only a small number were members of the militia prior to the war, as predominantly they are agricultural boys. Many came into the Army with an inferiority complex. They did try to adapt themselves as much as possible, but they did not show any immediate signs of leadership, and this always delays promotion. A handicap to some is the language, and this retards their learning for they find it difficult to express themselves; promotion is thereby slower, except as tradesmen, if they have learned the work well. Promotions are now on the increase.

Our Army is made up of men from all parts of Canada, from all racial groups, and from all walks of life. When on parade, drill or manoeuvres, men must work together. Co-operation and team-work are absolutely essential. An Army trains and fights as a body, not as an individual. Thus men come to know one another; they exchange ideas and experiences; their outlook and views broaden. This makes a soldier a citizen who no longer thinks in terms of an individual, a group or a locality, but of Canada and the Empire as a whole.

This will finally bring a deeper and more sympathetic understanding among all the peoples in Canada.

You may well be proud of those of Ukrainian origin who are in the Canadian Army, and you may rest assured that your utmost efforts on their behalf, whether they be direct or indirect, will inspire their morale and spirit. Our Army, both civilians and soldiers, must win "victory" at all costs.

A telegram from Gen. L. R. LaFleche, Minister of National War Services was now read by the Chairman.

(Text --- See P.M. Session.)

Miss C. Stefanyk, Winnipeg soprano, sang three selections.

Brigadier Trudeau, D.O.C., M.D. No. 12, Province of Saskatchewan, represented by *Lieutenant I. J. Nakoney*, Regina, Sask.

Mr. Chairman:

I am here to convey to you Brigadier Trudeau's sincere regrets for not being here tonight, but due to unforeseen circumstances he was delayed at the last moment. He wants me to extend his regards to the delegates who came from all parts of Canada, particularly to those from Quebec as that is Brig. Trudeau's home province.

He wanted me to give the following message to you here. "When the Brigadier first took command of Military District No. 12, he was surprised to find the majority of soldiers with names which were not familiar to him. He immediately took the trouble to find out who these particular soldiers were. He learned that the population of Saskatchewan is made up of a conglomeration of peoples from all parts of Europe, and that these names belonged to Canadian soldiers of Ukrainian origin. After gaining this knowledge, he procured the book, 'The History of the Ukraine,' and together with personal contact, he learned that these people were the descendants of the Cossacks. In the present conflict, the Cossacks and the Ukrainian guerillas have done a fine job in helping to drive the German Army out of Russia. Cognizant that this was one of the many fine things these people have done in this war, Brigadier Trudeau has shown his appreciation to the Ukrainian people in Canada by furthering the interests of the soldiers of Ukrainian origin in M.D. No. 12. He wants these soldiers and their people to feel that they stand on equal footing with all others in the Canadian Army."

On behalf of Brig. Trudeau I wish this Congress every success.

Lieut. W. M. Wall, 5th Armoured (R) Division, R.C.A.S.C.

Mr. Chairman:

The hour is late, and it is not my desire to weary you with a lengthy discussion about the Reserve Army.

I would like, however, to describe to you briefly the psychology of your co-citizen who belongs to this patriotic and responsible body of Canadians. The

average member of the Reserve Army, in common with all other civilians, understands very well what we are fighting against and what we are fighting for. Cognizant of his duties and responsibilities as a Canadian citizen of a democratic country, he is most anxious to do his part. However, for many and worthy reasons, he is unable to join the ranks of the Canadian Armed Forces engaged in active operations. Nevertheless he still wishes to do his share.

From time to time he heard the addresses and read the pronouncements of those leaders to whom our government, concerned with the safety of our Canadian homes, has entrusted the defence of ourselves, our wives, our children, and our democratic liberties which make or at least which can make life very much worthwhile. These leaders have stated in sober and unmistakable terms that there was danger to Canada, and that every able-bodied man not on active service should become a member of her Reserve Army in order to be ready and prepared if Canada called. Now this Reservist did not claim to be a military expert, nor did he honestly believe that he was in a better position to judge the merits of this case than were those responsible statesmen and those long-experienced and highly-trained leaders. He was told that he was needed, and this call he honestly obeyed.

Naturally Reserve training took up some of his spare time. It did interfere with his many civilian activities. But he enjoys his two evenings per week at the barracks where, in the masculine company of many other fine Canadians, he drills, learns to handle arms, studies how to protect himself against a gas attack, how to assist himself and others when they are injured—so many things that are useful to him today, and which may be of greater benefit to him and to his country tomorrow. For no one can guess what events may still bring to us.

In closing, permit me to tell you of the spirit that is evident in the men it is my privilege to help train, and which I am sure exists in all Reserve units. I have in mind a young man, one of many, whose wife has described to me with amusement but with justifiable pride how her Sgt. Jack rushes home on barracks' nights, washes with one hand and shaves with the other, then puts on his uniform in so many seconds, eats dinner with his right hand and polishes his brass buttons with the disengaged left, rushes out to the street car and while hanging onto the straps studies his military pamphlets on which he must instruct his squad, and by gosh, he makes it on time and every time, for it wouldn't do for a sergeant to be ever late.

I often think, however, of a certain grey-haired gentleman in my own platoon. Just the other day I rode to barracks with him, and with just a suspicion of tears in his eyes, he whispered to me, "Well, sir, yesterday I sent overseas my third and last son." What can one say then? And then when I consider how this gentleman, who is so hard of hearing that he cannot distinguish the various commands, pitches into the training, carefully watching his neighbors out of the corner of his eye and executing the commands which he cannot make out just a split second later than the other members of his platoon—then my admiration knows no bounds, and my heart fills with justifiable pride and respect

for those worthy Canadians who are doing "their bit" by training in Canada's Reserve Army.

Lieut. A. Lutack, of the Canadian Army Medical Corps, M.D. No. 10.

Mr. Chairman:

I was hoping that I would not have to say anything tonight. I feel somewhat out of place, although I am thoroughly convinced that we women have a place in the Army. I had promised to speak about women in the Canadian Army, but I shall say only a few words for the hour is already late.

As men join the forces, women must replace them. Women are now taking up as many jobs as possible in order to release the men for armed service. Thus in the summer of 1941 the C.W.A.C. and the R.C.A.F. (W.D.) were formed. The WRENS, CWAC's and RCAF (WD) are auxiliary services. Women wearing these uniforms are actually wearing badges of honor. Florence Nightingale led the way by organizing a nursing service during the Crimean War; and ever since that time of epoch-making heroism, similar or related services have been organized by women in times of national distress. Women are ready and willing to help their brothers in arms, and what they lack in physical strength is more than compensated by their patience and devotion in carrying on their many duties away from the front line. After the war they will willingly return to their offices, to their homes, or to whatever work they were originally engaged in. The knowledge and experience learned while in uniform will make them better adapted to their work. Approximately 30,000 women have already voluntarily joined.

Here is the procedure of enlistment. When an applicant makes her personal appearance, a medical examination is given. If found satisfactory, she is sent to a basic training centre for not more than two weeks. Then she may be sent to training centres at Kitchener or at Vermillion—1000 women training in each centre. Advanced training follows. Following their basic training, they are interviewed by a personal selection officer, who assigns them to whatever work they seem to be most fitted. Some women are sent to a trade school where they specialize. Barracks are clean and comfortable, and there is learning of discipline. Canadian women are proud of their uniforms and of their opportunity to stand shoulder to shoulder with their men, for it gives to them the opportunity of equal participation in shaping the history of the world.

Anthony Hlynka, M.P. for Vegreville, Alta., was presented to the audience.

Donna Grescoe, violinist, played masterfully a few beautiful selections.

A few words of welcome and thanks—*Mayor Garnet Coulter*.

Mr. J. W. Stechishin, Saskatoon, Sask.

Mr. Chairman:

I consider it a great honor to be called upon to introduce the next speaker. I might say that I agreed to do this for two reasons. In the first place, I think

I happen to know Professor Simpson more intimately than anyone else in this audience. Secondly, what I have to say will not depart from the truth.

Prof. Simpson is going to speak on the subject "The Cultural Task of our Generation." I have heard Prof. Simpson speak on many occasions to gatherings of Ukrainian Canadians, and he has always had a good message. I am sure that we will appreciate his address tonight. We do like to have Prof. Simpson with us, as he has one qualification that few other non-Ukrainians have—he is a keen student of the Ukrainian question. In the study of the Ukrainian question, Prof. Simpson has spent the last fifteen years. Because he was unable to get sufficient information on this subject in the English language, he made up his mind some ten years ago to study the Ukrainian language; and I want to tell you that he certainly knows Ukrainian, and when he gets hold of a Ukrainian paper he thoroughly understands its contents. I may also say that since acquiring his knowledge of the Ukrainian language, he has been able to get much more information about the question he was interested in, and he has studied the Ukrainian problem without bias, and without prejudice. Consequently, he has earned for himself the repute of being one of the good friends of the Ukrainian Canadians. I have great pleasure in calling upon Prof. Simpson.

THE CULTURAL TASK OF OUR GENERATION

Prof. G. W. Simpson

I should like to add my word of greetings and felicitations to the members of this Congress, the first All-Canada Congress held under the auspices of the Ukrainian Canadian Committee. This is truly a historic occasion, and I am proud to be associated with the event.



Prof. G. W. Simpson

We are gathered here as a group of Canadians from all parts of the Dominion, meeting at a critical time in the history of our country, in the history of our Empire, and, indeed, in the history of the world. For some eighteen months the Ukrainian Canadian Committee has endeavored to give wise leadership and guidance to the organizations and people which it represents. In spite of difficulties it has persevered honestly and faithfully in the carrying on of its duties, and tonight I would like to express my admiration for Dr. Kushnir, the president, and for all the members of the Executive and the Committee for the service which they have rendered to Canada during this period of unparalleled danger and crisis.

This Congress has been summoned that we might confer together on all those problems which confront us at the present time. From our deliberations it is hoped that

the members will carry away with them a clearer picture of the task before us and the Executive will feel fresh inspiration and power in continuing their function of guidance and leadership.

This Congress has not been called in any spirit of party manoeuvring, petty jealousy or factional strife. We are meeting in the midst of a deadly serious war which has not yet been won and which may yet pass through many unexpected phases. We need to consider every means by which the war effort may be promoted. We are meeting at a time when our economic life is being subjected to the impact of war, and at the same time to the impact of all those changes of technique and organization which modern science and ingenuity have created. We must consider the economic adjustments which must inevitably be made. We are meeting at a time when social ideas are being subjected to restless gusts of diverse opinions. It is more than ever necessary to distinguish between what is merely fad and temporary emphasis and what are the lasting and permanent values in human affairs.

It is with this last named aspect that my subject is most closely connected. I wish to speak on the cultural possibilities of Ukrainian Canadians or *The Cultural Task of our Generation*. In one sense the cultural possibilities of Ukrainian Canadians are exactly the same as the possibilities of any other Canadians. It is our proud belief that we can build up a society in this country where every man may stand on his own merits without regard to his ancestral origin or creed. It will not always be easy to maintain this ideal, but we believe that it can be done. At the same time we recognize that every people is rooted in its cultural past. It is natural and it is possible for every people to draw cultural nourishment and inspiration from its past. A people which has no feeling of connection with its historic past, which has no sense of responsibility for carrying on the historic ideals of its nation, is a people which will be doomed to a life of shallow egotism, personal conceit, and forever unsatisfying superficial ambition. We are not greater than our fathers, though we may with the accumulated experience and materials of past generations be enabled to maintain and possibly advance the ideals which they strove to achieve.

The Ukrainian Canadians have their own cultural tradition. This tradition will inevitably mingle and merge with the traditions of other Canadians. The task before this Congress is to consider how the Ukrainian cultural tradition can be honorably and fully represented in the mingling and merging traditions of all the Canadian people. The task of the Congress is to give guidance, help and encouragement, especially to the younger generation, so that the finest ideals of their past may be transmitted as a living force in Canadian life.

The Ukrainian people have a distinctive cultural tradition. This is recognized by the Soviet Government itself, and those who declare that the Ukrainian language and tradition is not different to that of the other Slavs or of Russia are making claims which the Russian authorities themselves no longer hold. While cultural traditions are distinctive, they are fortunately not entirely separate; and in the case of the European nations, there are some elements which they all have

in common, and the achievements of one group have re-enforced and mingled with those of other groups. Cultural traditions are stronger and more permanent in the functioning of society than the political machinery of the state. Political combinations, parties and devices, which, of course, are not without importance, are constantly changing and shifting, but the cultural habits of a people tend to persist from generation to generation and create the day-by-day life which we live.

The greatest single cultural institution in the history of the Ukrainian people has been the Christian Church. Almost a thousand years have passed since Christianity began to be introduced into the Ukraine. The Church as an institution has passed through many vicissitudes. There have been divisions and unions, but always a church has played a significant part in the organizing of society. It was a centre of protection in times of danger; it was a haven of refuge for scholarship; and it maintained a sense of brotherhood many times when the political situation was black and desolate. During the last three hundred years especially the Ukrainian churches have supplied outstanding leaders to Ukrainian society and even to surrounding lands—from the days of Peter Mohyla to the present time when the figure and person of that grand old man, the Metropolitan Bishop, Count Andrew Sheptitsky, still remains with us as a glorious sunset in a stormy sky.

The Ukrainian churches are now established and rooted in Canadian soil. The transplantation has been carried out by men from the home-land who have performed their task with ardor, love and devotion worthy of the best missionary traditions. We have in this Congress some of those who have participated in this work. The generation which performed this work will in the course of time be passing on. Their places will have to be taken by Canadians who have been born in this country. No effort should be spared in the search of intelligent and devoted young men who may carry on this great tradition which has combined in the past thorough and wide scholarship, leadership, and above all, devotion. I look forward to the time when some great Canadian Mohyla or Sheptitsky may emerge, who will enrich not only the Church which he serves but will confer a blessing on his native land, Canada. If the churches in Canada are to continue as vital parts of our community life, they must be served by men who are scholars, by men who are not simply ecclesiastical policemen but who feel keenly the joys and sufferings of their parishioners, and by men who are conscious that they are carrying on a great tradition and trust. The possibilities exist, and I beg of you to make them a matter of definite search and endeavor. Without definite and deliberate cultivation we may lose the momentum of that tradition at the end of this generation.

Language and literature are always significant evidences of cultural achievement. The Ukrainian language, now spoken by some forty million people, was long neglected by scholars and institutions. It remained, however, the speech of common people who found it adequate for their daily experiences. Poets fashioned it into verse of marvellous beauty and melody. With increasing

literacy and literary activity the stream of the language has rapidly broadened. Ukrainian writers no longer have to employ another language, like Hohol once did, to reach a large reading public. Here in Canada, Ukrainian papers, books and pamphlets circulate freely. Poems, novels, monographs and articles on all sorts of subjects have been written in the Ukrainian language. Under the circumstances two problems have arisen. For those who have come from the Ukraine it has been difficult to master perfectly the English language; for those who have been born in Canada it has been difficult to master perfectly the Ukrainian language; and there are some in the cultural transitional stage who do not know adequately either language. Here is a situation which should be met vigorously and courageously by the Ukrainian Canadian Committee.

With regard to those whose command of English is still inadequate, no efforts should be spared to see that they are encouraged to learn English and to perfect it. It is a serious matter that citizens should not be able to speak and write adequately the language of one hundred and forty million people who are their neighbors. Not only is it a tremendous economic handicap, but culturally it makes a person a lonely island in a great teeming sea. The Committee should encourage people to take advantage of facilities where they exist in the form of night schools, special classes, special study groups, etc.; and where the facilities do not exist, it should take steps to have them established. This is a definite duty which leadership owes to the people to whom it gives guidance.

With regard to the Ukrainian language, Ukrainian Canadians should take advantage of their cultural heritage to maintain here in Canada a living and perfected knowledge of the Ukrainian language. Some steps have already been taken, chiefly through the establishment of the Folk Schools where elementary instruction in Ukrainian is given to children. Because there is still contact with the old generation who came from the Ukraine, the language tradition appears fairly strongly maintained. But appearances may be deceptive. In a comparatively short time, the first generation will disappear, and the living immediate connection with the old country will have passed away. Unless in the meantime we have brought out grammars in English, dictionaries, and unless we have edited literary works of all kinds, it will be impossible for the newer generations to learn fully or to appreciate their ancestral language. The language will simply continue in out-of-the-way places as quaint and interesting examples of survival. Now is the time to plan for the future, while the original impulse and love attuned to the historic past is still warm and glowing. The whole structure of basic learning must be created in Canada for Canadian conditions. In times past we have depended chiefly on courses, texts and outlines published in Europe, chiefly in Galicia. That phase seems now to have come to an end. A new centre of publication must be built up. At the present time it would appear that the best centre for this purpose in North America is Winnipeg. The Committee may well consider this whole problem and work out, if possible, a long-term policy which can be realized in successive stages. If consistent support is given to the Committee in such an enterprise, I foresee a new chapter in

Ukrainian literary activity which in its way may be as significant as was the establishing of the Shevchenko Academy.

If real interest is shown in literary traditions and if the possibility of scholarly work is in evidence, it may be that the institutions of higher learning such as the Universities will organize courses enabling their students to pursue the study of Ukrainian on a college level. It would be a matter of great pride if here in Canada we were to produce scholars of the Ukrainian language who would carry on the work of Smal-Stotsky, Simovich and Ohienko. I am glad to announce that the University of Saskatchewan is including a course on the Ukrainian Language and Literary Forms in its program of night classes for the coming University session.

But we are interested not only in the language for its own sake but also in the language as an instrument of study in other fields of knowledge. Take, for example, the field of history. I need not recall to this Congress the great tradition of Ukrainian historiography established by Hrushevsky, whose monument of learning can neither be overlooked nor overturned. Starting with the advantage of a knowledge of the Ukrainian language and under the direct inspiration of the Ukrainian tradition, is it too much to hope that some Ukrainian Canadian with a fine gift of scholarship and scholarly devotion may not come forth who could in America and in the archives of Europe carry on historical researches necessary for a balanced picture of European history? Nor is it European history alone which needs continuous recording and retelling. Canadian history, too, will always need chroniclers who can do justice to the many-sided activity which has already marked the life of our young country. The story of the settlement of our great western plains, in which you yourselves took part, is one of the most thrilling stories of our day. Excellent efforts have already been made by societies, newspapers and individuals to tell this story in part. I hope more of these efforts will be made. I trust that every local C.U.C. centre will encourage the compiling and writing of local history. But I more particularly look forward to the time when some Ukrainian scholar, knowing the Ukrainian language and tradition as well as Canadian history, will write a monumental or basic work in which the full story will be told of the great migration, where men from the Ukraine, seeking bread, security and freedom, worked out their destiny in a New World along with other people from other lands. The Committee has now in its keeping an excellent collection of writings, pamphlets and documents which would be invaluable for such a history. I trust that ways and means may be found whereby such a collection may be utilized for historical studies.

From the writing of history to the writing of short stories, novels and verse is an easy transition. Here again is a strong supporting tradition which has come down from generation to generation. What has been done already in Canada will no doubt be referred to in another part of the Congress program. The continuance of the tradition of literary production depends on two factors: first, that the oncoming generations should have a full appreciation of the best literary works written in the past; and secondly, that writers should be encouraged

to make the transitional step from one language to another. The beauty of the Ukrainian literature, in addition to the values common to all good literature, lies in the fact that it is steeped with the beauty of landscape of the Ukraine, the lore of its history, and the rich, circumstantial, every-day life of its people. Any distinctive literature must arise directly from the surrounding sun, wind, and earth of the author's own experience. Thus the future of Ukrainian Canadian literature in Canada will be drenched in Canadian sun, wind and earth, and will reflect the varied colors of Canadian life. Already there is considerable promise. I would wish that some methods could be devised whereby distinctive works could be signalized and given special honor and mention, and whereby promising young writers could be encouraged to continue their production. It might be that the Ukrainian Canadian Committee could work out some form or forms of literary honor, or some material reward, which would have the effect of cultivating the literary tradition in Canada.

Among the most glowing traditions of the Ukrainian people is the tradition of music. Already Ukrainian Canadian musicians are forging ahead. The Musical Festival programs of the Provinces are crowded with Ukrainian names. Here it seems to me is a glorious opportunity for the expression of Ukrainian genius and the enlargement of the national tradition. There are three particular aspects to the situation. First, it is necessary to retain the original folk music and distinctive forms. That is the basis of the tradition upon which we must build. Secondly, it would be fatal to restrict oneself to these forms alone. They must be enlarged, developed and adapted to the general musical life of the Canadian community. Specialized development is good, but complete isolation leads to disuse and decay. Hence I foresee the time when the gaiety, joyousness and vigor which is so distinctive a feature of Ukrainian music will be woven into the patterns of new Canadian songs, dances, choruses, concertos and symphonies, to the great delight of all music lovers. The third point is the encouragement of the professional musician. This is rather a discouraging feature of musical life in Canada, which applies not only to Ukrainian Canadian musicians but to most musicians. The musical profession is a difficult and uncertain profession. Some improvement has been made in recent years, but far too often musicians of genius and energy are hardly able to make a living. The Ukrainian Canadian Societies have already a splendid record in their support of musical enterprise. I do not know whether the Ukrainian Canadian Committee, by further co-ordinating musical training and teaching, could do still more to help those for whom music is a burning passion; but I believe the matter should be thoroughly discussed and considered. It may be that through the co-operation of all the organizations some distinctive school or academy might be established, cultivating or teaching music generally, but paying particular attention to that form of church, choral, operatic and instrumental music which is the special glory of the Ukrainian tradition.

In speaking of the cultural tradition one must mention art and handicrafts. A few years ago I was in the city of Yorkton, Sask., and was taken to see one of the Ukrainian churches there. Its interior was being completed, and an artist

was engaged in executing a series of wall and ceiling paintings. I was thrilled to see examples of some of the finest forms of Byzantine-Ukrainian ecclesiastical art. The work was being carried out by an artist who had been thoroughly trained in ecclesiastical art in the old country. He was one of perhaps three or four men in North America who are capable of doing such magnificent work. It is of great significance to the future of Canadian art that this tradition has been transplanted, to be added to the other traditions which will eventually go to make up the varied sources of inspiration upon which Canadian art will thrive. I mention this simply as an example of what is possible. There are other examples not only of ecclesiastical art but of other forms of art. I might equally well have taken an example, or examples, from the handicrafts which are another of the special glories of the Ukrainian Canadians, and in this case, particularly of the Ukrainian Canadian women. They are achievements of which the Ukrainian Canadians may well be proud, and for which all Canadians should be grateful. In art as well as in music, adaptation and development should be the watchwords for the future.

One might continue at greater length on this subject, but perhaps enough has been said to indicate its importance and some of its possibilities. Cultural achievements do not develop automatically. They must be cultivated with patience, living care and ceaseless effort. But the final results bring their full measure of deep satisfaction. Political wisdom and common sacrifice will enable us to walk the earth in freedom and security; cultural achievement will add dignity and respect to freedom and security. In this way we will share fully in the life of Canada, contributing to it the complete resources of the past and the bounding energy and enthusiasm of the present. To that end, I am sure, the Ukrainian Canadian Committee and this Congress is devoting, and will continue to devote itself.

CLOSING REMARKS

Mr. Chairman:

I am grateful for the honor offered me on this memorable occasion to extend to the delegates, guests and speakers the sincere thanks and appreciation of the Ukrainian Canadian Committee.

This Rally of the Ukrainians who comprise the fourth largest national group of the cosmopolitan population of Canada is their pledge to lend every assistance in their power to lead Canada to victory. Never before have the Ukrainian Canadians been more willing to shoulder the responsibilities that a free democratic country has placed upon them.

A half century ago, the Ukrainians began to emigrate out of despotic Europe and to settle in this land of plenty and freedom. The sons and the daughters of these pioneers have been



Hon. Capt. Rev. M. Pelech

nurtured in freedom, and now that the hour for the task of defending it has come, they are willing to lay down their lives for the liberties they have inherited. In the First World War there were some 10,000 Ukrainians on active service; but in the present war there are approximately 35,000—200 of whom are commissioned officers, and several hundred are non-commissioned officers. Many have already received recognition for bravery and heroic conduct, and just lately one of our boys had the honor of being decorated by His Majesty King George VI, in person. We are proud of our boys, and they are equally proud to serve.

In the general war effort, the Ukrainians are second to none. As you know they are not a wealthy class of people—indeed they earn their bread by the sweat of their brow—but they have purchased Bonds and Certificates amounting to millions of dollars. In co-operation with others Canadians, they do Red Cross work. Their devoted labor in the factories has made it possible for Canada to produce war materials. Such is the fruit of liberation and democratic justice, and it cannot be compared to what some are doing in enslaved Europe. Here we have the privilege to stand shoulder to shoulder with our Anglo-Saxon friends and all other groups of citizens of this country in the service of His Majesty and in the defence of Canada—all united in our determination to defeat Hitler's iron heel of despotism.

I would like to mention especially the lecture delivered by Prof. Simpson, who is such a keen student of Ukrainian life. In his analysis of the contributions of the Ukrainian citizens of this country, he has so well described their potentialities for the development of the cultural life of Canada.

In closing, may I once more assure those present that the Ukrainians who are sponsoring this Rally are doing their duty towards the war effort; and when victory is won, we shall make every effort to aid in the reconstruction of this country and of the world—to the end that just peace be brought to all nations, and to the many Canadian citizens of this our beloved country, Canada.

The rally was closed with "God Save The King."

*Second
Day of Congress*



Group of Congress delegates and guests entering Congress hall.

Second Day of Congress

WEDNESDAY, JUNE 23rd, 1943

General Theme: "VICTORY AND LIBERTY"

THE ROYAL ALEXANDRA HOTEL:

9 to 12 a.m.—Meeting of the Members of the Council-at-large.

1. Reports by members of the Executive of the Ukrainian Canadian Committee.
2. Discussion and adoption of the future program of the Ukrainian Canadian Committee.

THE ROYAL ALEXANDRA HOTEL:

2 to 6 p.m.—

1. "Some Problems of Canadian Nationhood" — *A. Hlynka, M.P., Ottawa, Ont.; J. R. Solomon, M.L.A., Winnipeg.*
2. "The Ukrainian Problem in the Present International Situation"—*Dr. T. K. Pavlychenko, Saskatoon; M. Stechishin, Winnipeg.*
3. "Ukrainian Contribution to Canadian Culture"—*Dr. C. Andrusyshen; W. J. Sarchuk, Winnipeg.*
4. "Post-War Reconstruction" — *Rev. Dr. W. Kushnir, Winnipeg.*

CIVIC AUDITORIUM:

8.30 p.m.—Victory Concert.

Artists:

Lubka Kolessa Pianist
Mychaylo Holynski Operatic Tenor
Prof. R. Prydatkewych Violinist
St. Vladimir and Olga Children's Choir *A. Mushey, Conductor*

THE MORNING SESSION

(A session of the General Council of the Ukrainian Canadian Committee)

Chairman—Rev. Dr. W. Kushnir, Winnipeg, Man.

Vice-Chairman—Mr. M. Stechishin, Winnipeg, Man.

Rev. Dr. Kushnir opened the session at 9.30 a.m. He explained that this session was a joint meeting of the General Council of the Ukrainian Canadian Committee and the Executive of the same body. The Council was composed of the president and the secretary of each branch of the Ukrainian Canadian Committee, and twenty members-at-large which were selected by each of the organizations which constitute the Ukrainian Canadian Committee. Dr. Kushnir pointed out that as many other delegates and guests as could be accommodated would be permitted to sit in on the discussion.

The speaker then outlined the general theme for the morning's discussion. The Ukrainian Canadian Committee had done much during its three years of existence, and its activities had been directed along two main paths of endeavor:

1. Whole-hearted assistance to Canada in her all-out war effort.
2. A study of the Ukrainian Question, which was now assuming such importance that the Ukrainians had to be prepared for its discussion and for its solution. The Memorandum issued by the Ukrainian Canadian Committee had brought repercussions and criticism from Russia. Yesterday, the Committee had received a Declaration on behalf of four Dominion-wide Polish organizations. The Polish press in Canada, in America and in Great Britain was presently engaged in an intensive discussion of the Ukrainian Question. Because of all these developments, the Ukrainians had to develop an acute awareness of the issues that were at stake.

Rev. Dr. Kushnir pointed out that there were three main topics which were to be discussed at this session:

1. *The continued existence of the Ukrainian Canadian Committee.*

There was a noticeable appreciation of the necessity of continuing the activities of the Ukrainian Canadian Committee even after the war was over, since at that time the Canadian government would expect from all its citizens increased efforts in helping to solve the social, economic and political problems of the post-war period. It was much simpler to mobilize a nation for an all-out war effort than it would be to provide adequately for the necessary transition from a war to a peace economy. Canadians shall, in the near future, be faced with ever-multiplying problems which all citizens would be expected to help to solve.

2. *The extension of the organization of branches of the Ukrainian Canadian Committee.*

The Ukrainian Canadian Committee was composed of five Dominion-wide organizations whose activities were based upon the principles of Christianity.

Before any form of unified action was possible, the Ukrainian Canadians had to solve many difficulties, of both a major and a minor nature. These difficulties the Ukrainians had solved. However, many of these drawbacks still existed in various communities; and although the Ukrainians have had three years of valuable experience and were better able to assist in the solution of their many problems, yet there still remained districts where branches of the Ukrainian Canadian Committee had not been organized. It was incumbent that such branches be organized where they did not yet exist, and that the activities of the branches already in existence be strengthened and increased.

3. The aims of the Ukrainian Canadian Committee in the post-war period.

The speaker stressed the fact that during the period of hostilities, the efforts of all Ukrainian Canadians would be dedicated to the assistance of Canada in her tremendous task of successfully prosecuting the war; in the post-war period, their common efforts for the solution of the many problems which would then face Canada would make their continued and active participation doubly necessary.

As far as the Ukrainian problem in Europe was concerned, the Ukrainians would adopt an attitude worthy of good and intelligent Canadian citizenship.

After drawing the attention of his audience to the tremendous increase in the ranks of Canada's Armed Forces, which had to be well-trained and well-equipped in order to play their proper place in the victorious prosecution of the war, Rev. Dr. Kushnir appealed for the whole-hearted co-operation of all the Canadian citizens who were cognizant of their many duties and obligations which had to be conscientiously fulfilled both now and in the future.

The speaker concluded by requesting all members of the General Council to participate in the discussion of the above-mentioned matters.

Mr. J. W. Arsenych, K.C., suggested that it might be well to call upon the representatives of the Provincial Executives of the Ukrainian Canadian Committee to begin the discussion.

Mr. A. Hukalo, Montreal, Quebec.

Mr. Hukalo stated that his presence at the Congress would be for him a most memorable event. Before attempting to indicate to his auditors his thoughts concerning the matters suggested by the Chairman, the speaker said that it was most significant to him that those present had an opportunity to speak their minds at a Congress such as this.

All the Montrealers present at the Congress were agreed that the existence of the Ukrainian Canadian Committee should not be terminated with the cessation of the war. It was necessary to extend and to make more permanent the activities of the Ukrainian Canadian Committee. Were the unification of the Ukrainian organizations to be merely a temporary consummation, it would have been better that it should not have been achieved in the first place.

Mr. Hukalo drew the attention of his audience to a lack of readers and other textbooks in the Ukrainian Folk Schools (*Ridna Shkola*). Ukrainian youth, gen-

erally, had little to read, and the Canadian Ukrainians serving in the Armed Forces were asking for books and pamphlets in order to improve their knowledge of the Ukrainian language, as well as to read for pleasure and information. Every assistance should be given to the Ukrainian Canadian Committee were it to undertake the preparation and the printing of Ukrainian texts, readers, and other worthy reading material.

The speaker, a veteran of the last World War, pointed with pride to the splendid record of the Ukrainians now serving in Canada's Armed Forces. He stressed the necessity of having the Ukrainian Canadian Committee do all that it could to assist the boys now in service. Many of these boys had already organized Service Clubs—as, for example, the club in Manchester, England, where the number of members had already reached approximately 600—and the Ukrainian Canadian Committee should give active assistance to this or to other similar clubs.

Mr. Hukalo hoped that the fate of the Ukrainians in Europe would be settled on the bases of justice and equality as enunciated in the Atlantic Charter.

He concluded by suggesting that the Ukrainian Canadian Committee prepare and publish a "Memorial Book," summarizing the proceedings of the Congress and the major addresses delivered at it.

Mr. T. Humeniuk (representative of the Provincial Executive of Ontario and president of the Ukrainian Canadian Committee branch in Toronto, Ont.).

There had been some difficulties to overcome before it was possible to organize a branch of the Ukrainian Canadian Committee in Toronto, but these had been solved and at present the common efforts of the members concerned were daily more successful. Many Ukrainians had come to the Congress from Toronto, because they had seen in it their opportunity to discuss mutually with others their common problems and their future organized action.

Mr. Humeniuk pointed out that for carrying on more successful organized activities the Ukrainian Canadians needed better leadership, more secretaries and organizers, and increased financial resources. The problem of a systematic replenishment of funds was especially pressing, since on an adequate solution of this need would depend the increased strength of the Ukrainian Canadian Committee and an extension of both the number of branches and of their activities.

With adequate funds, many worthwhile things could be done by the Ukrainian Canadian Committee. The speaker mentioned the "Ukrainian Atlas" of Prof. G. W. Simpson as one of the undertakings which had already been achieved. Then he pointed out that many other similar books and texts should be printed in English, for which purpose Ukrainian Canadian Committee should have readily-available funds.

It was Mr. Humeniuk's opinion that a Musical Institute should be organized. This institute would provide adequately for the musical artists of Ukrainian origin, would afford them an opportunity for the exercise of their great talents, and would enable them to draw on the rich store of Ukrainian folk lore, folk music and folk dances.

These and other similar matters should be taken under serious consideration, and some provisions should be made for the growth of what was of value in Ukrainian culture so that the Ukrainians too would be enabled to contribute their share to the cultural growth of Canada.

Mr. J. Kasuriak, Brandon, Manitoba, proposed that the speeches be of five minutes' duration. His suggestion was adopted.

Mr. W. Wesolowsky, Regina, Saskatchewan, voiced the opinion that the Ukrainians of Saskatchewan were whole-heartedly in favor of the continuation and the extension of the activities of the Ukrainian Canadian Committee not only during the present war period but in the post-war period as well. He suggested that the necessary funds could be collected on some such basis as they were using in Regina, where the local branch of Ukrainian Canadian Committee had instituted a monthly fee.

Hon. Capt. Rev. T. Dobko, Vancouver, B.C., hoped that the present discussions would serve merely as the beginnings for further concerted action, and that the Ukrainians would show by deeds that they understand well their many civic obligations.

Capt. Dobko emphasized the absolute necessity of assisting in every way possible the soldiers, sailors and airmen who were on active duty. Canadian soldiers of Ukrainian descent, and especially those overseas, were experiencing a decided insufficiency of prayer books and other reading material. He hoped that the Ukrainian Canadian Committee would have the funds for meeting this pressing need.

The speaker asked the Congress to adopt resolutions enabling the Ukrainian Canadian Committee to institute a planned program to meet the many and varied needs of the boys in the services, and thereby to raise their morale.

Rev. M. Horoshko, Prince Albert, Sask.

Rev. Horoshko pointed out the dangers inherent in wishful thinking. Since everyone agreed that funds were necessary, the thing to do was to initiate a scheme of definite voluntary contributions, the funds so collected to be forwarded to the Executive of the Ukrainian Canadian Committee.

The speaker then moved the adoption of the following two resolutions:

1. The delegates to the First All-Canadian Congress of the Ukrainian Canadians unanimously endorse the Ukrainian Canadian Committee as the authoritative body to represent the Ukrainian Canadians, within the limits of its constitution.
2. The delegates to the Congress accord full recognition to the Executive of the Ukrainian Canadian Committee for its intelligent and painstaking work, and for its excellent organization of the First All-Canadian Congress.

(The two resolutions were unanimously adopted.)

Dr. Paulo Macenko, Winnipeg, Manitoba, hoped that the Congress would take some definite stand on the following pressing problems:

1. The preparation of textbooks for the Ukrainian Folk Schools.
2. The provision of trained teachers for these folk schools.
3. The training of capable musical directors for the many Ukrainian clubs and churches.
4. The organization of a Ukrainian Musical Institute, whose importance was self-evident.

Dr. Macenko brought the attention of the delegates to the cultural and educational courses which had been held during the past four years under the auspices of the Cultural and Educational Branch of the Ukrainian National Federation. He hoped that these courses would have the active support of all the Ukrainians in Canada.

In conclusion, Dr. Macenko moved the adoption of the following resolution:

"The Ukrainian Canadian Committee should immediately undertake the preparation and the editing of suitable textbooks for the use of the Ukrainian Folk Schools."

(The resolution was adopted unanimously.)

Mr. Michael Stechishin, K.C., Yorkton, Sask., stressed the obligation of the Ukrainian Canadian Committee to see to it that the Ukrainians enjoy the confidence and the respect of all other Canadians citizens. Both at its headquarters and throughout its many branches, the Ukrainian Canadian Committee should have elected or appointed well-known Ukrainians whose business it would be to make certain that nothing incorrect or inherently inimical to the interests of the Ukrainian Canadians be spoken or written. Whenever that happened, these representatives would immediately have such false impressions corrected. It was a well-known fact, said the speaker, that the editors of non-Ukrainian publications did not understand the fundamentals of the Ukrainian question, and they were often in need of reliable information and intelligent interpretation.

Another aspect of much the same problem was the lack of publications dealing with the many and varied aspects of the life of the Ukrainians both in Canada and in Europe. Such informative material was needed even now by military and civil authorities, and the Ukrainian Canadian Committee should take appropriate and immediate action for the preparation of such handbooks.

Mr. Stechishin then pointed out that the Communists had challenged to a duel those Ukrainians who were connected with the Ukrainian Canadian Committee, and that it would not be possible to emerge victorious from this combat until the Ukrainians learned more about Communism and its methods. Critical handbooks on Communism should be prepared, and in these its dangers should be clearly explained from both a national and a Christian viewpoint. The necessary data and material were already available.

Hon. Capt. Rev. S. W. Sawchuk, Winnipeg, Manitoba, referred to a matter previously raised by one of the speakers—namely, the editing of prayer books for soldiers. It was, he said, the direct responsibility of the Church concerned. The

Ukrainian Greek Orthodox Church had printed a Prayer Book one year ago, and the governmental authorities had arranged for the printing of extra copies which were being distributed to the soldiers free of charge.

Capt. Sawchuk agreed, however, that there was a need for more reading material for the men in the services, and stated that the Executive of the Ukrainian Canadian Committee had this matter under consideration. The Ukrainian Atlas, mentioned above, was being sent to the soldiers; and, much other material was now being prepared for publication.

Referring briefly to the question of textbooks for the folk schools, the speaker explained that the Executive had arranged for a speaker who would discuss the matter more fully and from whom the delegates would be enabled to learn just how far arrangements for preparing them had progressed.

Mr. A. Yaremovich, executive secretary of the Ukrainian Canadian Committee, tabled the Summarized Report of the Activities of the Ukrainian Canadian Committee:

A. *Communiques*—1941:

No. 1-7—Organizational communiques of the Ukrainian Canadian Committee.

No. 8—Activities of the Ukrainian Canadian Committee.

No. 9—Victory Loans and Recruiting.

No. 10—The Russo-German War.

No. 11—Beware of Camouflaged Communism.

B. *Communiques*—1942:

No. 1—The Second Victory Loan.

No. 2—The Plebiscite.

No. 3—The Canadian Red Cross Campaign.

No. 4—The Third Victory Loan.

—A Memorandum was prepared and issued in March, 1942, concerning the Question of Ukrainian Lands.

—“Excerpts from the Annual Conventions of the Ukrainian Labor Temple.”

—“The Free Press and the Plebiscite.”

—“The Ukrainian Atlas,” prepared by Prof G. W. Simpson.

C. *Communiques*—1943:

No. 1—The Canadian Red Cross Campaign.

No. 2—The Fourth Victory Loan.

Note:

(a) The purchase, the preparation and the sending of food parcels for Ukrainian soldiers overseas.

(b) Financial assistance—forwarded to the Ukrainian Service Club, and to Ukrainian Canadians serving in England.

Mr. J. R. Kowalevich, Toronto, Ont.

Mr. Kowalevich made the following suggestions for the consideration of the Congress of the Ukrainian Canadian Committee:

1. To investigate the possibility of appointing a commission or a committee whose duties would be:

(a) To arrange for the preparation of suitable Ukrainian textbooks, for the provision of trained teachers for the Ukrainian Folk Schools in Canada, for the organization of such schools, and for their proper supervision.

(b) To prepare and to edit for use in the secondary schools of Canada a Ukrainian-English Grammar and a Ukrainian-English Dictionary.

(c) To arrange with certain Canadian universities for the establishment of faculties for the study of the Ukrainian language, Ukrainian literature, Ukrainian history, etc.

(d) To locate and to engage suitable professionally-trained educationalists of Ukrainian descent for the purpose of carrying on this extensive program. (This trained personnel can be found both in Canada and in the U.S.A.)

2. To prepare and to print in the English language a handbook which would serve as a reliable source of information concerning the Ukrainians in Canada and in Europe. Such a handbook would explain the origins of the Ukrainians, their history, their culture and its importance to the world at large, their struggles for independence, and their hopes and aspirations of the present.

3. To prepare at this Congress a declaration which would announce both to the Ukrainian Canadians and to all other Canadians the wishes of the Ukrainians in Canada.

4. To prepare, for informational purposes, a summary of the proceedings at this Congress, and to print the same both in Ukrainian and in English.

Mr. Gregory Hyss, Montreal, Quebec.

Mr. Hyss presented for the consideration of the delegates the following suggestions:

1. The establishment of Press Service Centres in Canada, in the U.S.A., and in London, England. (To establish, also, Informational Bureaus to work in conjunction with this press service.)

2. To print informative material in the English language.

3. To appoint a committee whose duty would be to assist Ukrainians serving in Canada's Armed Forces.

4. To organize a Ukrainian branch of the Canadian Red Cross.

5. To organize a committee whose special duty would be to assist in all governmental campaigns connected with the various war loans.

6. To establish a Budget and Reserve Fund—to be administered by the Ukrainian Canadian Committee.

7. To appoint a permanent organizer for the Ukrainian Canadian Committee.

Mr. W. Gulevich, Oshawa, Ontario—discussed briefly the value of the Ukrainian Folk Schools and the need of trained teachers in this field. He stated that the fathers and the mothers should be for their children the first teachers of the Ukrainian language.

The speaker then appealed for greater efforts in organizing new branches of the Ukrainian Canadian Committee, in communities where such branches do not yet exist. The delegates to this Congress, he claimed, should serve as the main sources of inspiration for the work undertaken by the Committee.

Mr. Gulevich presented the following suggestions:

1 That Ukrainian Folk Schools should be directed by professionally-trained personnel.

2. That a friendly and considerate attitude be adopted to those non-Ukrainian publications which are fair and just in their reactions to the Ukrainians and to matters of Ukrainian concern.

3. That Ukrainians must pay ever-increasing attention to their youth, and through the now-existent facilities of their churches, organizations and homes . . . to make certain that the growing generations become good Canadians.

4. That the work of the branches of the Ukrainian Canadian Committee required co-ordination, and that arrangements should be made for the participation in the work of the Committee of those organizations and those prominent citizens who are still not connected with it.

5. That steps be taken by the Committee to gain the friendly interest of influential Canadian citizens and other public agencies.

Mrs. S. Sawchuk, Toronto, Ontario, deplored the fact that the Ukrainian women, though organized and active, had been given no direct representation on the Ukrainian Canadian Committee's Executive. She pointed out the wide field of possible activities for organized bodies of women, and she hoped that their abilities would be utilized for the common good of all.

Speaking on behalf of the women, Mrs. Sawchuk expressed these wishes:

1. Since to date the women's organizations had had no direct representation in the Ukrainian Canadian Committee, it was desirable that this representation be accorded both in its branches as well as on its central Executive.

2. Arrangements should be made to appoint a representative of the Ukrainian Canadian Committee, to be stationed at Ottawa. His main duties would be to furnish reliable information with regard to questions of Ukrainian concern, and to correct any misinterpretations or errors arising therefrom.

The proceedings were interrupted by the entrance of *General V. Sikevich*, who was given a tumultuous welcome by the assembled delegates and guests.

Rev. Dr. W. Kushnir then replied to the wishes which had been expressed by Mrs. Sawchuk, and stated that the Executive would take all of these matters under serious consideration.

Rev. A. Chrustawka, Vegreville, Alberta, greeted the Congress on behalf of those he represented. He stressed the historical importance of the Congress, and he pointed out that the Ukrainian Canadian Committee voiced the ideals and the hopes of the Ukrainians in Canada. Consequently, it should definitely continue its activities in the post-war period.

Rev. Chrustawka believed that the Congress demonstrated the civic maturity of the Canadians of Ukrainian origin, and that to make their efforts still more effective in this regard more attention would have to be paid to the importance of self-education, self-respect and self-control.

Mr. N. Mandziuk, Oakburn, Manitoba, expressed his astonishment at the patience of the Executive of the Ukrainian Canadian Committee and at its ability to do so much on such a limited budget. He pointed out that the expansion of the Committee's activities on such limited financial resources was impossible, and that it would be necessary to campaign for more funds—not merely \$5,000, but \$500,000.

Mr. Mandziuk stated that the bulk of the Ukrainians in Canada had long desired unity and co-operation amongst all organized groups, and he hoped that proper leadership would continue to be given to this desire. Every member of the Ukrainian Canadian Committee should be its active organizer and should not wait for someone to be especially sent out by the Executive.

In conclusion, Mr. Mandziuk congratulated the Executive for its excellent work to date and for its splendid organization of the program of the Congress.

Mr. M. Chaborek, Windsor, Ontario, prefaced his remarks by pointing out to those present how fortunate they were that they lived in a land where they enjoyed the opportunity and the freedom to hold a Congress such as this.

The speaker thought that more attention had to be given to the education and to the general up-bringing of Ukrainian-Canadian youth. He claimed that youth of the East did not show as much evidence of training in citizenship as did that of the West, and this phenomenon he ascribed to the good influence of the various institutes of learning which had been established by the Ukrainian Canadians in the West. Similar institutions should be established in the East—in Toronto, for example.

Mr. Chaborek hoped that the Ukrainian Canadian Committee would be able to engage permanent lecturers and organizers to assist with the work of its branches. He agreed with previously made suggestions concerning the preparation of textbooks and the establishment of a Reserve Fund.

Mr. Peter Ruta, Ituna, Sask.

After pointing out the satisfaction evinced by all intelligent Ukrainians in the fact that through the Ukrainian Canadian Committee there had been at last achieved a half-century desire for a unity of purpose and action among the various Ukrainian organizations, Mr. Ruta pointed out the necessity of strengthening the Committee both by an extension of its activities and by the collection of the necessary funds.

He made the following suggestions:

1. In communities where local Ukrainian organizations could not agree to a mutual establishment of a branch of the Ukrainian Canadian Committee, that the Executive study the possibility of permitting several such branches to be organized, with the definite understanding that there would be friendly co-operation between them.
2. That every branch of the Ukrainian Canadian Committee should have allocated to it a more or less definite budget.
3. That the Executive of the Ukrainian Canadian Committee be subdivided into several functioning committees, to each of which would be assigned some particular field of endeavor.
4. That the Committee take steps to interest members of parliament and other distinguished statesmen in the Ukrainian Question in Europe, with the view of assuring to the Ukrainian peoples living there the opportunity to freely express their wishes as to their future political status amongst the other free nations of Europe.

Mr. Ruta's address completed the morning session.

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THE AFTERNOON SESSION

(Wednesday, June 23, 1943)

Mr. J. Isaiw, Edmonton, Alta., chairman

Mr. T. Humeniuk, Toronto, Ont., vice-chairman

Rev. Dr. W. Kushnir

Hon. Capt. Rev. S. W. Sawchuk

Mr. J. W. Arsenych, K.C.

Mr. V. Kossar

Mr. J. Isaiw opened the session by greeting the Congress and expressing his appreciation to the Executive for the splendid preparation and organization of the program. He thanked the Nominating Committee for its very equitable distribution of the various executive functions amongst the representatives of the organizations constituting the Ukrainian Canadian Committee.

The afternoon program, he continued, was very important as it comprised addresses by well-known public men upon topics of great importance to all Canadian citizens.

SOME PROBLEMS OF CANADIAN NATIONHOOD

An Address by

ANTHONY HLYNKA, M.P.
for Vegreville, Alberta

(Wednesday, June 23, 1943, 2.00-2.30 p.m.)

Mr. Chairman, Honored Guests, Worthy Delegates and Fellow Canadians:

I am fully conscious of the historic significance of this Congress. This event is in itself a unique achievement on the part of Canadians of Ukrainian origin.



Anthony Hlynka

It is the first time in the history of Ukrainian Canadians that their delegates have assembled from all parts of Canada to take part in the discussions and deliberations pertaining to matters of interest not only to themselves, but to all citizens of this country. Moreover, it is encouraging to know that the delegates present at this Congress are representative of our armed forces; of labor and agriculture; of our clergy, and business and professional men, and others. While it is true that among these delegates there may be differences of opinion in matters of lesser importance, *we are all united on issues which challenge our common interest.*

The primary and dominant task confronting Canadians of Ukrainian origin at this time is to exert a maximum effort toward the successful prosecution and winning of the war, and generally to contribute their utmost to Canada's well-being.

However, we must also interpret to our Canadian fellow-citizens the history and the aspirations of the Ukrainian people in Europe, a people whose millions, in the last as well as in the present world conflict, have paid the supreme sacrifice for the cause of freedom. *Yet this freedom was to them denied!* Cognizant of this fact, we cannot but feel that we owe our Ukrainian kinsmen sympathetic interest and understanding, and this we shall continue conscientiously and honorably to extend to them until they shall have become a free and self-governing nation among the free nations of the world.

"*Some Problems of Canadian Nationhood*" is the topic of my address. May I, therefore, with this introduction, turn to the subject before me.

I am certain this assembly will realize that the question of Canadian nationhood is both important and broad in its scope. I propose, therefore, to deal with several aspects of this important subject, in the hope that I shall thus contribute my humble part to the discussions that fall within the purview of the Congress.

The present war has brought vividly to us the realization that Canada is on the threshold of a new era. Perhaps never before has there been so much speculation about the shape of things to come as there is today. This conflict has made us aware that Canada has arrived at a position where she must take stock of her past, appraise the present, and prepare for the future.

When this war is brought to a successful conclusion—as it will be—we know that we shall be confronted by a multitude of problems which will demand prompt and practical solution. Among others, the most challenging will be the task of building a strong Canadian nation, which will become prosperous and secure.

May I, at this point, attempt to dispel the confusion which may still exist in the minds of some concerning the status of Canada and that of her citizens. Is Canada a nation? Is there a Canadian nationality? The answer to both questions is in the affirmative. And what is more, not only is Canada a free and self-governing nation, but she is a proud member of the British Commonwealth, an equal partner and equal benefactor in this unique association of free and sovereign nations which has been created by an orderly process of evolution in practical statecraft. Equal privileges and equal responsibilities is the priceless heritage that the British people has passed on to us—a heritage evolved after more than ten centuries of progress. Being a unit-nation, the task is ours to make Canada strong and prosperous, and to earn for our country a recognition and a place in the councils of nations which may be commensurate with the importance of her position among the nations of the world. In other words, in the world of tomorrow we shall be the architects of our own destiny. We are now ready to assume both the privileges and the responsibilities of a full and a self-governing nation.

Let us, then, turn to the more immediate problems on the home front. One of the most urgent, and at the same time the most obvious, is the setting of our own house in order. It appears to me that we should do well to begin this readjustment in the social and economic fields. I hold that one of the fundamental requisites of a strong and a united nation is the maintenance at a high level of the economic welfare of its people. The war has proven to us that the modern world is capable of producing incredible quantities of material needed for destruction. Should it not be possible even more easily to produce the needs of humanity in time of peace? Freedom from want must be the immediate post-war objective of the Canadian people.

It is axiomatic that Canada as a nation must never again return to her pre-war economic instability. She must never again permit destitution to run rampant in the midst of potential plenty. She must never again permit her basic industry, agriculture, from which by far the largest number of our citizens derive their livelihood, to be in the plight in which too often it has found itself. She must not deprive her youth of opportunity. Her aged people must no longer live in fear of their failing years. The small business or professional man must never again be driven to early death by constant worries and business slumps.

All classes of citizens must be given an opportunity to enjoy the standard of living to which they are justly entitled. The benefits of modern technological development should be shared by all our people; no longer should it be the privilege of the few to use them as a means of exploiting the many. Consequently, effective post-war social and economic policy must be one of Canada's chief aims. *Do we not owe it to our fighting men to assure them that when they return, it will be to a Canada worthy of their unstinted sacrifices?* All Canadians, therefore, should exercise their democratic privileges in insisting obedience to their will, and thus to bring about the necessary changes which would give the Canadian people the results they want. And what is more important, the task must be undertaken now.

Having touched upon the economic aspect of the question, may I pause here to ask: What is our greatest wealth? Is it our vast fertile and productive lands? Is it our rich mineral deposits? Is it in gold? Is it our live stock and abundance of food? Is it in our buildings or our institutions? The answer is that our greatest wealth is *Our People*. The children of this nation are our greatest potential asset. All other things that I have mentioned are merely incidentals.

I should like now to turn to our educational system. Owing to the chronic ills of the economic system under which our people have existed in the past, our modern education has deviated from its true purpose. It cannot be denied that we have placed more emphasis on the things which will earn us a living than on the things which make life worthwhile. The general economic insecurity of our people has led to a restriction in the scope of education, and has virtually confined it to "dollars and cents" value. For some time the chief aim of education has been to train the youth of the nation to make a living and to acquire property or money. We have been guilty of perpetuating the idea that a man's success should be measured by the bank credit which he has accumulated. The man who contributes to scientific discovery, but dies relatively poor, is considered a failure; while the man who by manipulation in the business world acquires material or credit holdings is considered a success.

The present great store of human knowledge is the result of thousands of years of thought, toil, and experience on the part of the world's thinkers, the world's scientists, men of knowledge and wisdom. This cultural heritage has been passed on to us through the ages and is available to all who make an effort to appropriate some of its great potentialities. The function of our educational system should therefore be to assist in making the world's knowledge accessible to all, so that they may enjoy a fuller and a richer life.

Our standard of values in the educational field must be drastically revised. Physical, moral and spiritual development must be given equal importance with mental development; and the time is not far distant when a practical application of Christian ethics in every phase of national life will be among the requirements of a proper education.

I should like to repeat that our greatest wealth is our people. No child should, for economic or other reasons, be denied access to the best education obtainable.

This is a direct responsibility of the nation. Every child willing to learn and having natural talents along certain lines should be given the opportunity to develop and advance to the highest possible level of proficiency. We need an enlightened and a cultural nation, and in our post-war reconstruction a more comprehensive and a more modern educational system should be evolved. It must be remembered that only an enlightened people can exercise intelligently their democratic rights and privileges and thus continue to maintain their sovereignty.

Furthermore, we must recognize the fact that the individuals' education is never complete. An adult educational program should be considered an essential feature of our educational system. To this end, there should be set up a *Department for Adult Education* under the direction of the federal government. So much for education.

On the question of the privileges and responsibilities of the citizen, may I say only this. Every citizen has certain privileges, but these carry with them corresponding responsibilities or duties. In Canada, unless we erase all distinctions between citizens of various racial origins in respect to their privileges and responsibilities, we shall not have the desired amicable relations. Upon the absence of any such distinctions will depend much of our success in welding together the various elements in our country; otherwise, the people will be drawn into or will remain in their own separate groups.

If I were to attempt to discuss all the implications of the privileges which Canadian citizens enjoy, I could not possibly do justice to the subject without dealing with it at some length. I can only add that it is for these privileges that Canada's fighting men and women are ready to sacrifice their very lives; therefore we should think about them, and uphold them, and translate them into all that is for the common good of our people.

What now of our responsibilities, which perhaps at this time are much more important than they ever were before? Are Canadians discharging their responsibilities satisfactorily in this hour of crisis? How are the Canadians of other than Anglo-Saxon stock sharing in the task? May I say without hesitation that despite our diverse origins, Canadians generally are discharging their responsibilities exceptionally well. Particularly do I wish to place emphasis upon the response of those who are not of Anglo-Saxon stock, for it was with regard to them that uncertainty existed in some quarters in the early stages of the war. As a matter of fact there were some who had almost a mania for suspecting any Canadian with a non-English name of being a potential fifth columnist. Today this group is silent. The reason is that, notwithstanding all these speculations, Canadians of non-British stock have responded as well to the call of Canada, their country, as those of British stock, if not in some instances in even greater numbers.

Today the personnel of a large percentage of our armed forces is of non-Anglo-Saxon origin. Of particular interest to the delegates to this Congress, Mr. Chairman, is the fact that Canadians of Ukrainian origin are among the groups

which have given to Canada the highest percentage of enlistments in proportion to their population. In the western prairie provinces there is virtually no Ukrainian family which has not given one or more of its members to one of the armed services. Many of our boys have already received distinction for their valor and heroism on the field of battle. This service is the best expression that Ukrainian Canadians can give of their devotion and their patriotism to Canada. These young men have with their blood purchased and guaranteed for us a permanent place of equality in this nation.

A proper immigration policy for a post-war Canada is another problem which may be added to our worries. It is definitely one of the most important problems, so far as Canada is concerned. With her meager population and her vast and rich potential wealth, Canada can provide great opportunities for many millions of people. In studying this question, I find that there are two diametrically opposite views regarding the matter of immigration. There are those who frown at the very suggestion that under any circumstances should our doors be opened to immigration. There are others who would swing the gates wide open to all who wish to come. They would, perhaps unconsciously, make Canada a dumping place for all the discarded citizenry of the world. I do not share either of these views, but I do maintain that after the war we should accept a number of good immigrants who might desire to become citizens of Canada. This immigration we need in order to increase our population and thus to hold our proper place among the nations of the world.

In justice to the immigrants as well as to our Canadians who are not yet economically secure in their own country, our post-war immigration policy should not permit any large influx of newcomers until Canada has provided adequately for her own people. Moreover, immigration should be geared to the rate at which our expanding national economy can absorb those entering the country as settlers.

Of necessity, our immigration policy must be placed on a proper and practical basis. Such a policy, combined with the maintenance of proper qualifications for the immigrants, will ensure that the new settlers will have the opportunities to which they are entitled and so may become a real asset to the land of their adoption.

What then should be the standards or qualifications of those whom we would accept as citizens? In the first place, it goes without saying that those of Anglo-Saxon origin are desirous of retaining in Canada a predominating proportion of their own stock. This is reasonable and understandable. It follows that the British people will have the privilege of setting a reasonable quota for immigration from the British Isles. What then should be the qualifications and the quotas of settlers of others than those from the British Isles? It would seem logical that those ethnic groups who have made our best settlers and who have contributed most to the development of Canada should receive preference over others. In this group of our best settlers I include, without any hesitation, those of Ukrainian stock, and also those who have come from the Scandinavian countries. These two groups particularly have done exceptionally well even under

the most adverse circumstances. So, may I repeat, the arrangements made for our future immigration should be based on the progress and the contribution made by the various ethnic groups to the development and the upbuilding of Canada.

The second qualification to be looked for when choosing our prospective citizens should be that those coming into the country will be willing to fill the empty fields, be they in any line of endeavor. Despite the agricultural crisis which we have experienced in the past, I believe that with proper scientific adjustments of our system we should be in a position to bring in a great number of people to develop our vast territories of the West. And since the West is extremely thinly populated, I am sure that we shall soon hear again the call "Go West, young man, go West!"

The third qualification by which the various stocks of our immigration should be gauged could well be on the basis of the enlistments of the various groups in proportion to their population. This may seem a harsh test, but it is just and practical if we desire the type of Canadians who would not only make their living in Canada, but who would also defend Canada if need be.

While discussing our future immigration policy, may I also mention briefly our *Emigration*. It is pitiful that our nation has lost to other countries thousands of young professional, scientific and business men, because of the lack of opportunities in their own country. Our educational institutions have given these young men and women sound training and have turned them out as a finished product, but we have lost the ablest of them because of our lack of vision and sense of proportion. What do we get instead? We import all sorts of raw immigrants from virtually every country on the surface of the earth, and then we worry our heads as to how to make them good Canadian citizens.

This brings me to the last of the problems within the scope of this address that I should like to discuss this afternoon.

Perhaps the most complicated, the most involved and the most recurrent problem of Canadian nationhood is what is usually termed the problem of "Canadian unity."

It is a historic fact that nations survive, develop and enjoy complete freedom and self-government when their peoples are welded together, or at least united into a co-ordinated unit. A people without a common purpose or a common spirit, but with diverse and conflicting interests, sooner or later weaken, disintegrate and finally cease to be their own rulers. It would be well to recall that the strength of a people is never measured by their numbers or by any well-wishing on their part; rather is it measured by their united effectiveness. In other words, to my mind, the problem of our united nationhood is fundamentally and ultimately one of a free and a self-governing survival.

In approaching this gigantic task, all Canadians must first realize that our Canadian citizenry is composed of diverse elements, and that we have many different groups of people with differing backgrounds and varied cultural traditions. Having this in mind, we must now and for all time realize that the destiny of all

our people, regardless of their origin or other differences, is a common one, and because of that fact we must seek ways and means of obtaining the desired unity that everybody is asking for. What then is the formula?

It has been held by some authorities that the American melting-pot formula is not applicable to Canada to the same extent that it is to the United States. I shall not argue the point here. But it is apparent to all of us that certain physical facts and conditions of Canada differ from those of our good neighbor to the south of us. For example: Canada has two constitutionally-recognized languages. Then again, our French-Canadians and our English-speaking Canadians live in separate geographical blocks. In view of these facts our past experience has shown that the melting-pot idea has brought very slow results so far as the moulding of our common nationhood is concerned. We must therefore work out our own formula, one which will be practicable and workable in Canada.

In the first place, each group must change its mental attitude toward the others. This being accomplished, more amicable relations will follow. But that is not enough. Before we can change the mental attitude of one another, we must find a common ground upon which our citizens can meet. We must create the *One Big Idea* which would be common to all of us and which would bind us together. Now, can we find such a common idea? Yes! There is only one! It is the idea of Canadianism, which we must all share and nourish to the end that there shall prevail that common spirit without which our outward unity will remain a hollow shell productive of much noise, but little music.

How then can we get this common spirit? It definitely will not be obtained by a hit-or-miss process. It must be created scientifically and tactfully. And this problem is second in importance only to the winning of the war. We must eliminate discord. Let us avoid the things that divide us, and emphasize the things that unite. We are all human, and even the simplest citizen will react negatively to a slanderous remark or to unfriendly treatment. Nor does it take a psychologist to recognize the sincerity or the lack of sincerity in the attitude of others. I do not suggest by any stretch of imagination that we should pat everyone on the back for everything he or she does. But I do suggest that every person feels elevated and happy if his sincere efforts are appreciated.

Our varied cultures may flow from different streams, but they must be directed and guided in such a manner that they shall ultimately find expression in a mosaic of a common Canadian culture. We must all have the same common objective, the same ultimate aim—to build a powerful Canadian nation. If all our people of whatever race or origin are treated justly, our diversity will prove to be a source of strength rather than of weakness.

Our valiant soldiers, airmen and sailors are fast erasing the demarcation lines in Canada's nationhood, so far as racial origin is concerned. No distinctions are drawn on the battlefield; none should be drawn at home. The Ukrainian boys are earning for the Ukrainian Canadians a permanent place and a deserved respect in the Canadian nation. Let unity be the slogan of all Canadians.

SOME PROBLEMS OF CANADIAN NATIONHOOD

J. R. Solomon

My co-speaker has already outlined to you the problems that are confronting us as Canadian citizens at the present time. In the short time that I have at my disposal, I shall attempt, by analyzing the present situation, to throw some light on the reasons for our shortcomings and to indicate how we are to face these problems in the future.



J. R. Solomon

The Canadian nation is composed of various ethnical groups, whose members or whose forefathers came to this country from the four corners of the earth. In Canada, we have, living side by side, people who trace their origins back to England, France, Iceland, Poland, Russia, Ukraine, etc. All these groups brought with them to Canada their languages and their traditions. They came to Canada from countries that had different systems of government; consequently, they were accustomed to their own differing standards of living. In one word, these groups brought with them their own cultural backgrounds and their own modes of life.

I believe that all of these groups would like to see a strong and united Canadian nation, capable of discharging all its duties within the political entity known as the British Commonwealth of Nations. In building such a nation, it should be our duty and indeed our respon-

sibility to incorporate into our nation the best characteristics of all these various groups. We should have in mind that, when we are building a Canadian culture, we should not lose the finer qualities of each ethnical group. We have to find a common denominator, into which we shall incorporate the cultural qualities of each one of these groups without losing the Canadian way of life.

I believe that intelligent Canadian opinion is unanimous on the question that Canada should be united and strong. There are at least two schools of thought concerning the means to be taken to build a strong and united nation. The first school of thought believes that in order to build a strong Canadian nation we must base our cultural development on that patterned by British history and tradition. It believes that to do otherwise would result in the development of a nation that would gradually drift away from the British Empire, and would eventually break away from the British Commonwealth of Nations. The other school of thought believes that we should build our Canadian nation through the incorporation into its culture of the finest qualities of each of these groups that are to form the component parts of this fair nation

of ours. The latter school of thought bases its belief on the historical experience of United States, as well as on the psychology of human beings.

I believe that the Ukrainian people belong to the second school of thought. I also believe that if we want to build a united Canadian nation, we must not only incorporate into Canadian culture the traditions and the cultural backgrounds of these various ethnical groups, but we must see that these ethnical groups are given an opportunity to retain some of their qualities and modes of life. It is only by developing these qualities and by blending them together that we will eventually emerge as a strong, united nation. By following the psychology of the second school of thought, we will incorporate into our Canadian culture a cross-section of all these groups; and Canadian culture, as such, will be a composite culture in which each of these groups will see some part of its own background, its traditions, and its past. Each group, furthermore, will be able to see its contributions and its ethnical stripe woven into the pattern of Canadian life. Such a culture, evolved in the above-mentioned manner, will be dear not only to an Anglo-Saxon or to a Frenchman, but to every intelligent member of our Canadian nation.

Members of the school of thought that believes in the building of the Canadian nation on the pattern of British culture only—fearing that to do otherwise would sever our connection with the British Empire—should visit any one of the country schools situated in a non Anglo-Saxon community. If they heard the spirit with which those children sing “God Save The King,” if they saw the enthusiasm with which these students wave the Union Jack, they would realize how misconceived their analysis of Canadian nationhood is. When these children sing “God Save The King” with such fervor or wave the Union Jack with such enthusiasm, they do so not because they have been brought up in the British cultural background; they do so because they believe in the principles for which the Union Jack stands. They believe that the Union Jack stands on guard for freedom of individualism, freedom of the press and tolerance of religion; and as long as the Union Jack stands for those fundamental principles of democracy that are so dear to each and every individual, the ties between the British Empire and Canada will continue unchallenged.

Both prior to the outbreak of the Second World Conflict and now during the last four years of war, we have read extensively about the necessity of Canadian unity. For a while, it appeared as if the bottom of Canadian unity was beginning to fall out. The French in Quebec were beginning to form a problem that was both ticklish and difficult to handle. This problem existed long before the war broke out, but it was aggravated by the tensions of war and by the necessity for greater sacrifice. In my humble estimation, the root of this problem lies in the fact that we still have in our midst that first school of thought, which believes in building the Canadian nation on the pattern of British traditions only. If the French would have seen their cultural stripe woven into the Canadian way of life, if all other ethnical groups would have seen their finer qualities forming part of the Canadian culture, they would have felt that this culture to which they have contributed and which is now their own is being

challenged and they would have raised their voices in a unanimity that would have been commendable to our great nation. My contention is further strengthened by the developments that have taken place since the commencement of hostilities. As war progresses and as the principles for which we fight are beginning to be more clearly crystallized, the bonds of unity are drawing us ever more closely together.

The proponents of the first school of thought unquestionably constitute a minority, but they have made their ideas felt from coast to coast. It is the first school of thought that prevailed when the Canadians from central European countries were branded with secondary citizenship as New Canadians. It was this school of thought that prevailed when these same groups were accorded the privileges usually extended only to second rate citizens. True enough, according to the laws of this country, every citizen has the same rights and privileges, but de facto that is not the case. One can hardly say that equal privileges are extended to all groups when a person with a name ending in "enko" is deprived of the opportunity to compete fairly and evenly with a person whose name ends with "son." If we want, and we all do, to build a Canadian nation, united in effort and purpose, we have to extend the same privileges to all members of our ethnical groups. We should, to show our good faith, erase the brand "New Canadians" and substitute therefor "Canadians"; we must eliminate the brand of "foreign parentage," and substitute therefor "Canadian citizenship," with its full rights and privileges. Then each Canadian citizen would feel that since all the privileges of the Canadian nationhood had been granted to him, he should assume the responsibilities and the obligations that are correlated with the privileges in all democratic countries.

The Ukrainians, perhaps more than any other ethnical group, have been in the past deprived of the privileges of full participation. This, of necessity, created a reaction of suspicion among some extreme elements of this group. It was felt that if a Ukrainian Canadian wanted to be a loyal citizen, he would have to suffer all the abuses rallied against him without raising his voice in self-defence. Among other Ukrainian Canadians this created a sense of depression, as they felt that according to the ostensibly popular opinion, unity can only be achieved through the unresentful acceptance of "secondary" citizenship. In my humble opinion, unity cannot be achieved on such premises of reasoning. We can achieve unity only by a part-and-parcel integration of each and every group into the Canadian mode of life. How to integrate the characteristics of each group into the Canadian way of life is a problem for our education. But I believe that we can do so, if we keep before us the broad principles that I have outlined above.

In building a strong, united nation, we should place on the shoulders of each and every individual the responsibilities and the obligations of a citizen of a democratic country. To do that, we have to inculcate in the minds of the coming generations an ideology that they are an integral part of our Canadian nation. They should feel that they are willing to fight and die, not only for the territory that is called Canada (as advocated by the Communist groups),

but that they are willing to fight and die for our democratic institutions and for our mode of life. We can achieve that by weaving into the Canadian way of life the cultural backgrounds of these groups, and by a “de facto” granting to all our citizens of the privileges inherent in a democratic state—privileges which are now accorded to them only theoretically by the constitution of our fair Dominion.

THE UKRAINIAN PROBLEM WITHIN THE FRAMEWORK OF PERMANENT PEACE

Dr. Pawlechenko

On the occasion of this history-making All-Canadian Congress of the Ukrainian Canadians assembled in the City of Winnipeg from every section of Canada under the united leadership of the Ukrainian Canadian Committee, it is only fitting to state that the Ukrainian Canadians, represented here by this impressive gathering of their freely-chosen delegates, feel, think, work and act as responsible citizens of both this great and free Dominion and of the British Commonwealth of Nations.



Dr. Pawlechenko

Before stating what I believe to be the opinion of this Congress, I wish to point out that at this Congress we have present: the dignitaries and the representatives of the major Ukrainian Canadian Churches of Canada; the official representatives of five Dominion organizations of Ukrainian Canadians reflecting every shade of their political, social and cultural thoughts and all professional vocations; the entire body of the Ukrainian Canadian press, represented by its leading officials; and in addition, numerous guests and delegates from the Ukrainian Canadian communities, who are not as yet officially connected with the above organizations. In short, with the exception of the small fraction of Ukrainians in Canada who adhere to the

Communist doctrine, we can claim to represent at least 80% of the Ukrainian Canadian citizens.

In the opinion of this Congress, Canada was a country of faith and hope to those Ukrainians that, many years ago, left their dear Ukraine because of brutal oppressions and ruthless exploitation by its foreign occupants.

Canada is a country of faith and hope to the present generation of the Ukrainian Canadians.

We, therefore, all irrevocably stood in the past, and shall stand in the future on guard for Canada, in order to preserve her, secure and free, as a country of faith, hope and opportunity for our children.

The Ukrainian Canadians feel this way because it was in Canada that they found the social and political and cultural freedom, and that equality and opportunity for which the Ukrainian people in Europe have fought ever since they lost their own statehood—and for which they are still fighting in the present war.

Therefore, no influences from distant lands and no attractive doctrines formulated somewhere else will ever divert us from this sound policy and from this positive attitude toward the country of our free adoption.

We state this as a fitting formula expressing our attitude towards Canada, which naturally has grown ever dearer to our hearts as a result of the fairness and the goodwill experienced in this country by our forefathers, by our fathers, and by ourselves.

The practical meaning of this attitude to Canada and the British Commonwealth of Nations was amply manifested by the behavior, the deeds and the contributions of the Ukrainian Canadians to the development and the safety of Canada before this war and particularly during the present conflict.

Fighting for freedom is a tradition with the Ukrainian Canadians, well-rooted in their national past. There is no other ethnical group in Canada in whose memory the horrors of national oppression, political persecution and social injustice are so realistically alive as among the Ukrainian Canadians.

We realize that the road to freedom is long and hard, and that the price for it in blood and suffering is high. In this spirit we value what we already have in Canada; in this spirit and understanding we and the Ukrainians generally participate in this war; and in this spirit we will all labor for the betterment of Canada after this war.

It is no wonder, therefore, that this Congress views every item on its program, including the Ukrainian Problem in Europe, primarily from the viewpoint of the national interests of Canada and of the British Commonwealth of Nations, all fighting for security now, and for a just and permanent peace to all after this war.

We realize that the final decision as to the future political status of Ukraine will be taken by the Ukrainian people in Europe, who at the present time are under the heel of foreign axis occupants. The Ukrainian Canadians are, however, earnestly concerned that the high principles of the Atlantic Charter be applied to the Ukrainian Nation in a manner and to the degree to which they are applied to Russians, Poles, Czechs, Serbs and other United Nations participating in this war.

The Ukrainian people in Europe so far have sustained as great or greater human and material sacrifices in this war than has any other group within the compass of the United Nations.

Without appraising the value of the "scorched earth" policy which was methodically carried out throughout the length and breadth of Ukraine, this Congress is fully aware of the magnitude of human sufferings imposed by that policy, to which were added the atrocities of the Axis invaders upon the civilian population, together with a further destruction of civilian property.

According to the official statement of the Government of the Soviet Union, the whole physically-fit male population of Ukraine was removed before the advance of the invaders, and shifted to the interior of the Soviet territory for military training and work in the war industries. This means that many millions

of the Ukrainian people now form a formidable reservoir of the manpower at the front and at the assembly lines, to fight the Axis.

It is no wonder, therefore, that the Red Army seems to be inexhaustible in manpower; and the German war machine has to no small extent expended its power in the Ukraine during the past two years. The tremendous losses suffered by the Axis armies in Ukraine have been to the advantage of all the United Nations. Victory is being achieved over the bones and the quivering flesh of the Ukrainian people. While not detracting from the determined stand and sacrifice of the Russian people, full credit should be paid here to what our Ukrainian kinsmen beyond the seas have done and are accomplishing.

This Congress, therefore, feels its moral duty to bring these facts to the attention of the Canadian people and Government, and the peoples and governments of other United Nations; and to appeal, on the grounds of common justice and fairness, that the contributions of Ukraine in this war be clearly recognized and credited to the Ukrainian people.

The war is not yet over, and it will undoubtedly demand sacrifice and suffering even beyond the agony which has been endured up to the present. We are confident that the Ukrainian people will not fail to pay whatever price is necessary for their freedom. Like all the peoples of the United Nations, they fight with confidence and with hope.

When the war is won through military victory, it must be the supreme task of the United Nations to so arrange the peace that all suffering humanity, and especially those groups who have paid the greatest price for their freedom, will be assured of justice and security. When that time comes—and our main task now is to hasten the day—we feel that those responsible for drawing up the terms of peace shall not overlook the claims and the rights of the Ukrainian people for national unity, freedom, and self-government on a basis of equality with the other peoples of Europe.

Already the principles of settlement have been set forth in the Atlantic Charter, signed by those two great leaders of the Allied Nations: the Right Honorable Winston Churchill, Prime Minister of Great Britain; and Franklin D. Roosevelt, President of the United States; and endorsed by our Canadian Premier, the Right Honorable William Lyon Mackenzie King.

As Canadians we too are vitally interested in *permanent peace*. We are always ready and willing to fight for freedom; but, we do not wish to send our sons and daughters overseas every generation in order to help maintain a weak political structure in Europe. Therefore, we are seriously concerned that no question should be left unexplored—however troublesome it may be—which, if ignored, might at some future time be the cause of another European upheaval and another breakdown of international security.

THE UKRAINIAN PROBLEM IN THE PRESENT INTERNATIONAL SITUATION

M. Stechishin

We, the Canadians of Ukrainian parentage, have during this war demonstrated our loyalty by deeds. Therefore, it would be superfluous to allege our loyalty in words, as the same would subtract rather than add to the evidence of same. As Canadians, we are in this war on the side of Canada, Great Britain and her Allies. Canada's war effort is our war effort; and when we refer to a



M. Stechishin

Canadian victory or to the victory of the Allies, we are speaking of our victory. To do otherwise would mean that we are actually undermining our own cause. We are united by the will to win, and we, together with all other citizens of this country, are doing everything that is within our power to end these hostilities victoriously for the Allies. Victory for the Allies will guarantee the ideals for which Great Britain went into the war on the 3rd day of September, 1939, and for which Canada followed her a few days later. We never had, and we do not have at the present time, any doubt of the final and decisive victory of Canada, Great Britain and her Allies. We know that this victory will come, but only after a long and painful struggle. We believe that, as the war progresses, our struggle for freedom will eventually bring greater rights for the individual and more security for lasting peace.

When we analyze the history of humanity's struggle for progress, we find periods of stagnation and uncertainty. Such an era was the period following the First World War. The First World War was won by the Allies, composed of approximately the same nations as are fighting on the side of the Allies in this war; and the strongest enemy of the Allies in the last war was Germany, who is also in that position during this present conflict. The era of uncertainty following our last world conflict and the war that we are fighting at the present time were due primarily to the fact that the Allies who won the First World War failed to win the peace. The dreams of the lasting peace based on the League of Nations remained only dreams, for the League of Nations, without the support of the United States of America, showed itself to be very weak and quite unable to enforce its authority in case of disputes between the nations.

The Second World War, which has spread over a much greater territory than the First World War, is unquestionably the result of the uncertainties created by the Treaty of Versailles. One cannot help but think thus: Is the world war that we are fighting today going to be followed by a peace which will settle

nothing, and which will contain the preliminary causes for the world war to follow? Have we not, in a civilized world, evolved means through which we would be enabled to build a lasting peace? You can hardly expect any person to believe that war is a necessary prerequisite for the evolution or the propagation of progress. On the contrary, to an average human mind, it appears that war is a medium of destruction. Since war is a medium of destruction, then we should evolve means by which we could prevent wars in the future. History illustrates to us conclusively that there has always been some reason for the cessation of hostilities; and when the history of the present conflict is written, the historians will undoubtedly find some of the reasons which led to the Second World War. That being the case, it would appear that we should direct some of our attention now towards the formulation of the broad principles of a peace which would leave no grounds for future hostilities.

The first cause for any war unquestionably is a discontent with some existing situation. Such discontent could be either justifiable or not justifiable. I do not want to talk about the unjustifiable reasons. But we should bear in mind the justifiable reasons, for it is only by having them constantly in mind that we can eventually eliminate them. The First World War was an attempt to eradicate some of the apparent discontents among the nations of Europe. The 14 points enunciated by President Wilson following the last war underlined the fact that the basic reason for the discontent in Europe had been the problem of national minorities. The creation of independent states, in accordance with the wishes of the people as evidenced by the plebiscites held for that purpose, was supposed to be the remedy for the problem of national minorities. Unfortunately, due to the fact that the principle of self-determination which was enunciated by President Wilson was not carried out fully, the discontent was not eliminated, and in some cases the situation was even aggravated. Because of this, some of the students of international affairs think that self-determination has not solved the problem of Europe. They feel, furthermore, that no ideological principle can satisfy the peoples of Europe; and they claim, therefore, that lasting peace in Europe can only be settled by force. We should be glad that such an attitude does not permeate the minds of the people that are in responsible positions. People in responsible positions have disregarded these temporary inadequacies, and are analyzing the situation on the basis of broad principles of equity. These responsible leaders realize that the best of intentions and the best of principles sometimes fail to solve problems. This principle is even more true when it is applied to human beings who have their own minds and their own aspirations. If the plan to settle some problem fails to accomplish its end, it does not of necessity imply that the plan or the principle is wrong. It might be that the principle was not adequately applied.

We have reason to believe that, following this war, we will try to establish the lasting peace which we failed to accomplish after the first World War. The document now known as the Atlantic Charter is nothing more or less than the elaboration of the 14 points enunciated by President Wilson. When we consider that the co-author of the Atlantic Charter was President Roosevelt, who was once

associated with President Wilson, then we do not even have to look for the reasons as to why the Atlantic Charter corresponds in principle to the 14 points enunciated by President Wilson. The Atlantic Charter came into being on the 14th day of August, 1941, at the conference held on board a warship on the Atlantic Ocean between the President of United States, F. D. Roosevelt, and the Prime Minister of Great Britain, Rt. Hon. Winston Churchill. Following this conference, on the 1st day of January, 1942, the Atlantic Charter was signed in Washington by the representatives of the 26 different nations that form the component parts of the Allied Nations. In the name of the government of the Union of the Soviet Socialist Republics, the Charter was signed by their Ambassador, Maxim Litvinoff; in the name of Poland, by Ambassador Jan Ciechanowski; in the name of Czechoslovakia, by W. S. Hurban; and in the name of Canada, by Layton McCarthy. It was also signed by the representatives of China, Belgium, Holland, Luxembourg, Greece, Yugoslavia; and by the members of the British Commonwealth of Nations—Australia, New Zealand, South Africa and India; and by the representatives of the Latin American Republics. The fact that the Atlantic Charter was signed by all these representatives shows that it is not a vague promise; it is an important document that should not be ignored.

The Atlantic Charter intends to accomplish something that the 14 points of President Wilson failed to accomplish, or failed to accomplish perfectly, following the last war. It shows evidence of being an improvement on the program enunciated by President Wilson. The Charter lays stress on the *“freely expressed wishes of the peoples concerned”* in the general reorganization of the world. It enunciates *“the right of all peoples to chose the form of government under which they want to live.”* The Atlantic Charter, furthermore, forecasts the establishment of *“a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all men in all the lands may live out their natural lives in freedom from fear and want.”*

The difference between the Atlantic Charter and the 14 points of President Wilson is that the Atlantic Charter goes much further, although it follows the same premises of reasoning. The 14 points of President Wilson were more particular, referring to specific matters; whereas the Atlantic Charter sets out the general principles applicable to all concerned, and, consequently, is a much wider document. Hence, if in future there should be any further elaboration of the Atlantic Charter, it will be for the purpose of broadening its terms and not for the purpose of narrowing them. Otherwise, the very principles enunciated by the Atlantic Charter would be defeated. It is also very important to note that the Atlantic Charter does not deal with specific matters. It does not promise anything concrete to any particular group or groups. It enunciates general principles, equally applicable to all nations and all peoples, both big and small, victorious and defeated. In this war, the Atlantic Charter is the *“Credo”* of the Allies; and, more particularly, it is the *“Credo”* of Great Britain, and at the same time of Canada. If there are people that are hindering the Canadian

war effort, they are the people who are trying to minimize the principles of the Atlantic Charter. If we did not have the Atlantic Charter before us, we would not know the principles for which we are fighting this war; and if we were not cognizant of the principles for which we are fighting, then there would be a question as to why we are fighting at all.

We do know why we are engaged in the present conflict. We are fighting this war to achieve the principles of the Atlantic Charter. This war is being fought for the purpose of making this world conform to the wishes of all the peoples that are living upon it, and not only to the desires of a few. This war is being fought to make it possible for small nations to live side by side with the great nations, for weak nations to live with the strong nations, and to enable the co-existence of the subjected and aggrieved peoples side by side with predominating peoples. In others words, we are fighting for the purpose of eliminating all evils out of international problems. That is why it is worth our while to fight to a lasting and final victory. This war has to solve problems which were not adequately met at the Treaty of Versailles. This war must rebuild the world in such a way that we will not have to go to war again. If we fail to achieve that, then the coming generation will curse us, for we will unquestionably put them into the same position that we were placed in by our fathers who sat at the peace table following the last war.

The world must be rebuilt and reconstructed on sound grounds. We should leave no stones unturned which might form the premises or causes for any war in the future. And the foremost cause for a future war will be the division of peoples of the world into two categories: the rulers and the ruled, the injurers and the injured. As Canadian citizens who are acquainted with some problems concerning the European situation which are not known to our fellow-Canadians, it is our duty to voice our views and our knowledge of such problems. It is our duty to inform our co-citizens about the danger of leaving some of these problems unsettled, so that future generations shall not be obliged to bear arms and shed blood to remedy such problems, just as ours is doing because of problems left unsolved after 1918.

Occasionally we have to deal with people that see danger to Canadian unity at the very mention of the Ukrainian question. Such people have played their part in causing the struggle in which we are presently engaged. These are the people who believe that an ailment can be cured by not speaking about it. In 1918, there were some who believed that the easiest way to settle the Ukrainian problem was not to mention anything about the Ukraine. When this war is over, and when some willing historian analyzes the reasons for the present struggle, he will unquestionably find that the Ukrainian problem was, if not the chief reason, one of the important reasons for this war. There is no question today but that one of the aims of Hitler was to conquer the Ukraine for Germany. Poland fell—the victim of the first onslaught—because she was on the road to Ukraine. And why did Hitler believe that he could secure the Ukrainian territory and incorporate it into the orbit of the German Reich? He was counting on the discontent of the Ukrainian people, due to the circumstances under which

they were living for the past twenty years. If Hitler was disappointed, he was disappointed because he thought that the Ukrainian people would rather live under Germany than under Russia. The Ukrainian people might have been discontented with their illusory rights in Soviet Russia; however, they were not discontented to the point of accepting an outright German domination. The Ukrainians are fighting against Germany, and they will continue this fight until victory is won.

This does not mean, however, that the Ukrainian people, who will have contributed so much to victory, will be satisfied with the conditions which they had before the war—while all the other peoples will be enjoying the prosperity and the freedom due to them by their sacrifices in this struggle. Up to the present, the Ukrainian people have had “*de jure*” privileges only; but “*de facto*” they have had nothing. In theory, Ukraine was second only to Russia among the nations of the Union of the Soviet Socialist Republics; in practice, however, there was no Republic in Ukraine—there was only a dictatorship from Moscow.

The Union of the Soviet Socialist Republics is engaged in this war as an ally both of Canada and the other Allied Nations, and we would not even dream of suggesting that Canada should sever her connections with the Soviet Union or that she should not help the Soviet Republics. But we feel that it is our duty to inform the Canadian people that this particular Canadian ally is not only Russia, but Ukraine as well. It follows, therefore, that the Canadian nation is under obligation not to limit her responsibility as an ally to Russia only, but to have in mind her responsibility to Ukraine. The fact that Ukraine is not a component part of Russia is borne out by the legal name of the nation that embodies Russia and Ukraine—the “*Union of the Soviet Socialist Republics*.” At least in theory, Ukraine is the equal co-partner of Russia proper. The 13th article of the Soviet constitution accords equal rights to the Ukraine as an independent entity, functioning only as an ally of Russia within the frame of the Union of the Soviet Socialist Republics. The 15th article of the Soviet constitution speaks about the sovereignty and the independence of each group that forms the Union. The 16th article of this constitution speaks about the rights of each constituent group to its own independent constitution; and the 17th article leaves to each member of the Soviet Socialist Republics the right to secede from the Union of the Socialist Republics.

According to the Soviet constitution, Ukraine is an independent nation, merely an ally of Russia; and Ukraine can (again according to the constitution) leave the Union of the Soviet Socialist Republics, if she so chooses. That is the reason why the Ukrainian people in Canada were surprised by the remarks from Russia concerning the Memorandum of the Ukrainian Canadian Committee that was forwarded to the Canadian government, which Memorandum underlined that “*whenever the Ukrainian people have had a chance to express freely their wishes, they have shown their desire for their sovereign rights and self-government*.” The Soviet constitution clearly recognizes the sovereign rights and self-government of the Ukrainian people, and therefore the disagreement of Bogomoletz, Tychina and Hrechukha with the declarations of the Ukrainian

Canadian Committee must be regarded by us as remarks based on the misinformation that they must have received concerning the Memorandum of the Ukrainian Canadian Committee. It is hard to imagine that the statements of Messrs. Bogomoletz, Tychina and Hrechukha can be true expressions of the opinions of either the Soviet government or of the Ukraine people, for their statements are contrary to the very constitution of the Union of the Soviet Socialist Republics. When you consider, furthermore, that the comments of the Soviet press about the said Memorandum harp chiefly on the fact that the Memorandum was supposed to urge the severance of Ukraine from the Soviet Socialist Republics at the present time, then you cannot help but think that the Soviet press has been misinformed about the contents of the Memorandum. I presume that its claim that only traitors could suggest such proposals at the present time is the result of the same misinformation. I want to use this opportunity to inform the Canadian public that Bogomoletz, Tychina and Hrechukha were undoubtedly misinformed; and at the same time, I want to voice my surprise that people who know or who ought to know better make statements of that nature. The Ukrainian Canadian Committee did not say anything about severing Ukraine from the Union of the Soviet Socialist Republics during the war. The Soviet constitution, however, speaks about the sovereignty and the self-government of the Ukrainian people, as well as about the possibility of her secession from the Union of Soviet Socialist Republics. That being the case, it is hardly traitorous to mention the terms of the Soviet constitution. It is not a traitorous act to speak about the Canadian constitution; on the contrary, it is our duty to do so.

The Ukrainian Canadians want Canada to win this war; they desire that Great Britain shall win this war; they ardently hope that all the Allies of Great Britain shall win this war. But the Ukrainian Canadian feel that it is their duty as citizens of this country to draw attention to the fact that if following this war all other peoples acquire the unity of their respective territories, together with sovereign rights and self-government, and if the Ukrainian people do not receive the same consideration—whether due to the statements usually made by the Ukrainian Communists in Canada, or because of statements made by Bogomoletz, Tychina and Hrechukha, through misinformation on the subject, or through neglect by the political leaders of the world—the seeds of the causes for the next war will be sown, which war will unquestionably come within 20, 30 or 40 years. It is in the interest of Canada that such a situation should not be allowed to develop, and that it be discussed at the present time. I believe that I am voicing the opinion of all those present at this Congress when I say that the welfare of the world will depend on an equitable peace after this war; and this peace will not be equitable if the Ukrainian people, after sacrificing so much during this war, do not obtain the same rights as will be granted to all other nations of the world. Is it unfair to ask that Ukrainian people should receive the same consideration as will be accorded to all other free peoples in a free Europe? Anybody who claims that the Ukrainian people living in Europe do not want the same consideration as all other free peoples living there is

deliberately misrepresenting the wishes of those people. Whenever they have a chance to express freely their wishes, the Ukrainian people have shown their desire for their sovereign rights and self-government. This desire, we believe, they have at present as well.

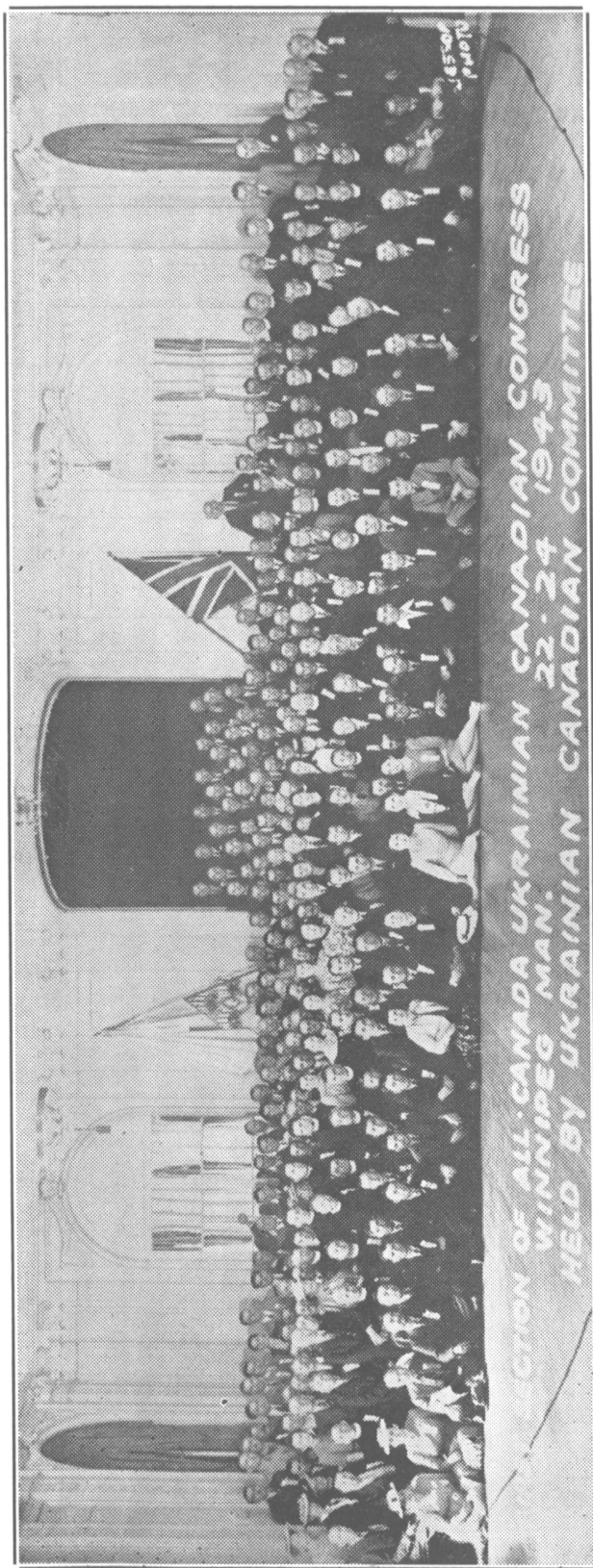
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On behalf of those present, *Mr. Isaiw* now greeted the guests from Canada's good neighbor to the South, the United States of America. These received a very friendly ovation.

The chairman then read:

1. A telegram from Professor Alexander Koshetz.
2. A telegram from the Ukrainian Dental Association.
3. A telegram from Mr. J. Zacharko, Calmar, Alta.
4. Several poems composed especially to honor the First Ukrainian-Canadian Congress.

(Ten minute intermission)



First Section of Delegates and Guests of the First Ukrainian-Canadian Congress

In view of the number of delegates and guests, the pictures had to be taken in two sections. Members of the Executive and some members of the Presidium appear in both sections.



Second Section of Delegates and Guests attending the First Ukrainian-Canadian Congress

THE CONTRIBUTIONS OF THE UKRAINIAN CANADIANS TO CANADIAN CULTURE

Dr. C. H. Andrusyshen

(An Abstract)

The destiny of the Canadian Ukrainians is irrevocably bound with the destiny of Canada; incomparably more so than with the "Old Country," with which we are connected only by spiritual links. With Canada we are closely united with more substantial bonds, for here we have become so firmly rooted that no human power can ever forcibly remove us from her soil.



Dr. C. H. Andrusyshen

It is true that many Canadian Ukrainians are interested in what is happening in the land of their birth. That is a privilege of which they should not be deprived in this free and democratic country. Nevertheless, it is our imperative duty, as good Canadians, to try to understand the position of Ukrainians among the other national groups in Canada, and to adjust ourselves in order to conform to the conditions under which we live. Although we Ukrainians must not forget our brothers in Europe, we must always remember that Canada should come first in all our undertakings and endeavors.

It was impossible for the older generation of Ukrainians to adjust itself to the conditions prevailing here to the same extent as adjustment was achievable for the younger generation. For that reason the Anglo-Saxon element of this country came to regard us as a foreign group, lacking genuine Canadian qualities.

It is true that until recently Ukrainians have, to some extent, led a somewhat parochial existence. We have not participated actively enough in the public life of the country in which we live. That is why we, who numerically constitute the fourth largest ethnic group in this Dominion, have not yet been able to win that respect and recognition which we could have won had we been more mindful of the problems which confront the Canadian nation.

The subject which I am to discuss is: "The Contributions of the Canadian Ukrainians to Canadian Culture." The subject involves two questions: what we have contributed to Canadian culture in the past; and what we are in a position to contribute in the future.

Whether a separate Canadian culture really exists or not is a debatable question. Even some Anglo-Saxons are undecided on that point. Considering the question in its entirety, and excluding from it the French Canadian aspect,

we find that Canadian culture is an amalgamation of British and American cultures.

What have we, Ukrainian Canadians, contributed to Canadian culture as such? Indirectly, very much; directly, very little. Although their direct contributions may have been relatively small, the Ukrainian people are not to be blamed. We must always bear in mind the circumstances under which they had to live when they first settled in Canada.

The first Ukrainian settlers came to Canada after having been driven out of their own homes and lands by misery and oppression which they could no longer suffer. They were a people inured to toil and hardship, eager to transform their abundant energy into a material well-being for themselves and for their children. Generally speaking, these first settlers were physically capable, but intellectually as yet inefficient. Canada was then in great need of willing hands for rough toil, and the Ukrainians gave freely of their labor to help transform Canada's western vastness into a productive and a fruitful land. As did other pioneers, the Ukrainians too created for themselves a means of livelihood by assisting in the development of the general material welfare of the country which had accepted them. The first two decades after their arrival were devoted mainly to the task of ensuring their existence in a strange land.

Later, when the Ukrainians became more firmly-rooted in the soil which they cultivated, they found more leisure time in which to look about them. It was then that their cultural development became possible. It was then that they were able to co-operate more actively with the other ethnic groups with whom they form the Canadian nation.

The culture of the soil is the prerequisite for the general cultural development of any people. It is a well-known historical fact that civilization became possible only as man learned to cultivate the soil. Once he had assured himself of a reasonably satisfactory means of livelihood, primitive man had more time to think of higher things and to consider the needs of his spirit. Only with the development of his outlook did his cultural achievements grow more numerous. It must be clearly understood that cultural growth is possible only when a human being is not suffering the pangs of hunger and when one does not have to spend all of his time in search of his next meal.

These generalities must not be forgotten when we think of the first Ukrainian settlers in Canada. Having come to the Canadian West, they found themselves in an undeveloped land whose apparent hardships would have frightened away a less hardy people. The Ukrainian settler, however, was not alarmed by that harsh prospect. Immediately and willingly he applied himself to the laborious and back-breaking pioneering task, knowing full well that his patience and honest toil would in time overcome all the obstacles which then stood on the path of his betterment.

The general development of the Canadian West and, more specifically, the development of Canadian agriculture was the greatest single contribution of the Ukrainians to the culture of this country. The Ukrainians were good hus-

bandmen. Our farmers worked with such faith in their hearts that they, to speak figuratively, struck water from the rock. Where less hardy settlers failed to establish themselves, Ukrainian Canadians not only settled, but showed others what could be accomplished with sufficient amount of will-power and perseverance. We may safely say that 40 percent of all the wheat-growing land in Western Canada was brought under cultivation by the Ukrainian farmers.

Although we have specifically singled out our farmers, we do not forget the Ukrainian workers, who likewise contributed of their energy and perseverance in their struggle with the undeveloped West. The development of the network of Canadian railways, the building of highways, the growth of our cities and towns, the expansion of our industrial machine—for all that, Canada must to a certain degree be grateful to the Ukrainian Canadians. Wherever we look, especially in Western Canada, we see tangible traces of the work accomplished by Ukrainian hands—the concentrated energy of the Ukrainian farmer and worker.

To be sure, the Ukrainian Canadians are not the only settlers responsible for the phenomenal growth of Western Canada. The Ukrainians, by their hard work, merely contributed, and very appreciably so, to the general development of Canada . . . and, consequently, to the general welfare of the Dominion. They helped to prepare the industrial and economic framework within which Canadian culture has developed and now continues to prosper. This material culture became the foundation for Canada's spiritual culture.

Even before the Ukrainians had fully assured themselves of a means of livelihood, they began to organize in order to satisfy their spiritual and cultural needs. Their religious and educational institutions began to flourish. At present we have quite a number of such institutions, in which the older and younger generations are educated and strengthened in the conception of their responsibilities both as good Canadians and good Christians. These organizations produce fine citizens who are ever ready to do their bit for the cultural development of the Canadian nation. We can be justly proud of such institutions. In them is developed the sound character of our younger people; from their ranks will emerge those lay and spiritual leaders who will, in their time, take our places and become an even more positive element in the life of our country.

We have often appeared before our Anglo-Saxon friends with our beautiful folk songs, our spirited dances, and our colorful national costumes. With the exception of our songs, it is highly improbable that any of our artistic attainments will be accepted by our English compatriots. Through our music and songs, however, we have practically unlimited possibilities for the enrichment of Canadian culture. Our folk songs are a rich source from which Canadians can draw copiously and at will.

Ukrainian literature is another source from which Canadians may in the future draw freely, thereby enriching Canadian culture. So far, Canadians know very little about Ukrainian literary achievements. That is mainly due to the fact that the Ukrainians themselves have neglected or have not had the opportunity to translate their own classics into the English language.

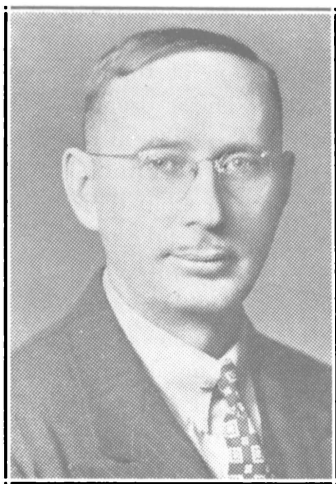
It is with much pleasure that we recently learned of the proposal made by Dr. John Murray Gibbon to the Royal Society of Canada, in which he suggested that the Society undertake to prepare and publish a vast anthology which would contain all the representative literary masterpieces of those national groups who live in Canada. Dr. Gibbon thinks, and rightly so, that the successful completion of such an anthology will assist the Canadians in understanding each other thoroughly, and so will help to consolidate their varied cultural attainments into a single Canadian mosaic.

Comparatively speaking, Ukrainian Canadians have only of late become an active force in Canadian life. The potential strength of the 400,000 Ukrainians in Canada is daily becoming more evident and influential. Given good leadership, these many thousands can contribute incalculably to the material and spiritual progress of Canada.

UKRAINIAN CONTRIBUTION TO CANADIAN CULTURE

W. J. Sarchuk

The former speaker, Dr. C. Andrusyshen, has given a brief outline of the growth of Canadian culture, and has discussed the extent and the importance of the participation in its evolution by the Canadians of Ukrainian origin. In my short address, I should like to bring the attention of the Congress to some of the serious obstacles that tend to thwart the normal cultural development among the Ukrainian Canadians, and to certain difficulties that impede the functioning of those factors which would in time bring about a harmonious integration of the varied aspects of a Canadian culture. I shall also discuss briefly the plans that should be laid today in order to insure the building of a strong and vigorous Canadian nation of tomorrow.



W. J. Sarchuk

From 1920-1935, the Ukrainians had shown a remarkable urge to acquire the highest level of education possible; in recent years, this zeal for scholastic achievement has abated, and there are definite signs of intellectual stagnation and apathy. The parents seem to be less anxious to give their children a secondary or a college education, and the youngsters are showing a definite lack of enthusiasm for the subjects that have cultural value. Consequently, history, literature, languages, music and the other subjects which are classed as "liberal arts" have been tacitly tabooed and sent down to the "bottom of the class"; subjects that form the bases for vocational and technical training have become the fad of the hour. Many children are being allowed

to leave school at the earliest possible age. Others are given a brief course in some highly specialized mechanical or manual training and set adrift to earn their own livelihood. Without a cultural background and with little training in citizenship, these "self-sufficient units of the state" form a class of individuals whose statercraft is limited to selfish class interests and persistent vociferous criticism of everything that does not bring them immediate personal gratification or profit.

Hand in hand with this movement, there has developed a false psychological basis for assimilation. There are many who favor lingual assimilation and change of name on the grounds that those concerned will make better citizens if they are not hindered by the knowledge of a "foreign" language or by a "foreign-sounding" nomenclature. On the one hand, this false assumption is motivated by ignorance and prejudice; on the other, it is caused by exclusive attention to one's personal interests and by an abhorrence of every form of intellectual labor which is required to master any given language.

Let us consider some of the fundamental principles which form the sound cultural background that is so essential in the growth of a Canadian nation. Firstly—it is absolutely necessary for each and every individual to master the English language and to have the most extensive knowledge of English literature, history and social evolution. This knowledge will serve not only as an introduction to Canadian culture, but it will help us to appreciate it as well. Secondly—it is important for Canadians of Ukrainian descent to have a thorough knowledge of the Ukrainian language, for this knowledge will enable them to retain, in the process of evolution and transition, the worthy qualities and characteristics of cultured members of the state. Lingual assimilation which severs one's ties with old cultural tradition and one's own parents does not necessarily bring one in closer contact with a newer culture. As a matter of fact, it does not become a means to an end . . . it becomes the end in itself, and it bars effective cultural assimilation.

Cultural assimilation is a slow process of adaptation of one's way-of-life to the social environment, the customs, the faith and the traditions of some given culture. Generation after generation has to pass through this cultural metamorphosis—at each stage shedding something of the old and acquiring something of the new. Nor can this be accomplished by indiscriminate lingual assimilation. To quote Professor Watson Kirkconnell: "The effort to maintain a cultural tradition is worthy of praise. A Canadian of Ukrainian extraction is a better Canadian if he realizes that the stock from which he comes has a fine past, incorporated in literature, music, handicraft and religious faith. It will give him pride of origin, helping to restrain him from conduct unworthy of his people, and it will at the same time give him confidence in his own ability to accomplish worthy things The gravest social risk is not that the children of minor groups, such as the Ukrainian, should fail to acquire English, but rather lest the change be made so suddenly and completely that the second generation should be estranged from the first At the same time new sanctions in the Anglo-Saxon tradition are not automatically acquired, and the second generation

of Ukrainians in Canada is in danger of becoming a social orphan in a 'limbo' between two traditions." (1)

Thus, if we take cognizance of the above facts, we shall realize that not lingual assimilation but the acquisition of new cultural traditions and the merging of these with the old is the most important factor in the development of a Canadian culture.

If the Canadians of Ukrainian extraction intend to be active and worthy citizens of Canada, and not a dead ballast in state construction, then they must go to the trouble of learning the Ukrainian language so as to have an open pathway to their own literature, history, music and other cultural wealth.

A just and practical solution of this problem would be the inclusion of the study of the Ukrainian language as one of the optional subjects in the courses of the secondary schools and of some Western universities. There is a very practical reason why the study of Ukrainian should be on a par with the study of French, German or Icelandic. In foreign language instruction, as it is practised in our schools, much stress is placed on the grammar and the vocabulary; little heed is paid to the conversational needs of the students. The result is that most of the high school students consider French or Latin as a necessary nuisance; and after being exposed to one or the other for several years, a large majority do their best to "scrap" this technical knowledge as useless mental "impediments." On the other hand, students who are fortunate enough to have teachers that can train them in the conversational and reading aspects of a foreign language may rest assured that their time was well spent. Having mastered the language, they can use it in the study and appreciation of the literary writings, the music, and the traditional lore of the given people. If in our high schools the Ukrainian language was given the same status as the Icelandic, the French or the German, then hundreds of Ukrainian students would have an opportunity to master their native language, and thus would have opened to them a pathway to their own cultural heritage.

During the last thirty years the Ukrainians in Canada have made praiseworthy progress and have taken an active part in the development of the Canadian nation. But there is a grave danger of intellectual stagnation and a probable decadence of further growth. The dynamic forces of the past have spent their driving force and lingual assimilation has gathered a momentum that threatens to sweep in its wake all the phases of our life that have made us capable of taking a responsible place in the building of the Canadian state.

In making this plea for the integration into one harmonious whole of the diverse aspects of Canadian culture, and in asking for a sympathetic understanding of the best ways of fostering such a development, we, Ukrainian Canadians, are not motivated by a biased patriotic fanfare on behalf of a nation that has its moorings in the seething maelstrom of Europe. The ghost of the past has been laid to rest, and our patriotism to Canada has been amply demonstrated by the heroic deeds of Ukrainian Canadian soldiers at Dieppe, at Hong

(1) Prof. Watson Kirkconnell: "The Ukrainian Canadians and the War."

Kong, and on the sand dunes of Africa. Rather is this a common sense plea on behalf of the Canadians of Ukrainian extraction, who, in statecraft and in cultural transition, wish to follow the highways of co-operation and good citizenship and not the by-paths of intellectual stagnation and ignorance.

POST-WAR RECONSTRUCTION OF THE WORLD

Rev. Dr. Basil Kushnir

Ladies and Gentlemen:

We are already on our second day of the Congress of the Ukrainian Canadians. During the previous sessions of the Congress you have heard many interesting addresses; last night you participated in our Victory Rally; and when occasion permitted, you have discussed various matters and exchanged views



Rev. Dr. W. Kushnir

with your friends. And all these activities have centred on one most important topic, on the one most important idea which supercedes all other ideas . . . namely, the concern of all in the *strengthening of our war efforts for the successful conclusion of the war, with which success our fate and the fate of other nations after the war is irrevocably linked.*

And quite correctly! For although war is being waged on all continents, the leaders of the United Nations—otherwise known as the Western Democracies—place as much emphasis in their addresses on the problem of post-war reconstruction as they do on the all-out mobilization of our war efforts. Among the Allied governments there is not one which is not utilizing all of its resources in its preparations to safeguard its citizens from great social and economic upheaval during the period of transition from a war-time to a peace-time economy. The challenging problem of post-war reconstruction has been discussed by Prime Minister Winston Churchill, by President Roosevelt, by His Holiness Pope Pius XII, and in a joint declaration respecting the rights of peoples issued by the Church Hierarchy of Great Britain; and finally, as a result of the Atlantic meeting between Prime Minister Churchill and President Roosevelt, there appeared the now historical “Atlantic Charter,” which was later accepted and signed by twenty-six smaller and larger nations.

All these public pronouncements and governmental declarations subscribe to the following basic principles:

1. Every nation, great or small, weak or strong, shall receive after this war a just guarantee of its existence.

2. The world shall be freed from the crushing burdens of constant armament.
3. There shall be established international institutions whose duty it shall be to settle all international problems by arbitration.
4. Fair and friendly consideration will be given to the needs and problems of all nations and all peoples.
5. Christian principles shall guide the actions of all nations and their leaders.

**Is it Necessary to Think of Post-War Reconstruction
When Our Nation is Still at War?**

Yes, it is!

It is evident that when our present leaders declare the principles upon which the world might base its peace, even now during the war, they have in mind two things:

1. That the warring Allied Nations should know what they are fighting for, and for what exact cause millions of our finest young men are sacrificing their lives;
2. And when hostilities will have ceased on all fronts, that the leading statesmen and all nations as a whole should have been already prepared to assume the tremendous and vitally- important task of rebuilding humanity out of the ruin and desolation that war inevitably brings.

With the responsibility for the prosecution of the present war is linked the obligation to consider the reconstruction and the rehabilitation of human life in the post-war period. This is one of the important lessons which we should have learned from the last Great War. The last Peace Conference was held in Paris twenty-five years ago. No one knew at the time what the peace terms would be; and all eagerly awaited the declaration of the Peace Conference. The worst feature was the fact that even the leaders of the participating nations had no intelligent conception concerning the form of life to be given to the peoples ruined by the ravages of a four-year conflict. These unprepared statesmen took their places at the conference table, all armed with blank sheets of white paper on which they inscribed their peace terms, bringing a peace which actually was no peace at all as can be readily seen by the fact that once again we are at war. The weakest aspect of the Treaty of Versailles was not the over-severe punishment of the defeated nations, not that some things were done in bad faith and others with insufficient consideration; rather did the weakness lie in what was not done. At a time when Europe needed strong and just leadership, it was sadly lacking. The inevitable result was that, following the last Great War, Europe drifted into a chaos of violent revolutions; and the League of Nations not only did not develop into an international organization capable of solving difficult problems, but itself became the arena for regular intrigues. When we understand this, we shall also understand that we will be better able to give a proper interpretation and an intelligent solution to our post-war problems by our sensible consideration and discussion of them now during the war than

by merely jotting down in treaty form peace proposals to which no one has given any serious consideration. This same principle—namely, that we should plan for peace during a time of war—holds true for the immediate planning for the post-war social and economic life of nations, which shall be so dangerous, so arduous and so complex.

This same reason prompts the Ukrainian Canadians assembled at this Congress to give serious consideration to these many and varied problems. For a successful prosecution of the war we should know now what we hope to see accomplished after hostilities cease. It is quite apparent that the whole matter is not simple. Even the most proficient students of humanity have not sufficient prophetic vision and balanced knowledge to be able to foresee clearly what the future will bring to us. In spite of that difficulty, we must today discuss and plan for the life we should like to see tomorrow.

Diagnosis of Present Conditions

Before a physician undertakes to cure his patient, he first makes an expert diagnosis in order to find the causative factors of the person's ailments; and only when this is done does he attempt to prescribe a remedy or to effect a cure. The same holds true when we think of the ailments of the world today—a world suffering the torments of a total global war. If we wish to help it in any way, to cure it, we must also know the causative factors of all its troubles. What is the basic cause of this world-wide conflict?

There are some who might accuse one or another statesman, or combination of national leaders; some might claim that extreme nationalism is at the root of our troubles; and still others would ascribe our world difficulties to the evils found in monopolies, in capitalism, in high finance, or in other national and international political ramifications.

It should be perfectly obvious that the basic cause for the many maladies of humanity—the many wars and revolutions during the last twenty-five years at least—has been the general disintegration of the moral values of man and the acceptance of a philosophy which is of value to no one. The natural consequence was that humanity lived by a negation of justice, of responsibilities and of rights. Personal comfort, individual profits and selfishness became the highest ideals in the life and the conduct of individuals and of nations. That is why we are today witnesses of humanity plodding down the “road of catastrophe” which leads to the utter destruction of Christian civilization.

Is This Destruction Possible?

Is it actually possible for the entire human race and the cultural achievements of Europe and America to be destroyed? Is it possible to conceive that some day our cities, our farms, our extensive railways, our marvellous industrial enterprises, and the cultural achievements of generations will be destroyed? We have many examples of similar downfalls in the history of the world. Out of all the pre-Christian nations only China now remains. From the culture of world-

famous Greece and mighty Rome we now have merely interesting relics in museums and references in legal glossaries. Only by these meagre remains do we know that these peoples once existed.

And when we marvel at the lofty buildings and the magnificent monuments erected by the peoples of long ago, we doubt whether we can achieve something of similar worth, and we wonder if we have sufficient inner strength of heart and spirit to make such things possible. This feeling of inadequacy and weakness has permeated our hearts for generations. Where does it come from?

In place of moral principles in private and public life there has developed a greed for power and profit both in economy and in the state, which has dragged nations into ever-increasing misery.

The greed for power and profit is the underlying cause of all our evils. When national economy is not conducted with the aim of assuring a just and a decent standard of living for all, but is directed to profit some particular group or class, then such an economy works to the detriment of the masses and destroys trade and commerce, family life, and the nation as a whole. When the art of government is not directed by the statesmen concerned to the safeguarding of decent living conditions for their citizens and the establishment of peaceful and friendly relations with their neighbors, when these same statesmen fall indiscriminately upon other lands and nations like wild beasts of prey—using their own citizens merely as a living fighting machine which they hurl pitilessly into battle—then the nations led by such statesmen of necessity must perish. Because of its greed for power and might, Europe is today following the same footsteps to destruction that ancient and powerful Rome once pursued. Europe is today experiencing a downfall so rapid and so extensive as has never yet been seen in the history of mankind. This destruction is closely linked with the present conflict and with the War of 1914-18. Visible signs of this downfall are the revolutionary-enforced dictatorships that have established themselves within the confines of Europe. The dictators' greed for power and might has not been confined to their own particular countries. Had this been so, this particular evil would not have threatened the remainder of the world. But these dictators are not easily satisfied, and they have been gradually extending their influences over the rest of Europe and over the remainder of the world by means of espionage, trickery, and brute force.

Nor can this destructive process be explained away merely by the revolutionary forms of Communism, Fascism or Nazism. The real root of these unwanted developments lies in the false philosophy which has aroused in nations and in their leaders an insatiable greed for power and glory, an eager desire for material resources—which some camouflage under the word "Proletariat," others under "Race," and still others under the generalized "Nation." And although all of these slogans pretend to differ radically from one another, actually they have one and the same objective—*The Destruction of the Existing World Order*. This destruction is proceeding gradually but surely, and the further East one goes in Europe the worse it becomes.

Not so long ago when one wished to travel in Europe, he could do so without undue difficulty. However, a few years before the outbreak of the present war this was no longer so, even if one had all the required passports, visas and credentials. Not one cent could be taken from one country into another. There was a complete lack of faith between men, and a total absence of justice that could guarantee the safety of person or property. Every moment of every day one was in danger of detention, robbery, persecution, or arrest and unjust imprisonment. Not so long ago the Poles were accusing the Germans of buying up their lands and colonizing them with German farmers, and the Ukrainians were complaining that their Ukrainian lands were being unjustly settled by Polish colonists. Today the dictator nations do not occupy themselves with such trivial matters. Why should they when they are ruthlessly pursuing a policy of moving many hundreds and many thousands of people into strange and unknown regions. That is exactly what has happened to millions of Ukrainians living in Europe.

To systematize the destruction of cultural life in Europe, the dictators have co-opted such institutions as the schools and the universities. These institutions were never so circumscribed in their field of educational endeavor as they are today. It is well known that these institutions of higher learning serve merely as organized instruments of political propaganda. It is not surprising, therefore, that life in Europe has been reduced to mere mechanical routine. Youth is being trained for a mechanical and automatic existence. The average young person does not think, he shouts thoughtlessly; he does not base his actions on intelligent reflection, but merely talks and acts as a robot. This had caused the greater part of the youth in the totalitarian states to become victims of unreasonable fanaticism. With no interchange of thoughts and cultural values between the different European countries, there now exists an impassable chasm between the citizens of the different countries; and even if these various citizens were given the opportunity to meet, they would no longer be able to understand one another. How can they be expected to understand one another when they have been trained for the narrow and specific purposes of Communism, of Fascism, or of Nazism, and when their one and only aim is the *Destruction of the Existing World Order*. The philosophy of nihilism has engulfed the whole continent of Europe. The successful revolutions of Communism, Fascism and Nazism are based on an absolute denial of all moral principles. For them only those things have moral worth that serve their purposes and their declared or undeclared interests. Lenin once stated: "*Conduct and actions (morality) is that which hastens the destruction of the old world of exploiters and brings about the unity of all workers, who will create a new communistic society. We do not believe in everlasting morals.*"

Such a concept of morality, with its definite application to one's own purposes, is sufficient for the activities and the extension of Communism, Fascism and Nazism. When it was found necessary to arrange for an artificial famine in Ukraine in order to attain certain Communistic objectives, and when as a result of this famine millions of Ukrainians died of hunger and starvation, then

this procedure was justifiable in the opinion of the Communists even though it shocked the conscience of the rest of the world. Much the same thing is happening in Germany in connection with the forced labor policy and with the compulsory "depatiation" of many thousands of guiltless European citizens. If to all this we add the religious persecutions of the churches which have been the foundation of the Christian culture of Europe, then it becomes perfectly apparent that Europe today faces one of the darkest periods of its history.

The Reconstructed World

One cardinal fact stands out clearly today—namely, that the pre-war world will never return. If it did, then not within twenty-five years but within five the world will be engaged in still another world war, and this time more ferocious than ever. The old pre-war world has perished. A brighter future awaits those who will resolutely turn away from the tenets of nihilism,—the nihilism which has morally destroyed practically the whole of Europe, and which threatens to have similarly disastrous effects on the other continents of the world. A promising future lies before those whose hearts and souls will be dedicated to the establishment of the new and finer world which is being born amidst the frightful sufferings brought by the present world struggle. A happier future in a better world is in store for those who are aware of their present life's responsibilities and who will turn to the establishment of this new world order with understanding, with courage, and with the full force of a conviction based upon a **RESPECT FOR THE LAWS OF MORALITY IN THEIR PRIVATE AND PUBLIC LIVES.** *Our Congress is a challenge to such leadership among the Ukrainians in Canada.*

The first moral principle to follow in order both to win the present war and to win the peace is to negate the diffuse tenets of nihilism. Any other course would constitute a betrayal of the noble efforts of the citizens of the Western Democracies. If moral nihilism were once again to constitute the basis for post-war reconstruction, then the statesmen-creators of the Treaty of Versailles would be ideal leaders in comparison to our present democratic statesmen.

History teaches us one important principle: **WAR NEVER PRESERVES AND NEVER RENEWS THE STATUS QUO OF ANY PRE-WAR SOCIETY.** Whatever our wishes may be, we are today in the midst of a social and economic revolution. Every attempt to misinterpret, to hinder, or to frustrate this process is not only a mere waste of valuable time but is exceedingly dangerous for it is fraught with the limitless possibilities of future ruin and destruction. In the post-war period of reconstruction the world will demand courageous political action on the part of the statesmen in charge of those nations and those countries who will have emerged victorious. This courageous political action in the post-war period must show these two cardinal characteristics: **IT MUST BE POSITIVE; IT MUST BE REVOLUTIONARY.**

If the democratic systems of government—such as we know today—are to exist and flourish, then they must satisfy the economic needs of every individual citizen and of every nation. It seems quite apparent that there is today no

nation which does not understand this truth:—that in the economic field there must be mutual co-operation between nations and between countries. On the other hand, economic interdependence cannot go so far as to threaten or to negate the political independence of the smaller nations. This exactly is one of the most painful and unjust manifestations of the present world order. In order to assure lasting peace and the common welfare of all peoples, post-war reconstruction of the world must, therefore, follow this principle: Economic needs and economic interdependence must have proper regard for the sensitive chord in the life of all nations which demands the political right to national self-determination.

Unequal and therefore unfair treatment of various classes of society within any one particular nation, mass unemployment, the inability of governments to utilize for the benefit of all the natural resources of their own countries, the division of nations into the “Haves” and the “Have-Nots”—these are some of the most scandalous aspects of our modern times. In order to find remedies for all these evils, we must re-examine the relationships between production and consumption and we must re-evaluate the whole economic system developed during the last one hundred years. It is here that we come to the crux of the whole matter. And so, during the period of post-war reconstruction, we must analyze most minutely both human life and the man-made systems, constantly asking ourselves: *“Do our present evils lie in the systems as such, or do they arise out of the innate nature of the men who run the systems and benefit from them?”* The correct answer to this question will furnish us with the necessary directives for our post-war reconstruction program.

The nature of the present crisis is neither militaristic, nor political, nor economic; it is moral. This should teach us how we are to plan for the necessary changes to be effected throughout the world once peace is declared.

A living faith in the principles of morality is essential, in order to give to our political and economic systems a heart and a soul. This new faith, now so sadly lacking in nations and in statesmen, will effect a complete overthrow of the nihilism which was in vogue during the nineteenth century, which is still being practised today, and which has brought in its disastrous wake so many troubles, catastrophes, revolutions, tears and despair. This new belief in the moral beauty of human hopes and endeavors will stress the importance of the responsibilities that man must undertake rather than the rights and privileges by means of which he may desire to benefit; it will stress one's services to one's people, rather than the gains which may be sucked out of one's fellow-men.

When nations and their leaders subscribe to no moral principles, then all treaties and agreements solemnly signed by them are mere scraps of paper. The famous Atlantic Charter, which has in view the post-war reconstruction of the world and which has been signed by the representatives of twenty-six nations, will have no practical significance if its authors and proponents do not experience this internal moral rehabilitation. This Charter already has many and varied interpretations. Its principles are extraordinarily generalized, and are of a broad

nature which should make easily possible the agreement of all United Nations. It may be that the basic platform was made purposely general so that agreement would be possible. We can be certain of one thing—that the Atlantic Charter hardly constitutes a basis for solid union among the individual signatories, especially so in the future when the imminent dangers facing them all will have been removed. In the final analysis, everything will depend upon the good faith of the great nations and whether they shall desire to continue friendly relations with their present, weaker allies. Events are following one another with alarming speed. The immediate present is demanding a genuine moral standard from all those who are concerned with the post-war reconstruction of the world, from all those whose desire it is not to see the Atlantic Charter go the way so many other charters and agreements have gone—for it is this Charter which is to be an inspiration to the nations who are engaged in this war and whose hope it is to be able to contribute of their strength and their ability to make lasting peace a reality. If the Atlantic Charter is to remain a living instrument for the nations at war and at peace, then it must receive continual interpretation in the light of changing events from statesmen with honest and unchangeable moral standards.

Once the present war is over, every intelligent person must remember this important fact: *The establishment of Peace is not an event; it is a process which will take many months of patient development amidst diverse circumstances, through various methods and for a very long time—I would say, forever.* Anyoné claiming otherwise must be regarded with suspicion.

During our day we have heard many calls to peace and liberty. The strange thing is that instead of liberty mankind has been constantly losing what liberty it has had. Attempts to gain freedom have nowhere been successful, and Europe is today less free than it was 800 years ago. We note that all the numerous revolutionary movements which have taken place in Europe during the last twenty-five years have consistently been organized as “fights for liberty.” And all of these revolutions, without exception, have backfired somehow, for they resulted not in freedom or liberty but in anarchy and unrestricted despotism. The revolutions in Russia, Germany, Italy and other countries are excellent proof of this. The main error in all these revolutionary movements lies in the fact that too many people believe that it suffices to make a change in the country’s government, to make a few minor changes in the social, political and economical organizations, and “all will be well.” According to the principles of Christian Democracy, these movements could only have ended in nothing, and could only have made worse the diseases which they pretended to attempt to reform. The world believes in the reform of the system of human life. Reform the government, reform the financial system, reform the system of private ownership—but man still remains selfish, greedy and unjust. For in all these cases world reform has been directed against someone or something, and never to man himself.

When His Holiness Pope Pius XII, in his principles with regard to peace and world reconstruction, emphasizes the fact that for permanent peace it is necessary for statesmen and nations to obey the principles of Christian life both

privately and publicly, he tells a truth which Christianity has always preached and on which true democracy must be based. Christianity teaches that reforms must be made not of someone or something outside man, but of the forces which dwell in man's soul: smugness, greed, anger, jealousy, selfishness, gluttonness, and injustice. All these indeficiencies of the human soul make life, in times of peace, difficult and annoyingly complex; but in war-time, they cause such a destitution of human culture that the only answer to it is "that it is a scandal and a barbarism on a world-wide scale." Christianity never ascribes faults to any system; it lays the blame on man's deficiencies. When you reform a civil servant, you reform the government; when you improve a politician, you improve politics; when you reform a retailer, you reform business; and when you reform man, you reform the world and its systems.

And so, when we Ukrainian Canadians discuss these matters, and when we give our interpretation of the post-war reconstruction of the world and our ideas regarding that better tomorrow for nations big or small, powerful or weak, we take the same stand as all other patriotic Canadians. We believe that if into the foundation of post-war reconstructive efforts are included the everlasting truths of Christian morality, then it shall no longer be necessary for great and powerful nations to guarantee their own boundaries by a militaristic imposition of slavery on other and weaker nations. Then, too, will disappear all those untrue slogans of "the union of the proletarian world" in the struggle of "all against all," as vanished—at least theoretically—the Third International. The senseless cries about the supremacy of race and nation will die too, and in their stead will appear appeals for Christian democracy voiced by people of good faith, respect, virtue and justice. We shall live in an age when justice will be meted out evenly and equitably to the least powerful and the least numerous of peoples, when we shall enjoy the blessings of mutual co-operation, when we shall have a common understanding of the needs of human existence, and when—after the ruin and the destruction of the present war—will emerge that golden age in the history of all nations in the world of shining tomorrow.

* * *

After expressing a vote of thanks to the speakers for their addresses, *Mr. Isaiw* then welcomed some newly-arrived guests and delegates, and advised them as to the registration procedure.

"V" Concert

. (Wednesday, June 23, 1943, at 8.30 p.m.)

Approximately 3,500 persons attended the "V" Concert held at the Winnipeg Auditorium. The following Ukrainian artists were featured:

Mme. Lubka Kolessa, pianist.

Michale Holynsky, tenor.

Prof. Roman Prydatkevych, violinist and composer.

The concert program was supplemented by the Ukrainian Children's Choir from the Greek Catholic parish of St. Vladimir and Olga of Winnipeg, Man. The choir was directed by Mr. Alexander Mushey.

Chairman of the evening—*Dr. C. Andrushyshen*.



Prof. R. Prydatkevych



Madame Lubka Kolessa



M. Holynsky

*Third
Day of Congress*



Group of Delegates and Guests entering Congress Hall.

Third Day of Congress

THURSDAY, JUNE 24th, 1943

General Theme—"VICTORY AND SOCIAL SECURITY"

9 to 12 a.m.—

Session of all delegates.

THE ROYAL ALEXANDRA HOTEL:

1.30 to 6 p.m.—

1. "Post-War Reconstruction in Canada" — *P. Lazarowich, Edmonton; J. Isaiw, Edmonton.*
2. "The Future of Ukrainian Youth in Canada" — *A. Yaremovich, Winnipeg; S. W. Frolack, Toronto; Miss N. Woychechowsky, Winnipeg.*
3. "Woman in National Life" — *Mrs. N. Kohuska, Winnipeg; Mrs. S. Sawchuk, Toronto.*

THE ROYAL ALEXANDRA HOTEL BANQUET HALL:

7 p.m.—

Banquet for Delegates and Guests.

Speaker—*Gen. W. Sikewich, Toronto, Ont.*

THE MORNING SESSION

Mr. M. Hetman, Toronto, Ont., chairman.

Mr. J. W. Arsenych, K.C., Winnipeg, vice-chairman.

Mr. W. Kossar, Winnipeg, chairman of the Co-ordinating Committee

Mr. M. Hetman opened the session with a few words of welcome, and he expressed his gratification at the success of the Congress so far. He stated that the significance and the importance of the Ukrainian Canadian Committee was evidenced by two interesting developments: the criticism arising from Moscow, and the joint declaration of the Polish organizations.



M. Hetman

The chairman pointed out the importance of today's sessions which entailed the presentation and the adoption of resolutions on the basis of which the Committee would be enabled to conduct its future activities. All delegates present were invited to take an active part in the open discussion to follow.

Mr. P. Iwanec, Thorold, Ontario, reviewed briefly the many important aspects of civilian life that had been discussed the day previously, but pointed out that he would like to speak on the economic and commercial aspects of Ukrainian life in Canada. Financial support was necessary to make possible the solution of the many problems hitherto discussed, but it was difficult to know where this support was to come from since the financial resources of the Ukrainian Canadians were limited.

The speaker advocated a saving of money for worthy purposes by a system of intelligent control of expenditures. An extension of the policy of organizing Consumers' Co-operatives, Savings Associations, and individually-owned business undertakings would be of great assistance in this regard. There was a wide field for co-operatives in Canada, stated Mr. Iwanec, and the Ukrainian Canadian Committee would do well to give this matter more consideration than had hitherto been evidenced.

Mr. John Gavalko, Sudbury, Ontario, stressed that great deeds were the fruit of great ideals and that the realization of worthy ideals demanded tremendous effort. The Ukrainian Canadian Committee, continued the speaker, enjoyed the loyalty of the delegates and the guests at the Convention, and it was so organized that both great ideals and worthy deeds were possible of realization.

Mr. Gavalko pointed out that the Congress was the culmination of two and one-half years of hard work by the combined efforts of the organized Ukrainian Canadians. The reports of the Committee and of its branches demonstrated that the Ukrainians were actively working for the good of Canada as a whole. The delegates present at the Congress knew that the leadership within the Ukrainian Canadian Committee was intelligent, responsible and experienced. The delegates themselves were representative of the many classes of Ukrainian Canadians -the clergy, the farmers, the laborers, the miners, the manufacturers, the professionally-trained men, and the educationalists. The co-operative organization these groups had built up was guided by Ukrainian self-respect, wisdom, and intelligent and warm-hearted patriotism.

The speaker contended that many problems would have to be evaluated and placed in their proper perspective. The responsibility of the Ukrainian Canadian Committee was to consolidate whatever the Ukrainian Canadians possessed that was morally-sound, culturally-worthy, and patriotically worthwhile. In this way, the Canadians of Ukrainian origin would be better able to fulfil their many obligations during these troublesome times. It was a most healthy sign, continued the speaker, to note that the Ukrainians had left behind them their fraternal misunderstandings and their frequent argumentations. The resultant unity of purpose would enable the Ukrainian Canadians to demonstrate the strength that was latent within their immediate ranks.

Mr. Gavalko then expressed the hope that the Ukrainian Canadian Committee would continue to be a focal point for all the Ukrainians in Canada whose desire was to fulfil honorably their many patriotic obligations and thereby to assist Canada to emerge victorious in the present conflict. For this purpose, the Committee should muster the appropriate personnel which would be able to cope with the many serious tasks facing all Canadian citizens. And to that end, the Ukrainian Canadian Committee should arrange to give financial assistance to capable and deserving students of Ukrainian origin, enabling them to train more adequately so that at a future date they could be of greater benefit to the Canadian nation as a whole.

Mr. S. Kutney, Sudbury, Ontario, congratulated the Congress for choosing slogans which were basically worthwhile and for adopting resolutions which would be of benefit to the Ukrainian Canadians as a whole.

The speaker referred to the discrimination that was directed to the employees of Ukrainian descent in the industrial concerns in Ontario. The reason for much of this discrimination lay in the fact that the non-Ukrainians failed to understand the Ukrainian Canadians. The Ukrainians, themselves, were partly responsible for this lack of understanding because they often had erected a sort of "Chinese wall" around themselves and had therefore not mixed enough with other Canadians.

Mr. Kutney pointed out that we were in the very midst of the process of the creation of a Canadian nation, and that it was incumbent upon the Ukrainians to co-operate still more closely with other ethnical groups in Canada and to

merge with other Canadian organizations. Through mutual understanding and co-operative endeavor, the inter-relationships among the various groups of Canadians would become excellent both in quality and in quantity.

Mr. W. Kossar, chairman of the Co-ordinating Committee.

Mr. Kossar, as chairman of the Planning Committee of the Executive, presented to the Congress an outline of the work and the responsibilities to be undertaken in the near future. Although the Congress was to end today, there were still many problems to settle. Many of the delegates had asked to be given the opportunity to speak, but due to the lack of time they had been requested to write down their thoughts and ideas, and the secretary would make certain that these were filed and attended to.

Mr. Kossar then submitted for the consideration of the Congress the tentative future plans of the Executive of the Ukrainian Canadian Committee:

1. *The increase of the number of branches of the Ukrainian Canadian Committee throughout the whole of Canada.*

All delegates would have to take a hand in this matter. Each branch of the Ukrainian Canadian Committee should be aware of its aims and its responsibilities. The wish of the Executive is to have closer connections with every community in Canada where Ukrainians reside. Mutual understanding and ever-finer co-operation was the need of the hour, the necessity of the present historical moment, and the prerequisite for the continued organized existence of the Ukrainian Canadians.

2. *Press and Informational Services.*

The offices of the Executive should be so provided for that the above services would be made possible.

In addition to the permanent secretary and several necessary organizers, the Ukrainian Canadian Committee should be enabled to establish such press and informational services. Careful study could then be made of the English, the French and the other newspapers and periodicals. News could be furnished to the press; and, when circumstances so warranted, suitable information or replies to criticisms could easily be made. If the Ukrainians wished other fellow Canadians to know something about them, it was their duty to furnish reliable information about themselves and their work. Nor could the Ukrainian Canadians afford to leave this particular matter to sources of information either unfriendly or definitely hostile to them. In this connection, it would seem desirable to have a representative of the Ukrainian Canadian Committee stationed at Ottawa. Such a representative could establish contacts with the representatives of other nations who are gathered at our country's capital.

One important part of this service would be the collecting of statistical data concerning the contributions being made by the Ukrainians to Canada's war effort. This information could then be published both in the Ukrainian and the English press. Brochures, pamphlets and books could also be published upon this subject. Some attention might also be given to the necessity of fur-

nishing reliable information and interpretative explanation with regard to the Ukrainian Question in Europe.

The members of the Ukrainian Canadian Committee and of its branches could do much to assist in the gathering of the necessary data. They might gather the names, the addresses, and the photographs of the Ukrainian boys and girls serving with Canada's Armed Forces. They could collect data concerning the contributions by the Ukrainian Canadians to the four Victory Loans, the War Savings Certificates, the Canadian Red Cross, the parcels sent overseas, etc.

No member of the Ukrainian Canadian Committee should lose sight of the obligation of every branch to arrange for friendly relationships with other Canadian citizens and their clubs, and with the Canadian Legion.

3. *The question of textbooks.*

Mr. Kossar announced that a committee of professionally-trained teachers would be engaged by the Executive. The committee would begin the preparation of the necessary texts. The Executive planned for an annual expenditure of \$8,000 for this purpose. The speaker stated that the whole matter would be discussed in greater detail by Mr. Walter Kostiuik, secondary school principal from East Selkirk, Manitoba.

4. *The Ukrainian Canadian Service Men's Association.*

Mr. Kossar stated that another matter demanding the active attention of the Ukrainian Canadian Committee was assistance for the Canadian soldiers of Ukrainian descent, now serving with His Majesty's forces overseas . . . and especially, the Ukrainian Canadian Service Men's Association. This assistance would be calculated to uphold the morale of those who were far from the influences of home, parents and friends.

The Ukrainian Canadian Committee should open and maintain, in London, England, a recreation centre . . . to which food, tobacco, and other comforts would be continually and regularly supplied.

In Canada, too, in the important cities where were stationed larger numbers of Canadian soldiers of Ukrainian origin, the Ukrainian Canadian Committee should make the necessary arrangements for the opening of similar recreational centres where these and other Canadian soldiers would be enabled to spend their spare time pleasantly and happily.

5. *A Ukrainian Bureau—in London, England.*

This matter should be given great consideration. Similar bureaus had existed in London long before the war, and one of them was able to keep open until the end of 1941. The importance and the immediate necessity for such a bureau did not need any further discussion today. The re-opening of a bureau was necessary, continued the speaker, and the cost of the undertaking would have to be shared by all the Ukrainian Canadians.

6. *The Budget.*

To make possible the realization of the many planned endeavors indicated above, greater financial resources were necessary, stated Mr. Kossar. One of the speakers at this Congress had stated that a sum of \$500,000 should be collected to further the work of the Ukrainian Canadian Committee. Were a well co-ordinated plan arranged for in this regard, even such a sum was not impossible to realize.

However, continued the speaker, the members at the Congress must realize that several tens of thousands of dollars were necessary for the activities of the Ukrainian Canadian Committee, and that the amount of work to be done in the future would of necessity be related to the financial resources that were at hand. After their return home, the delegates should keep all these matters in mind, and with their co-operation the Executive would be able to do all that had been planned at this Congress.

Mr. John Koziak, St. Michael, Alberta, brought fraternal greetings from the Ukrainians living in Alberta, and congratulated the Executive for its splendid arrangement of the Congress program. Mr. Koziak assured those present that the Ukrainians of Alberta were one hundred percent in support of the Ukrainian Canadian Committee.

Interestingly enough, concluded the speaker, the Congress was being held on the fiftieth anniversary of Ukrainian life in Canada, and it would be most desirable to have the proceedings of the Congress published in book form.

Mr. J. W. Arsenych, K.C., secretary of the Executive of the Ukrainian Canadian Committee, advised that the Executive had already made the necessary arrangements for publishing both the Congress proceedings and the addresses delivered.

Mr. I. Kucherepa, Toronto, Ontario, suggested that a letter of appreciation be forwarded to Mr. Snyder, chief editor of the Toronto daily newspaper, the "Evening Telegram," for his friendly consideration and for his fairness in his publication of all matters pertaining to the Ukrainians during the past fifteen years.

Mr. Kucherepa said that he would like a concerted effort made to bring all smaller organizations (whether cultural or benefit) under the leadership of the Ukrainian Canadian Committee. It was his opinion that the obligation of all delegates on their return home was to arrange for the collection of funds for the Ukrainian Canadian Committee.

Mr. J. W. Arsenych, K.C., complimented Mr. Kucherepa on the logic of his remarks, and agreed that Mr. Snyder deserved the thanks of the Ukrainians.

It was his pleasure to state that the Committee had been able to make friends of many more influential English-speaking Canadians, and that the Executive of the Ukrainian Canadian Committee would see to it that in due time proper thanks would be expressed to all.

Mrs. D. Yanda, Edmonton, Alberta, expressed her agreement with the suggestions made by Mrs. Sawchuk of Toronto—namely, that the Executive of the Ukrainian Canadian Committee give greater consideration and representation to the women's organizations, in order to allot to them the many tasks for which they were especially suited. All that had been discussed at the Congress concerned the women as well as the men. If the work done by the branches had been found lacking, the fault lay in the lack of active participation by the ladies. To gain increased respect and to fulfil the many obligations laid upon the Committee by the Congress, the Executive of the Ukrainian Canadian Committee would need to enlist the active support of the women in its many co-operative efforts—both because there were so many able Ukrainian women, and because they were fortunate in having considerable spare time.

Mr. M. Hetman, chairman of the session, requested that the delegates concerned turn in to Mr. A. Yaremovich, General Secretary, any contributions which had been entrusted to them by their branches for the purpose of assisting the Ukrainian Canadian Committee with the expenses of the Congress.

Mr. D. Rudiak, Geraldton, Ontario.

After greeting the Congress on behalf of the gold miners of Ukrainian descent, Mr. Rudiak suggested that steps be taken to ascertain the possibility of organizing a campaign to collect a "Ukrainian Relief and Refugee Fund" . . . to provide some assistance to Ukrainian refugees and to the Ukrainians now suffering from the ravages of actual warfare on their own soil. This fund could be administered by the Canadian Red Cross or by the Ukrainian Canadian Committee itself.

The speaker agreed, too, that the Committee should follow political developments most attentively, and should neutralize immediately anything in speech, print or action which may prejudice a just and truly-democratic solution of the Ukrainian Question in Europe.

Mr. D. Kobrynski, Smuts, Sask., proposed that the Ukrainians in Canada arrange for a definite annual assessment, beginning with \$1.00 per person and increasing with one's financial resources. In this way could be gathered quite easily the sum of \$60,000 which was required for the work of the Ukrainian Canadian Committee. The realization of this annual contribution could be made so much easier through the active and direct co-operation of the five Dominion-wide organizations.

Mr. W. Zinchyshyn, representative of the Ukrainian Students' Club of Toronto, Ontario.

Mr. Zinchyshyn greeted the Congress on behalf of the organization that he represented, and suggested that more attention be paid to the more-advanced and the more mature students and youth. It was important, he said, to attempt to remove the differences in the general viewpoints of the adults and of youth. From the co-operation of both would come a finer future for the Ukrainians in Canada.

Mr. Zinchyshyn suggested, further, that each Ukrainian assess himself the sum of one cent per day for a fund to carry on the activities of the Ukrainian Canadian Committee, and that the various organizations, churches, and other institutions might be expected to pay an annual fee . . . say \$75.

In conclusion, the speaker spoke of his agreement with the wishes of others that the proceedings of the Congress, including all the addresses, be published both in Ukrainian and in English.

Mr. J. W. Arsenych, K.C., thanked Mr. Zinchyshyn for his remarks, and expressed his gratification that younger persons were beginning to take an increasingly-active part in the proceedings at the Congress.

Mr. Walter Kostiuk, member of the special textbook committee.

The question of the inclusion of the study of the Ukrainian language in the schools of the three Prairie Provinces presented the following general picture:—The Ukrainians have been making representations to have the study of Ukrainian included in the curricula of the secondary schools and the universities. The inevitable reply of the educational authorities has been: "Give us the required textbooks and handbooks." This lack has proved to be our stumbling block.

Mr. Kostiuk stated that the Executive of the Ukrainian Canadian Committee had taken this matter under consideration, and had appointed a special committee to prepare the groundwork for further action along this line. This committee has decided that it was necessary first of all to prepare and to publish a Ukrainian-English Grammar, especially arranged for the use of those who do not know the Ukrainian language. This grammar must be in line with other similar grammar texts so that the study of Ukrainian will be established on sound pedagogical principles.

Appropriate readers must also be prepared, and these should be closely correlated with the context of the grammar previously mentioned. The contents of these readers should be scientifically chosen, and should have a good cultural and historical background. It would seem that the preparation of texts for students in grade twelve and the first year of university would require very great attention.

A well-edited dictionary of acknowledged worth was also necessary, stated Mr. Kostiuk.

To prepare all these texts, it would be necessary to employ professionally-trained men, concluded the speaker. The question of the Ukrainian language and general education in Ukrainian was one of the most important subjects for discussion by the Congress.

Mr. J. W. Arsenych, commenting upon the remarks of Mr. Kostiuk, announced that the Executive of the Ukrainian Canadian Committee would co-ordinate the various aspects of this problem, would make suitable plans, and would engage professional men who would devote all of their time to this special task for a period of three years. The speaker approximated the cost of the undertaking at six to ten thousand dollars per annum.

Mr. Gregory Maslianka, Transcona, Manitoba, spoke briefly with regard to the necessity of instituting a system of definite membership in the Ukrainian Canadian Committee, with a systematized scheme of predetermined monthly or annual fees.

Mr. J. Kaptiy, Mr. M. Pawlyshen, Mr. J. Chiboyko, delegates of the Ukrainian Canadian Committee branch in St. Boniface, Man.

Through their spokesman, these three delegates proposed that the Ukrainian Canadian Committee arrange for the distribution of coat-lapel buttons or some other insignia at very low cost. These buttons or insignia would simplify the identification of the members of the Ukrainian Canadian Committee, and would expedite the collection of fees and donations.

Mr. Elias Shklanka, Krydor, Saskatchewan, drew the attention of the Congress to a Ukrainian-English Grammar, whose contents had already been prepared and whose literary form in the Ukrainian had received the approval of Professor Ohienko. The manuscript, which was likewise read and approved by Professor Simpson, was even then in the hands of the printer.

Could it not be possible, asked Mr. Shklanka, to appeal to the participants at the Congress and collect immediately the sum required to complete the publication of the text?

Mr. J. W. Arsenych pointed out that the matter of the grammar text should be handled by the special committee on texts. This committee had already written to Mr. Shklanka (one of the members of the Committee) concerning this matter.

Mr. Michael Glushka, Rosburn, Manitoba, expressed his pleasure at being able to express his opinions at this widely-representative Congress. The farmers of Ukrainian descent were very pleased, he said, with the success of the Ukrainian Canadian Committee.

There were many, Mr. Glushka continued, who regarded the Ukrainian Question in Europe as unsolvable and hopeless. In his opinion peace in Europe was not possible unless the Ukrainian Question was satisfactorily decided on the bases of justice and democracy.

The speaker agreed with the proposed suggestion that a definite system be instituted for the collection of fees.

Mr. J. W. Arsenych wondered whether the delegates were prepared to shoulder the responsibility for the collection of definite funds, which were needed to assist the Committee in the tentative projects already proposed. Such a fund would naturally be entrusted to the Committee by the Ukrainians as a whole, and for it there must be authorization by the Congress.

Mr. Michael Koss, Toronto, Ontario, moved that the Ukrainian Canadian Congress authorize the Executive of the Ukrainian Canadian Committee to publish the necessary textbooks for the teaching of the Ukrainian language in the Folk Schools, the public schools and the universities; and, that the Executive

of the Ukrainian Canadian Committee be authorized to prepare a plan for meeting the costs of the undertaking by instituting a scheme of general contributions; and that, in this regard, the Executive of the Ukrainian Canadian Committee should be given a free hand in doing what it deems necessary.

Mr. Koss' motion was seconded by *Mr. J. Michalisky*, of Dauphin, Manitoba.

The motion was put to a vote, and was unanimously endorsed by the delegates.

Mr. P. Zwarych, *Vegreville, Alberta*, proposed that each community be made responsible for some definite quota, and that each delegate arrange for the collection of the allotted sums of money. He volunteered to collect the sum of \$500 in the district of *Vegreville, Alta.*

Rev. R. Kowalevich, *Toronto, Ontario*, suggested that the annual budget of the Committee be set at a tentative sum of \$25,000.00. He wondered whether instructions could not be prepared and issued to the branches, giving the quotas to be collected and the uses to which the moneys so collected would be put.

Mr. J. W. Arsenych pointed out that the Ukrainian Canadian Committee had already prepared tentative plans with regard to many questions that had been raised at the Congress. In his opinion, successful realization of these plans would depend on the financial resources available.

Mr. Arsenych stated that a minimum annual expenditure of \$30,000 would be needed to solve successfully the most urgent of the tentative plans. Among the urgent needs would be included: our children and our youth, the Ukrainian boys in the Armed Services, and the publishing of suitable literature both for the Ukrainian Canadians and for their other Canadian compatriots—all this directed to the strengthening of cultural resources amongst the Ukrainians in Canada. The main thing to decide was the placing of the endeavors of the Committee on a suitable plane, and the organization and enlistment of general support among the bulk of the Ukrainians living in Canada.

The speaker regretted that Mr. W. Kossar was not able to be present, as the budget committee of which Mr. Kossar was chairman had prepared the necessary budget. This budget, which had been carefully prepared in detail, called for an annual expenditure of \$45,000.00, which sum would make possible the fulfilment of what were regarded as the most pressing needs.

Mr. M. Hetman, chairman, drew the attention of those present to the fact that much still remained to be done and that the time still available was very short.

It was moved by *Rev. M. Horoshko* of Prince Albert, Saskatchewan, and seconded by *Rev. P. Zaparyniuk* of Oshawa, Ontario, that the speakers be limited to a few sentences. (Carried).

Rev. W. Osadetz, *Windsor, Ontario*, pointed out that mutual understanding amongst the various branches of the Ukrainian Canadian Committee was being

jeopardized by certain of the members dragging into their activities non-relevant matters which pertained only to the work of the organizations which constituted the Committee. The responsibility of the Committee was to co-ordinate the work of these various organizations and not to erase their basic ideologies. It was not within the scope of the Ukrainian Canadian Committee to begin the organization of folk schools, institutes, etc., as such action would give rise to further misunderstandings. The Executive should be responsible for issuing well-prepared and practical directive instructions which would clearly indicate the responsibilities and activities the branches were to undertake.

Rev. Osadetz agreed that an itemized budget should be prepared by the Executive, that the branches should naturally be responsible for their quotas, and that part of the budget should be devoted to a program of furnishing intelligent and reliable information concerning Ukrainians to the press and to various governmental agencies.

Mr. N. Bryk, Yorkton, Saskatchewan, brought to the attention of the Congress that the Ukrainians in Yorkton had organized an authoritative body whose aim was to make more generally known the aims and purposes of the Ukrainian Canadian Committee. The aim of the Yorkton Committee was to foster the following activities of a cultural nature over radio station CJGX:

1. To popularize by means of radio programs Ukrainian songs and music;
2. To deliver over this station short resumes of the more important events and activities among the Canadians of Ukrainian descent.

The speaker suggested that similar work be done over other radio stations, especially in Winnipeg, and in any other important centres where dwelled considerable numbers of Canadians of Ukrainian descent.

Mr. M. Kiz, Kenora Ontario, dealt briefly with the matter of the provision of funds for the continued activities of the Ukrainian Canadian Committee. He pointed out that the required financial support would easily be forthcoming were every locality to provide as much, proportionately to its Ukrainian population, as had Kenora with its 300 Ukrainian families. He agreed with the suggestions previously made that the Executive of the Ukrainian Canadian Committee systematize some scheme of set membership fees.

Mr. A. Karpliuk, Montreal, Quebec, expressed the hope that the Ukrainian Canadian Committee would continue to exist indefinitely.

He read suggestions entrusted to him by the Ukrainian "Prosvita" Association, the Women's Association of Lesia Ukrainka, and the "Prosvita" Youth Club, all of Montreal:

1. The Ukrainians in Canada should direct most of their organized attention to cultural and educational endeavors. An educational scheme should be so planned as to reach every Ukrainian community in Canada.
2. Through the efforts of the Ukrainian parishes, clubs, associations and organizations of whatever religious or political affiliations to strive to achieve

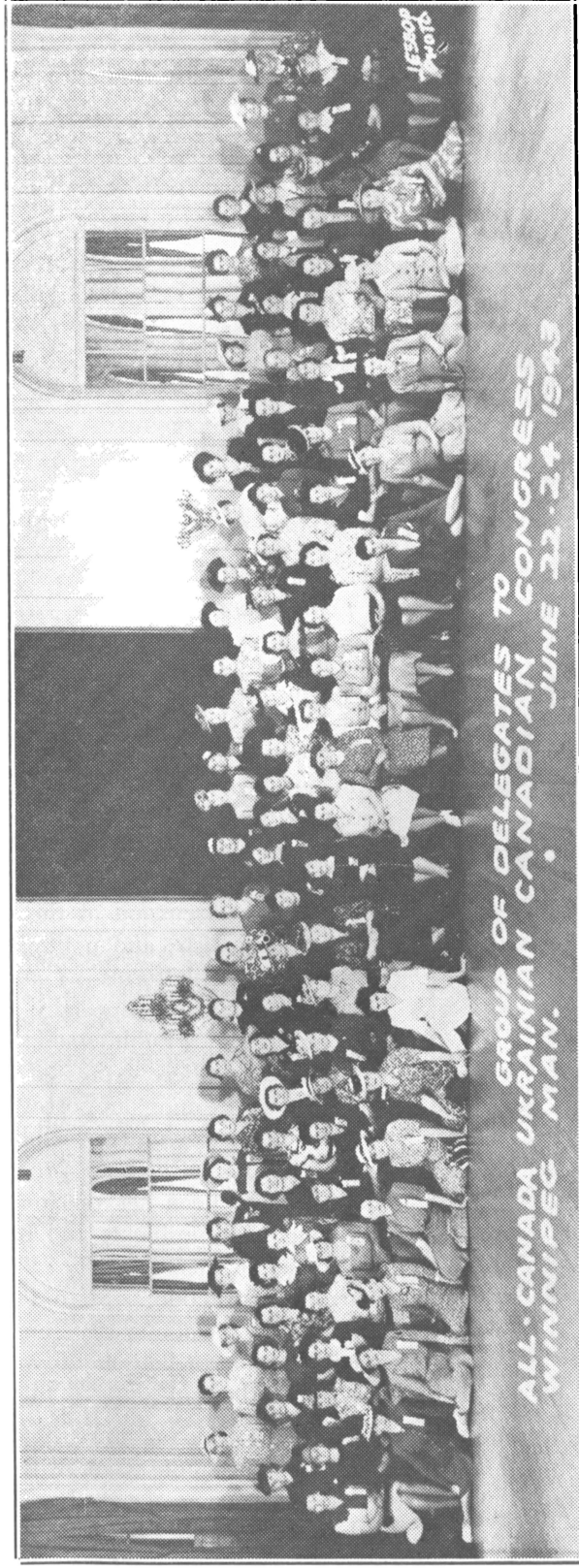
practical unity among all Ukrainians in Canada, and fraternal co-operation in all matters of common concern. In this connection, it was necessary to organize and to institute communal inter-relationships by means of visiting concerts, plays, addresses and public meetings.

3. To increase the amount of educational work done amongst Ukrainian youth through organized youth clubs and definite courses, and amongst the younger children through the folk schools. The future of the Ukrainians in Canada lies in their youth, and these must be educated to measure up to the level of their many duties and responsibilities of Canadian citizenship.

Mr. W. Kossar read a few of the many congratulatory letters and telegrams which the Ukrainian Canadian Committee had received since the Congress opened.

He advised that the Resolutions Committee was preparing the resolutions which were to be presented to the Congress for its approval. If there were any present who had been asked to present resolutions or who would like to express their opinion on some matter under discussion, would they be kind enough to make a notation of same on a sheet of paper which should be handed in to the Resolutions Committee.

The Morning Session was now adjourned.



Group of Women Delegates and Guests to the All-Canada Ukrainian Canadian Congress.

AFTERNOON SESSION

Chairman of the Session *Mr. W. Kossar, Winnipeg.*

Vice-chairman *Rev. M. Olenchuk, Alvena, Sask.*

Due to the absence of Mr. Kossar, who was busy with his many duties as Chairman of the Co-Ordinating Committee, the session was declared open by *Rev. M. Olenchuk*. In his opening remarks, Rev. Olenchuk described his impressions of the work of the thirty-eight Ukrainian representatives in the Polish Parliament, which he had witnessed during his pre-war visit to Western Ukraine, then under the government of Poland. He congratulated the delegates for the unified entity they were demonstrating at the Congress.

POST-WAR SOCIAL AND ECONOMIC RECONSTRUCTION IN CANADA

P. J. Lazarowich

Anyone who is interested in Post-War problems and who is making an honest effort to follow the main currents of thought on the subject, will often be reminded of the familiar complaint of Mark Twain that everyone was talking about the weather but no one was doing anything about it. This same complaint can be made with regard to our discussions on post-war plans. Since



P. J. Lazarowich

this war broke out, scores of books have been written on the subject; leading magazines and newspapers have been and are devoting much space to the discussion of the subject by their leading journalists; and political parties are re-drafting their platforms so as to include the most advanced and especially the most attractive proposals. Public men, great and near-great, have publicly expressed their hopes and their fears concerning our post-war order. Finally, many boards, committees, clubs, study groups and other agencies, both private and governmental, have been set up for the purpose of studying those problems and formulating practical plans for their solution. Phrases like "Post-War Reconstruction," "State Planning," "Social Insurance," "Social Security," and "National Minimum" are almost household words now, though very often their meaning is misunderstood.

This is true not only of our Country, but also of the U.S.A., Great Britain, and other English-speaking countries. For example, George B. Galloway, who

heads a survey on Post-War planning on behalf of the Twentieth Century Fund in the U.S.A., announced in December of last year that there were at that time 150 organizations—of them 120 private and 30 governmental—working on various phases of post-war reconstruction and rehabilitation. As far as I know, no one has taken the trouble to determine the number of similar bodies in existence in Canada, but there must be scores of them all over Canada, including committees of Boards of Trade, Chambers of Commerce, Industrial Committees, Labor groups and private clubs.

In recognition of such universal interest and anxiety in the post-war world, the governments of Great Britain, U.S.A. and Canada have each set up special bodies of experts for the specific task of surveying the whole field of social and economic life of their respective countries, ascertaining as far as humanly possible the problems which are expected to arise at the conclusion of this war, and formulating practical solutions to such problems. In Great Britain, for instance, the government appointed in June, 1941, what was called a "Committee on Social Insurance and Allied Services," with Sir William Beveridge as chairman. The task of the committee was "to undertake a survey of the existing national schemes of social insurance and allied services, including workmen's compensation, and to make recommendations." The right of making recommendations was confined to the chairman. As a result, in November, 1942, the now famous Beveridge report was presented to the government for its consideration. It is not an official document and its recommendations do not bind the government. Even by this date, the government has made no commitments with respect to any of its specific recommendations. Time will not permit me to discuss in this paper even the fundamental principles of the Beveridge report. In essence, however, the plan proposes to provide a definite living minimum to every individual from the cradle to the grave. It is based on two assumptions: firstly—that a certain national income will be maintained; and secondly—that mass unemployment will be reduced and maintained at a certain low minimum of the employable population. The proposals are designed to provide the national minimum of security without stifling incentive, opportunity, or the sense of individual responsibility.

The report appears to have captured the imagination of the British people. In the words of Labor-leader Arthur Greenwood—"it has stirred more hopes than any other document in living memory." But as already indicated, the British government has, so far, refused to commit itself to any of its specific proposals. Mr. Churchill, in his great address on March 21st last, spoke in generalities regarding post-war plans. He did say, however, that his government colleagues were "strong partisans of national compulsory insurance for all classes, for all purposes, from the cradle to the grave," and he did promise that "every preparation including, if necessary, preliminary legislation, will be made with the utmost energy."

Analogous developments have occurred in the U.S.A. Shortly after the outbreak of this war, the U.S. government appointed a committee of experts called "The National Resources Planning Board." In November, 1940, President

Roosevelt requested the board to undertake a specific task: namely,—“to gather ideas and plans; to stimulate appropriate independent action by other public and private agencies; to bring together individuals who are interested in harmonizing their views; and to furnish the President with information and assistance on the formulation of policies on post-war problems.”

In March of this year, the board presented its report to the President. The document represents the result of two and one-half years of work by economists and experts in various fields, and takes into account the experiences of other countries in attempting to formulate plans for a minimum of economic security for all citizens within the framework of a democratic order. The report raises the fundamental question which will confront our western capitalistic order after the war, namely,—how to avoid mass unemployment. The report frankly admits that the fate of the American Democracy depends upon the solution of that problem.

However, in spite of its great importance, the document has received scant attention in the public press and on the platform, and even less in Congress. The government has refrained from any official comment. The ultimate fate of even its fundamental recommendations is a matter of speculation. President Roosevelt, speaking to Congress on January 2nd, 1943, did not mention this report by name. He did say, however, that he knew that the men in the Armed Forces had three clear post-war aims: firstly,—they wanted a lasting peace; secondly,—they wanted permanent employment for themselves, their families and their neighbors; and thirdly,—they wanted assurance against the evils of all major economic hazards, extending from the cradle to the grave. He concluded with the assertion and the promise that “this great government can and must provide this security.”

In Canada, scientific planning for post-war social and economic reconstruction was initiated and is being pursued independently of Great Britain and of the United States. In March, 1941, the Canadian government appointed a separate committee which became known as “The Committee on Reconstruction.” It is composed of a small group of outstanding Canadian experts on social and economic problems under the chairmanship of Dr. F. Cyril James, Principal of McGill University and an expert on international trade. The other members are: Mr. D. G. Mackenzie, Chairman of the Board of Grain Commissioners; Mr. J. S. Maclean, President of Canada Packers Ltd.; Dr. E. Montpetit, K.D., of the University of Montreal; Mr. Tom Moore, President of Trades and Labour Congress of Canada; and Dr. R. C. Wallace, Principal of Queens University. The task of the committee as stated in the terms of reference is “to examine and discuss the general questions of post-war reconstruction and to make recommendations as to what government facilities should be established to deal with this question.”

The committee lost no time in coming to grips with this huge problem. As a method of procedure, it was divided into four sub-committees, each of which undertook to grapple with a particular phase of the problem. The four

sub-committees are: (a) Post-war employment opportunities; (b) Agricultural policy; (c) Conservation and development of Natural Resources; (d) Construction projects. In addition, individual specialists were engaged to conduct studies and prepare reports on a variety of subjects connected with post-war reconstruction. One such report, prepared by Dr. L. C. Marsh, has already been made public and bears his name. I shall have something to say with reference to this report a little later. Since its establishment and up to the time this paper was prepared, the committee had done much valuable work and had reached a number of important conclusions bearing on the problem. I shall touch upon each of these briefly.

But before going any further, I must remind you that this committee is not the first public body to examine the bases of our social and economic life in Canada. You will probably recall that late in 1937, the federal government appointed what became known as the Rowell-Sirois Commission. It was composed of some of the ablest men in the Dominion of Canada.

The committee took over two and one-half years to complete its work, and in May, 1940, presented its report in three large volumes. It is outside the scope of this paper to discuss even the main features of the report. This much, however, can be said: The report reviews, among others, Unemployment Insurance, Employment services, Public Works policies, Old Age Pensions, Health Insurance, Workmen's Compensation, minimum wages, maximum hours of work, Widows' Pensions, Mothers' Allowances, Child Welfare and other related problems. This list is sufficient to indicate the exhaustive and comprehensive character of its survey, and its importance as a basis for the discussion of post-war reconstruction.

Returning again to the work of our Canadian Committee on Reconstruction, I wish to point out that I do not propose to review its methods of procedure or its plan of survey. I would, however, like to mention briefly the social and economic philosophy underlying its work, and some of its specific recommendations. In particular, I should like to deal briefly with the main features of its Social Security Plan, which has been prepared by Dr. L. C. Marsh, but for which the whole Committee assumes responsibility.

The social and economic philosophy underlying the Committee's plan is based on three main assumptions: (1) All economic planning must have as its ultimate objective the attainment of full employment in our country. In the words of its Chairman, Dr. James,—"All our financial, fiscal, political, economic, agricultural and other policies ought to be designed to produce that ultimate result." (2) Reconstruction plans must be developed and clarified during the war and must not wait until the war is over, and (3) All our plans must be designed, as far as possible, on the basic Canadian tradition of free enterprise and personal initiative, both in political and economic life—a tradition that we symbolize in the phrases "personal liberty" and "democratic institutions."

The next step of the Committee was to adopt a definite method of approach to the problems of post-war reconstruction. Here its first concern was to

anticipate or foresee as clearly as possible the concrete difficulties which will arise in the post-war period and the order of their appearance, that is, their sequence. The Committee has reported that a careful study of previous post-war periods seems to suggest that the following problems will occur in the following order:

Immediately after hostilities cease, there will be a short period of indecision or hesitation in industry, lasting probably several months. Following that, there will be a period of economic prosperity resembling a modest boom, lasting probably 10 to 12 months. This boom would then be followed by an extended period of depression, such as was experienced after the last war. It is, therefore, this third stage or the depression period which we must endeavor to head-off, or prevent, or provide for. To that end, the Committee advocates the following practical measures designed to bring about successful post-war re-adjustment:

Firstly, we must formulate definite plans now to accomplish, during the brief boom period, the change-over of our factories from war-time to peace-time production. Secondly, we must speed up the rehabilitation of industry, agriculture and commerce, both for the purpose of absorbing war workers and soldiers as they are released or demobilized, and also for providing a maximum supply of those peace-time commodities which peoples in Canada and elsewhere will need.

The task of changing over from war-time to peace-time production is specifically the technical problem of industry itself, and the Committee has formulated no specific recommendations in that regard. In the sphere of wider economic rehabilitation, the Committee recommends various construction projects, all designed to create employment in the immediate post-war period. Such projects would include the construction of dwelling houses, roads, public buildings and similar minor works. These would all be short term projects, and would involve for their completion a relatively short period of time and a small capital outlay. In the sphere of long range projects, the Committee recommends the following: Conservation of soil and water projects, conservation of forests and reforestation, building of dams and hydro-electric plants, flood control projects, rural electrification, irrigation, adequate agricultural credits, establishment of employment bureaus and exchanges, vocational training facilities for youth, changes in educational aims and standards, greater industrial utilization of agricultural products, and others. All these problems are being conscientiously studied, and concrete plans are being formulated.

Another factor which in the opinion of the Committee will have a very definite bearing on our immediate post-war recovery and upon our national life for long generations to come, is our Social Insurance Legislation. Such legislation will reflect and determine the pattern of our so-called Social Security in this country. By Social Security is meant simply state or government guarantee to every citizen of a certain minimum of living subsistence in the event of an interruption or loss of income due to factors such as unemployment, illness, old age, infancy or some other disability or cause beyond one's control. Following the lead of Great Britain and the United States in that respect, and thereby

emphasizing its importance in post-war reconstruction, the Committee has prepared and published a Social Security Plan for Canada. The plan was prepared by Dr. L. C. Marsh, who occupies the position of Economic Expert and Advisor to the Committee. This report forms the Social Security blue-print for Canada. Although in many of its basic proposals it resembles the Beveridge report and the report of the National Resources Planning Board, it is, nevertheless, an entirely independent and original work. In March of this year, the report was laid before a parliamentary committee for study and consideration. It is a review of Social Security in Canada, Great Britain, United States, New Zealand and Australia. The report is purely informative, and was prepared with the object of stimulating thought and public discussion on our post-war plans. It does not represent government opinion. Neither at the time of its release nor later has there been any suggestion that the government endorsed any of the recommendations embodied in it.

I shall not attempt to review the report in detail, any more than to say that its fundamental principle is to guarantee to each citizen—child and adult—a minimum subsistence allowance according to our own Canadian standards. This allowance would be paid in the following circumstances:

1. Interruptions of earnings due to unemployment, sickness, permanent disability, old age and premature death.
2. Occasions requiring expenditure which overburden the family resources, such as medical and funeral costs.
3. Insufficiency of income to meet the cost of maintaining a family.

Like the other two reports mentioned, the Marsh Report stresses the point that Social Insurance or Security is no substitute for employment, and that full employment must be the aim of the nation and the corner stone of its progress and social welfare. In the words of the report—“the only basic answer to unemployment is employment—not any kind of work, but employment carrying a reasonable level of remuneration and reasonable, satisfactory working conditions.” Among the most important recommendations of the report are the following:

- (a) A National Public Works program would be prepared for the creation of employment in sound economic projects.
- (b) Adequate facilities should be established to assist people to find work, or to give them facilities to learn new trades if there are no openings for those they already possess.
- (c) That the Unemployment Insurance scheme should include those engaged in agriculture, forestry, fishing, civil services and domestic work.
- (d) That an Old Age or Retirement Pension should be on a contributory basis beginning at 65 for men and 60 for women, and should be increased in amount.
- (e) That mothers' and children's allowances must be a part of our basic social plan.

- (f) That greater allowances should be provided for widows and orphans.
- (g) That Workmen's Compensation benefits should include agriculture workers and seamen, employees in stores, restaurants and other commercial establishments.
- (h) That we should establish free, complete medical services to all of the insured population.
- (i) That Health Insurance and Unemployment Insurance should be the two basic administrative systems for Canadian Social Security.

To make this measure of social security possible, the report proposes that Canada should spend One Billion Dollars on a public works' program during the first year after the war, to help bridge the gap between war and peace-time production. In the words of the report: "the first positive measure in providing social security is a program which will make work available, that is to say, which will offer wages rather than subsistence maintenance." It admits, however, that post-war employment programs must be justified by their economic merits and social benefits. Furthermore, the report maintains that it is the responsibility of the State to create employment during those periods when private enterprise fails to do this. One of such critical periods will be during and immediately after demobilization, before the country has been able to make its transition from a war to a peace economy.

Although, on the whole, public reaction to the report has been favorable, it does contain some obvious weaknesses which have been pointed out. One of its fundamental weaknesses is that it fails to take into consideration the division of legislative powers as between the Dominion and the Provinces. Consequently, although the plan presupposes Dominion-wide application and control, most of its proposals for post-war reconstruction are outside the legislative field of the Dominion Government. For that reason, they cannot be proceeded with without a revision of the B.N.A. Act and a redistribution of powers and responsibilities between the Dominion and the Provinces.

In order to carry out the sweeping program of social and economic reform that is suggested in the report, the Dominion would have to keep the vast powers that it now possesses under The War Measures Act. Obviously, these powers will have to be relinquished by the Dominion at the end of the war. In order to incorporate any of the proposals of the report into the social and economic life of Canada, there would then have to be the closest and friendliest co-operation between the Federal, Provincial and Municipal governments. The Provinces would furthermore have to relinquish some of their constitutional powers in favor of the Dominion, in return for financial adjustments. Whether this can be accomplished without the impairment of our national unity is open to serious question.

The Marsh report neglects to raise one other important question upon which there ought to be some measure of agreement before we can formulate definite plans for post-war reconstruction. It is this: In order to solve our post-war problems are we to rely mainly upon private enterprise or upon state control?

In other words, are we going to revert to free competition under our capitalistic system, or are we prepared to accept a measure of Government control of our social and economic life under some form of state socialism?

I think it is a fair conclusion to say that the most progressive-minded thinkers (excepting the Communists) agree that our problems can best be solved by the wise combination and friendly co-operation of both systems. Dr. Marsh, speaking in this City recently, admitted as much in his speech. Dr. Leacock, the well-known Canadian economist and humorist, in a recent magazine article (Maclean's) made this statement: "There is no salvation for us but in a combination of both ideas. Free enterprise (capitalism) alone can never reconstruct and develop Canada after the war. Taken alone, it would make a grand run forward—boom, rush, expand—and then fall flat in a waste of unemployment. But Government enterprise alone would never rebuild Canada either, it would fall asleep." So he asserts that along with government enterprise we need private enterprise . . . "beside it and overlapping it." Then we would have "a vast government industry that picks up the slack chain of unemployment and runs all the harder whenever the profit system gets out of gear." So it is generally conceded that state enterprise and private enterprise must become inseparable friends and partners in the great task of post-war reconstruction. They must not compete against or displace, but rather must assist and supplement each other.

Simultaneously with the Marsh report, Hon. Ian MacKenzie, Minister of Pensions and Public Health, introduced in the House of Commons Committee on Social Security, two draft Health Insurance Bills and made a lengthy statement on their plan and support. One is a Dominion Bill, and the other is a Model Bill for the Provincial Legislatures. Since the Government has not approved of the principles of the Bills, they will be considered in Committee only. Their ultimate fate is unknown, although Mr. MacKenzie hopes to obtain action by parliament this season.

The general scheme of the Bills is to provide adequate medical, dental, pharmaceutical, hospital and nursing services for every child and adult in the country.

The Bills contain no financial provisions dividing the cost between the Dominion and the Provinces. The exact division, however, would have to be worked out at Dominion-Provincial Conferences. The cost of the scheme would be shared among insured persons, employers of insured persons, the Province and the Dominion. It is generally conceded that Health Insurance cannot be purely federal. The Provinces must administer the measure, at least in part. The question is where should the dividing line be drawn? Most experts believe that the Dominion should have a preponderance of legislative powers in return for general financial grants to the Provinces. To accomplish this, certain amendments to the B.N.A. Act would have to be agreed to by all the Provinces. Those who hold this view point out that whereas unemployment insurance and health insurance cover most of the field of Social Insurance, and whereas unemployment insurance is wholly under the Dominion jurisdiction and apparently work-

ing well, the aim should be to place the health insurance plan under the Dominion control also. Much can be said for such a point of view. It would, at least, tend to establish a certain equality in the standard of Social services provided in the various Provinces.

I desire to add just one more observation concerning our post-war plans. It is most unlikely that even the main recommendations of these reports will be incorporated into our social and economic life for some time to come. Nevertheless, their importance cannot be over-emphasized. They have provoked much enlightened discussion on the problems which we cannot evade after the war. In particular, I should like to call attention to a very able and interesting article contributed to Maclean's Magazine by Mr. Bruce Hutchison of the Vancouver Sun, and published in the issue of April 1st. The article has a somewhat misleading title since it is entitled "Pie-In-The-Sky, By-and-By." It is, however, an able analysis and an excellent appraisal of the main post-war reconstruction ideas now being advocated. It also contains Mr. Hutchison's own plan in broad outline. Mr. Hutchison points out that four factors are contributing to our present war-time prosperity in Canada:

1. Enormous expenditures of public money by the Government in war industries.
2. Government control of our whole economic system and of our individual lives by means of price and wage control, rationing, forced savings, loans, etc.
3. The suspension of the basic constitutional rights of the Provinces by virtue of the War Measures Act in matters of prosperity and civil rights, such as the control of prices, wages, labor conditions, health, etc.
4. The unlimited foreign market for all the output of our war factories due to war conditions in the world.

After a careful examination of each of these factors, he concludes that in our plans for post-war reconstruction—"a true course for us as a nation is to be found in a wise combination of all the four factors mentioned, namely, government spending, government regulations, constitutional readjustments and the maintenance of foreign trade."

"The problem," he says, "is to fit these ingredients together, to balance them, to prevent an excess of one from ruining all the others."

In conclusion, he warns all experts, economists, and post-war architects that their noblest efforts will end in bitter disappointment to themselves and disaster to our country unless they can make their plans intelligible and acceptable to the masses of Canadian people.—"They must make it clear to them," he says, "what we are trying to do in Canada, what we can do, and what we can't. Unless they understand the dangers, as well as the opportunities of the post-war period, the whole reconstruction of the nation can be ruined."—Since it is the Canadian voter who will, in the final analysis, determine the political complexion of parliament and the pattern of our post-war order—"he must know

how our economy works, what it can do at present and what it can't do. He must know what good and evil various solutions can produce; he must have a working knowledge of our society so that he is not made the easy prey of false prophets; he must not accept too little or expect too much; he must not be encouraged to high hopes that cannot be fulfilled, for he may well turn in disappointment toward ruinous expedients."

I should like every serious-minded Canadian to read Mr. Hutchison's article many times. In my opinion it suggests the safest and the most intelligent approach to our post-war problems.

Now a great number of people today deplore the fact that so much time, energy and money is being spent on our post-war plans. They say that we should not dissipate our energies and our material wealth on such plans, but should concentrate them on one supreme effort to win the war. When the war is won, that will be the time to discuss our reconstruction policies. For instance, Dr. Leacock, in the article mentioned, says: "I hold very little with post-war planning, it is a very poor substitute for war courage and war effort. How do we know what there will be to reconstruct?" I do not believe that this attitude is characteristic of the majority of thoughtful people in Canada, United States or Great Britain. I believe that the prevailing attitude is that this universal interest in post-war plans in the midst of war is a hopeful and reassuring feature of our times; that it can, if properly encouraged and wisely directed, be a most potent factor in stimulating the war energies of our peoples and thus bringing peace so much closer. In his speech to Congress in January of this year, President Roosevelt echoed the thoughts of the majority of thoughtful men and women in the English-speaking world when he said that it is not enough to tell the people what we are fighting against; they must be told what we are fighting for. And he answered both questions by saying that we are fighting "to win the war and to win the peace that follows."

It is submitted that in a very real sense the clarification of our post-war objectives is an essential part of our war effort. We must fight despotism and all its allies, not only with greater force, but with greater and nobler ideals, objectives and plans for the happiness of mankind.

Mr. Stuart Chase, one of the foremost economic experts in the U.S. today, in his recent book called "The Road We Are Travelling," says this:—"I believe, moreover, that we are more likely to win the war if we have a clear idea of goals for the peace. Men fight better when they know for what they are fighting. Any peace we make must be superior to that which our enemies can offer. They make alluring promises about new orders and new spheres of prosperity. These promises are widely heard in the lands most affected, and we shall have to do more than sneer at them. We shall have to . . . and can . . . offer something better, more just and more convincing."

Now, have we as a democratic world, any specific social and economic post-war objectives worthy of the supreme sacrifice of the flower of our youth? My own opinion is that if such objectives have not already been expressed in

formal public documents, they are gradually being crystallized in the minds of our leading men, and they are being expressed from time to time. Let us briefly examine some of those public pronouncements.

The first official statement of the post-war objectives of the United Nations (which includes Canada) was made by President Roosevelt in his speech to Congress, January 6th, 1941, in which he advocated the "Four Freedoms" as the post-war objectives for freedom-loving mankind. The four freedoms are: freedom of speech and expression, freedom of belief and worship, freedom from want, and freedom from fear. These have been called the Universal Freedoms of Human Life, and have been universally recognized as worthy objectives.

The second official statement on our post-war objectives is contained in Art. V of the Atlantic Charter, which was signed by President Roosevelt and Prime Minister Churchill in August, 1941. This article says: "5. They (i.e. Great Britain and U.S.A.) desire to bring about the fullest collaboration between nations in the economic field with the objective of securing for all, improved labor standards, economic adjustment and social security." These two pronouncements have become the pillars for the English-speaking world, which has already commenced to plan and build a post-war world.

Mr. Chase, in the booklet already quoted, makes these observations on post-war objectives:—"The idea of basic living standards is gaining momentum. Sometimes they are called 'national minimums.' One hears this demand from church groups, government officials, labor leaders, economists, scientists, even businessmen. It is perhaps heard louder in Britain than it is here. We have had public schools for many years. It is now proposed to add food, housing, medical care and clothing, to universal education. In this light, the proposal is not revolutionary in kind but only in scope. Instead of one essential guaranteed to the last child, we have five essentials guaranteed to the last child, we have five essentials guaranteed to the last family." He then quotes opinions of several other outstanding thinkers of America on the same subject. For instance, Russell Davenport, editor of "Fortune," in August, 1941, wrote as follows:—"We demand an economic system that will yield every man, woman and child reasonable economic security against want and poverty, and reasonable economic opportunity for advancement, the development of talents, education, expansion and adventure. There is a minimum, not of subsistence, but of decency, at which every member of a modern state has a claim to economic protection. If we are to build a true democracy, this claim must be accepted as a fundamental economic right."

The National Resources Planning Board, already mentioned, expressed this ideas as follows:—"We must plan to enable every human being within our boundaries to realize progressively the promise of American life in food, shelter, clothing, medical care, education, work, rest, home life, opportunity to advance, adventure, and the basic freedoms." Mr. Chase then proposes a post-war plan of his own, the main points of which are:

1. **FULL EMPLOYMENT.** All men and women seeking work which cannot be found in private industry should be employed by the State.

2. **FULL AND PRUDENT USE OF MATERIAL RESOURCES.** Idle plants and idle machines must become as great a scandal as idle men. Natural resources, especially soils, waters and forests, must be utilized without progressive deterioration of these assets.
3. **GUARANTEE OF THE FIVE ESSENTIALS TO EVERY CITIZEN—** Food, housing, clothing, health services, education.
4. **SOCIAL INSURANCE.** This would include Old Age allowances, benefits for sickness, accident, temporary unemployment, allowances for children.
5. **LABOR STANDARDS.** These would include minimum wages, maximum hours, and standards for working conditions in every branch of employment.

He then asks this question—"Where is the money coming from?" His answer is—"It will come from the same place that the bombers, tanks and battle-ships are now coming from—out of the full employment of the people."

In conclusion, I should like to quote a booklet on post-war planning published by The National Resources Planning Board of the U.S.A. In it the Board has attempted to translate into simple language and modern terms the full implications of the four freedoms in the form of a new declaration of human rights—a "New Bill of Rights" they called it. Here they are:

- "1. The Right to Work, usefully and creatively through the productive years;
2. The Right to Fair Pay, adequate to command the necessities and amenities of life in exchange for work, ideas, thrift, and other socially valuable service;
3. The Right to Adequate Food, Clothing, Shelter, and Medical Care;
4. The Right to Security, with freedom from fear of old age, want, dependency, sickness, unemployment and accident;
5. The Right to Live in a System of Free Enterprise, free from compulsory labor, irresponsible private power, arbitrary public authority, and unregulated monopolies;
6. The Right to Come and Go, to Speak or To Be Silent, free from the spyings of secret political police;
7. The Right to Equality Before the Law, with equal access to justice in fact;
8. The Right to Education, for work, for citizenship, and for personal growth and happiness; and
9. The Right to Rest, Recreation, and Adventure; the opportunity to enjoy life and take part in an advancing civilization."

Such are some of the post-war ideals, not only of our country, but of other English-speaking countries of the world. It is hardly to be expected that we,

who are here today, shall live to see a world in which these ideals will be attained in any great measure in the pursuit of human happiness. Let us hope, however, to see at least the dawn—the beginning of such a world.

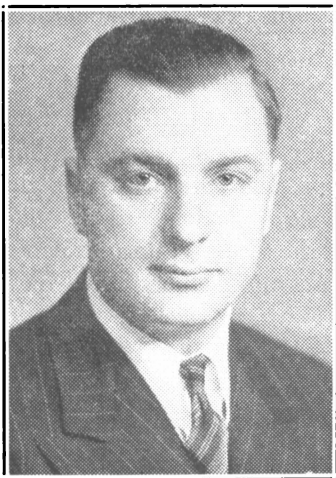


Ukrainian canteen under the direction of the Ukrainian-Canadian Serviceman's Association, in London, which is maintained with funds donated by Ukrainian Canadians through the Ukrainian-Canadian Committee.

THE UKRAINIANS AND THE POST-WAR RECONSTRUCTION IN CANADA

John Isaiw

Being Canadian citizens we consider it is our duty to be fully informed of whatever is planned to improve the lot of the working classes after the present war. From the address of Mr. P. J. Lazarowich, we note that great changes are being proposed in Canada as well as in the U.S.A. and Great Britain. It would appear that after the present hostilities cease, we shall all feel as though



John Isaiw

we have been transplanted to a new and hereto unknown world. Many of these changes are being made now without our particular notice. If you remember the mode of life before the present war both in its private and economic aspects, and if you compare it with what we have today, you will realize how with every day we are gradually entering into a new sphere of life.

In these developments we are playing a rather passive role, merely following the instructions issued by various authorities. In the post-war changes, however, the Ukrainian Canadians, in close co-operation with other citizens of Canada, must take an active part in social and economic reconstruction. Even then our influence would be felt only partially.

In order to contribute in a greater degree to the improvement of social and economic welfare and to Canada's population as a whole, the Ukrainian Canadians must reconstruct and improve certain branches of their own organized public life. In other words, if after this war we are to have a better Canada, the Ukrainian Canadians together with other peoples in this country must make their own efforts towards that goal. We must not lag behind, for whoever stops during a march impedes the forward movement of the whole body.

During the past half century of their existence in Canada, the Ukrainian Canadians have made excellent progress, especially in the field of agriculture. We are proud of the Ukrainian farmers and of the contributions of our agricultural experts to agricultural science both in Canada and in America. These contributions have won praise and recognition from other nations.

We have also made progress in the educational field, having amongst us over 500 Ukrainian Canadians who have completed their University training and some 2,000 young men and women who have trained as teachers. These are not negligible figures when taking into consideration the economic and social standing of our first settlers of some 50 years ago. But even here much more

progress is to be desired. I have in mind mainly Eastern Canada, where Ukrainians have considerably improved their financial position especially in the last few years but where the number of Ukrainian boys and girls attending various Universities is much too small.

There are two additional fields where fundamental changes for the better are urgently needed. These are the economic and the political fields.

The Ukrainians are engaged to a considerable extent in retail business. There are already several thousand grocery, general and hardware stores owned by the Ukrainians in the West, as well as lumber yards, hotels, restaurants, etc. In our ranks we find a large number of artisans and professional men and women, but anyone who knows the West will notice that there is a lack of centralization in our business endeavors—lack of wholesales, consumers' co-operatives and co-operative credit unions.

I wish to mention the two wholesale houses owned and operated by the Ukrainian Canadians, one in Winnipeg and one in Edmonton. The very fact that these two wholesales have not only existed for several years but have shown an expansion is evidence that there is room for such enterprises and that we now have men of sufficient ability and experience to manage them. This should be an encouragement to some of our retailers in the three Western Provinces and in Ontario, to organize other wholesale businesses on a co-operative basis, and to others—to support those already in existence.

There is another matter to which I would like to draw your attention, and that is the establishment of creameries and packing plants. Western Canada has been and will likely remain mainly an agricultural country. In every western province a large portion of the farming population is of Ukrainian origin. Each of these farmers raises stock and sells milk and cream. In communities settled mainly by Ukrainian farmers it should be possible to organize co-operative creameries which could be maintained by the members themselves. We already have the necessary trained men for conducting and managing such business undertakings.

The same is true of packing plants, credit unions and other business organizations on which our agricultural economy of the west to a large extent depends.

I am not an expert in these matters, nor is this the proper place for detailed plans for such enterprises. It is up to more competent men to plan these out and to enlighten the public concerning these matters by means of the press, publications and lectures. It is my wish that at this large gathering, where there are assembled the representatives of Ukrainian Canadian farmers, laborers, businessmen and professional men, we realize the importance of the idea itself. Let us therefore hope that this thought be deeply implanted, that it be strongly rooted in the minds of our people, and that it finally result in concerted action in the near future.

The main object of my talk is to discuss at some length the participation of the Ukrainian Canadians in the political life of Canada.

So little is being said or written on this subject that we have not as yet formulated any ideology or any uniform practise in this respect. Yet, in my

opinion, this question is of much greater importance than it would appear from the attention we are giving it. For it is no secret that many achievements of various sections of Canada's population depend on the political influence that a given particular group is able to exert upon the political life of the country. You will see, therefore, that in order to have a Ukrainian appointed to a position as judge or school inspector, to have the Ukrainian language on the curriculum of the secondary schools and the universities, to have our educated or professional men in diplomatic service or in other administrative positions—all these depend almost entirely on political influence, and political influence is gained only by active participation in the political life of the country.

In order to put into clearer perspective the participation of the Ukrainians in the political life of Canada, allow me to give you a brief sketch of our efforts in this respect during the past half century.

At the beginning, when our immigrants were both few and unexperienced, the Ukrainians in this country were mainly concerned with a struggle for their food, shelter and clothing—the primary necessities of life.

Having taken care of these more essential needs, the Ukrainian settlers were then able to devote more attention to community affairs in the districts in which they lived. They elected their fellow citizens of Ukrainian origin to the offices of school trustees, councillors, reeves, municipal secretaries and the like. These were their first steps in their participation in the political life of Canada.

The first representatives of Ukrainian origin to the Provincial Assemblies were elected in Alberta in 1913, in Manitoba in 1915 and in Saskatchewan as late as 1934. The first Ukrainian member to the House of Commons was elected in 1926. Ever since there have been representatives of Ukrainian origin both in the Legislative Assemblies of the Prairie Provinces and (with one interruption) in the House of Commons at Ottawa.

In the last Provincial election in Manitoba, seven Ukrainians were elected; in Saskatchewan, one; and in Alberta, two; so that at the present time we have one member in the House of Commons and ten members in Provincial Legislatures. This is the net result of our political efforts during the past 50 years of our life in Canada.

When we consider that there are over 250,000 Ukrainians living in Manitoba, Saskatchewan and Alberta, and that they happen to be settled in almost solid blocks where they constitute 50 percent or more of the voters in many districts, then it is obvious that we could have twice as large a parliamentary representation. Our object, however, should not be a large number of Ukrainian representatives alone; in other words, we are not merely concerned with having the greatest possible number of our members in the Legislative bodies of the country. Our efforts should be so directed as to secure the best possible representation in every respect—highly educated men—men with strong characters, wide experience and extensive knowledge of social, political and economic conditions of the country. They must be the best from among us.

When we consider the manner of selection of our members to the Legislative bodies in the past, we immediately notice both the lack of preparation on the part of the electors and the casual quiescence on the part of the prospective candidate. There are some representatives with no previous experience in social and political life, candidates who can attribute their election not so much to their abilities and fitness but rather to fortunate or favorable circumstances at the time. It is no wonder, therefore, that such members prove to be only petty politicians and not real statesmen, and neither the state nor the electorate has benefited by their positions. Outside of their trivial affairs, such people, with few exceptions, are not interested in the affairs of their people in a larger scope, did not become their leaders in a real sense, and have not advanced themselves to any appreciable degree above the level of the average citizen. If, in future, we continue to pay as little attention to the calibre of men in politics, we will trail behind the others not only in the political life of this country but also in all other respects which are directly or indirectly dependent upon political influence.

Those who desire to see the Ukrainians in Canada on a higher level and fully participating in citizenship, and who would like to see Ukrainians not only as members of Parliaments, but also in responsible administrative positions such as judges, ministers of the crown, diplomats, university professors, etc., should give this problem most serious consideration.

There is no easy way or short-cut in this matter. We must climb up the same ladder to political maturity as was done by all other racial groups. Let us examine this question more closely.

The bases of practical Canadian politics have long been established, as have been certain methods now being followed. If we wish to take an active part in the political affairs of this country and if we desire to make progress in this regard, we must adapt ourselves to these established rules or customs. Above all, we must realize the importance of preparation in political education which is necessary for any aspirant in politics.

We see, for example, that a young Britisher having political ambitions, as a rule is a member of a church or a local community club, where he gradually gains the confidence of others, where his natural ability in leadership is soon recognized by his fellow-members, and where in due course of events he is elected to the executive of his parish or his club. There he commences his career and in most cases goes through the following stages: election to the school board, to the municipal or city council, and finally to the provincial legislature or to the House of Commons. During this period a young man of this type make a wide circle of friends, gains experience, widens his knowledge in matters of social, economic and political affairs, and thus acquires a perspective concerning certain policies and gains world outlook. As he rubs shoulders with other prominent men in public life, he cultivates good manners, he becomes tolerant, and above all—he builds his own character. It is from such politically-experienced, educated and efficient men of good character, from men who are successful in their chosen vocations, that Canada gets her administrators, ministers, senators, judges and foreign diplomats.

If we are to be worthy of recognition in Canadian political life, we must make certain that our young and able men with political aspirations follow this method of training for public life. Those of our Ukrainian boys who have a liking for public life and whose ambition it is to serve their country and its people (and inclination towards this is often evident in the early years of their boyhood) must be properly educated in order that their qualifications and abilities would not only equal but exceed those of their fellow public men. If we, Ukrainian Canadians, desire to take our place beside others in all activities, and if we wish to eradicate, once and forever, "inferior" and "foreign," i.e. discrimination directed against us—it is indispensable that our youth attend the schools and universities of world fame, there to arm itself with the highest education obtainable, to enrich itself with the widest possible knowledge and in all respects to become equal to others. This pertains not only to those with political aspirations, but also to those young men and women of Ukrainian origin who are preparing themselves for other professional vocations.

Many Ukrainians of the second generation are of middle age. Amongst our people we have a middle class financially able to provide its children with the highest education this country can offer. It has been proven time and again that many of our young men and women are very brilliant and what is needed is proper direction, encouragement and financial assistance. This, of course, is the responsibility of the parents, our clergy, our public men and our press.

We also have among us those boys and girls who are very brilliant but whose parents are not financially able to give to their sons and daughters the education which would enable them to develop most adequately their latent talents. What is to be done in cases of this kind? In my opinion, scholarships should be provided for such brilliant young people. Unfortunately, we have among us no wealthy philanthropists nor institutions that would assist these young people. But we have an organization which could do a great deal in this regard. I have in mind the Ukrainian Canadian Committee.

The provincial executives of the Ukrainian Canadian Committee could establish a fund from contributions made by the members in their own provinces, and from this fund scholarships in the form of loans could be given to deserving students. Such loans would be without interest—and would be for long terms. Educational associations, colleges, institutes or parishes could select able but financially-indigent students and could recommend them to the provincial committees for consideration for scholarships. These promising students would be enrolled in such universities as Oxford, Cambridge, Harvard or McGill. An agreement could be made whereby a student, on the completion of his course and after allowing a reasonable period for his establishment, would repay the loan in monthly instalments. Money thus returned would be used to assist other similar students.

At these universities a young Ukrainian Canadian would rub shoulders with future government ministers, premiers and ambassadors. He would gain their esteem and friendship, and later in life they would remember his abilities and would assist him in his career.

From such highly-educated and sound young men and women we shall be able to build a corps of political and educational leaders, a reservoir from which responsible positions may be filled. These men would be expected to take an active part in the public life of the Ukrainian people and to make an ever-greater acquaintanceship with influential Canadians in order to assist other young Ukrainians and to bring their people up to a higher social standard.

I admit that this method of preparing our young men and women for participation in Canadian political and administrative life is difficult and slow, but in my opinion it is sound and practical. That is the road that was and still is travelled by other peoples of this country- the Germans, the Jews, the Swedes, the Icelanders and the many others who have adopted Canada as their own. We must follow the footsteps of those who have been able to see their sons as premiers, government ministers, diplomats, professors, judges and the like. Only by these more difficult means shall we win equal opportunities in all the varied aspects of Canadian public life.

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GROUP OF UKRAINIAN GREEK CATHOLIC PRIESTS AND OTHERS

Standing, left to right—Rev. M. Olenchuk, Rev. I. Shpytkowski, Rev. V. Osadec, Rev. M. Horoshko, Rev. M. Shwed, Rev. J. Senkiw, A. J. Yaremowich.

Mr. W. Kossar read congratulatory telegrams which had been received from the Governor-General of Canada and from the Premier of the Province of Alberta.

Mr. Kossar then pointed out that the program called for six more addresses and the approval of the prepared resolutions. The program, however, had to be completed by six o'clock, and some means had to be found to shorten it.

It was moved and seconded that the addresses of Mrs. Kohuska and Mrs. Sawchuk, two of the major speakers, be delivered, and that the joint addresses concerning youth be transferred to the evening program in connection with the banquet. If time did not permit to have them delivered at the banquet, then they should be included in the publication to be prepared after the Congress.

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GROUP OF UKRAINIAN GREEK ORTHODOX PRIESTS AND OTHERS
Rev. T. Kisiluk, Rev. Zapirnyiuk and Rev. M. Bodnarchuk.

WOMAN'S PART IN THE LIFE OF A NATION

Mrs. N. L. Kohuska

Every nation considers its national culture to be its greatest achievement since the whole national economy of any country is dependent on its cultural background. Each nation attempts to develop its culture through the medium of the home. The home is the institution which forms the basis of any state-organized society. In the home the woman is an organizer, a household eco-

nomist, a builder of character, and the mother. The Canadian nation is just beginning to form its own culture. Into this culture are being woven the characteristics of all the racial groups which form the component parts of the Canadian nation. The most important duty of the mother in the home is to inculcate into the minds of the children their own cultural background; and because the strength and the wealth of each nation depends on the fulfilment of this duty by the mothers, society has been constantly exploring new ways to improve their lot. The idea of the emancipation of women was based primarily on the belief that an emancipated woman would be better able to elevate the cultural life of the home - and through that medium, the cultural life of the nation.



Mrs. N. L. Kohuska

If we consider the historical background of the movement for the emancipation of women, we shall see some of the reasons which prompted the women to demand this democratic right. The motive for this movement was quite simple: "A woman is a human being; and, as such, she claims a standard of living that will permit her to develop herself as a human being and to fulfil her part in society—a part to which nature herself has assigned her." The realization of this democratic principle was possible only after the overcoming of many difficulties. In each nation it was necessary to amend or to change the existing legislation in order to provide for such developments. Nor was it a simple task, as such amendments often entailed changes in the whole national structure.

This movement is now 125 years old. It began with the French Revolution in 1789. In England, the struggle for the emancipation of women began in 1792, in which year a book entitled "Justifiable Rights of a Woman" was published by a woman. Actually, however, the movement for the emancipation of the women of England commenced in 1827, at which time similar movements were started in America and in the other nations of the world. During the last century women have managed to gain their rights in the cultural and educational fields only. Their political rights were not generally recognized until 1918, when the

right of franchise was extended to them both in England and in the U.S.A. It should be noted, however, that in the State of Wyoming women had been granted their franchise away back in 1869; while in New Zealand, Australia, Finland and Norway, women had been granted the right to vote just prior to the last Great War. Other countries such as Holland, Czecho-Slovakia, Poland, Russia, Latvia and Lithuania followed the example of England and America. In France women have not yet been granted their rights to franchise.

The question which should be considered first is: "What did the originators of this movement expect of an emancipated woman with regard to her contributions to the life of a nation?"

There is no question that they did not intend to secure for women a special world of their own; nor did they propose to impose upon them the obligations usually discharged by the men. A woman was to remain a woman. She was to maintain her special characteristics of character and her peculiar natural instincts. She was to maintain and extend her influence upon the family, to which by her very nature she is most adapted. The originators of the movement expected to secure for an emancipated woman the education through which she could elevate the standards of the home and thus secure for herself a recognition in her field as the head of household economy. It was not planned to have emancipated women displace men in any organized society.

What did women accomplish through emancipation? They secured the right to acquire all the education possible. They also gained the right to have equal status with the men in our commercial and political life. Through emancipation, however, woman's place in social life has changed and is changing daily to such an extent that she may well ask herself the question—"And what will be the future consequences of these changes?" This question assumes even greater importance when one considers that we in Canada are in the midst of changing ideas and new ways of life. In other words, we find ourselves in a new society that is just beginning to emerge, a society that is being formed from differing convictions, from different cultural backgrounds and under the influence of varied theoretical slogans that have no tradition behind them.

Equal rights and equal opportunity to acquire higher education caused women to flock into the now wide-open doors of the educational institutions. Women soon began to acquire higher educational standards and to gain recognition for their successes in education. It is to be regretted that so few of these trained women have brought their educational achievements into their own homes, to be used in the bringing-up of their own children. Instead they have so often followed the path of least resistance, leaving their homes and entering the economic field as their advances in education opened to them the doors to professions, to good jobs, and to a free and independent livelihood. Women became important clerks in the commercial or public institutions, and they began to occupy various positions in the medical profession, the legal profession, and in other professions and occupations. Some of these eventually married, but a large percentage continued on with the vocations which they had followed

while single. In some countries the governments prohibit the employment of married women in government offices, in others there are no such restrictions. Generally speaking, women have, both in theory and in practice, the same recognition as men in the social and commercial life of most democratic nations.

Very often both the husband and the wife carry on with their respective occupations, and the children are left at home to be brought up by maids, and in some cases, by the neighbors. Such a state of affairs can hardly have a good influence on the general welfare of the family, and particularly on the children who are ever in need of a mother's care and attention. Under such circumstances, disputes occasionally arise as to the respective rights of the husband and wife, because in such cases there are two separate parties supplying material resources for the upkeep of the home and no mother to give any spiritual guidance or moral bringing-up to the children. This has resulted in women deciding to maintain their self-sufficient economical status by limiting the size of their families. This, in turn, has created an apparent impression that a woman's place is no longer in the home and that this is merely an old-style traditional occupation which has outlived its usefulness.

Not so long ago, Mrs. Florence Birmingham of Boston, Mass. challenged Mrs. Eleanor Roosevelt to a public discussion on the problem of the employment of women in factories and in other public institutions. Mrs. Roosevelt is the defender of the rights of women to such employment; Mrs. Birmingham is president of an organization opposing such employment. The latter believes that the employment of women outside of their homes is one of the chief factors hindering the natural growth of the population of the U.S.A. and that it has a tendency to undermine the morale of the nation.

In 1938 an International Congress of the Federation of Professional and Employed Business Women's Clubs was held in Budapest, at which over twenty-six nations were represented. America was represented by a large group of women which represented over 60,000 women employed in many and varied occupations. At this Congress, three major addresses were delivered, under the following headings:

1. The Accomplishments of Women in Commercial Life.
2. New Possibilities for Women in Commercial Life.
3. Woman's Place in Future Civilization.

The first two addresses are easy to interpret. The third address, referring to the status of women in the organized life of the future, was unquestionably based on the assumption that the future of our civilization is going to be characterized by the increased occupation of women outside their homes. That being the case, we can immediately visualize 60,000 American homes without any mothers. But that is not all, for there are large numbers of American women who are not members of this organization but who are following the same course of life.

Such facts prove quite conclusively that our struggle for emancipation has now deviated from the original aims of the founders of the movement. Too

many girls of mature age hesitate to enter into the bonds of matrimony because their educational achievements guarantee them gainful occupation, relative security, and the freedom of an independent livelihood. And even when they do get married, they marry with mental reservations and hopes to be able to avoid the responsibilities of raising a family. Consequently, far too many of these marriages are being consummated on the tacit understanding that there be no family.

Some of the European nations are deteriorating racially, and there is no doubt that this is the direct responsibility of their women, who have lost their sense of duty to the home and who have placed a higher value on their personal freedom and their standard of living than on raising a family. A similar tendency is apparent among women in America, but we cannot see this deterioration as clearly since America's growth in population has been dependent not only on natural increase but also on new immigration. I am drawing your attention to these problems because so many nations are now beginning to be seriously alarmed about the future of their respective populations if present trends are allowed to continue.

When one considers the fact that attempts to evade family responsibilities by not having any children are more noticeable among the more intelligent and better classes of society, one cannot help but feel that some attempt to curtail such tendencies should be made. True enough, there are still a great number of women who cherish their natural role in the home beyond anything else in the world, but such families and such homes are becoming an exception rather than the rule.

The freedom of life enjoyed by women in gainful occupations outside the home has attracted other women--women with children, mothers of families. The natural result has been that these women began to neglect their children by drifting into occupations that brought them independent remuneration. This has created home situations in which the children, instead of being brought up by the mothers, are brought up on the streets. Women that have no children because they prefer their occupations outside the home are directly responsible for the degeneration of the race; but the women with children, who have neglected their homes in favor of similar gainful occupations, may bring about the degeneration of morality, which eventually might lead to a total dissolution of the state as such.

Because religion is one of the fundamental agencies in the bringing-up of children, we should pause for awhile to consider the attitude of mothers and women towards religion. Some of the women of today have a carefree attitude towards the church. They feel that the attitude of women towards the church in the past is one that should be scorned by the modern women of the present day. True enough, the women of the past might not have had the high educational qualifications and the freedom and independence that women enjoy today; but by their piety and their deep religiousness, by their fine emotions and tenderness, their influence on family life and on the whole of social life was much greater than that of women today. In the homes where religious

instruction has been neglected, the most important agency for character building has been negated. Mr. E. Hoover, one of the Directors of the Federal Bureau of Investigation, made this comment on religion: "We should inculcate into the minds of the coming generation the responsibility of moral obligations, through the medium of religious teachings. A home is the corner-stone of our democracy. We hear a lot about the various rights of an individual, but we should stress more on the bringing-up of the children in the properly-constituted home."

At one time, the home was the centre of the family and the mother was a manager of household economics, continually researching and improving its many activities. The home was the source of national customs and national household economics. Today, more than ever before, the health of a family depends on sound household economics. The education in sound food nutrition that is being undertaken today has in mind the teaching of those people who have drifted away from the natural way of life. Many of the ailments which undermine the health of our nation today are directly attributable to the lack of proper household economy and management. "The hand that rocks the cradle rules the world" is the expression that has been used by society when it spoke of mothers. Unfortunately, many modern mothers have today no such respect for their status.

Now is the time to ask ourselves this question: "Was it the emancipation of women that has brought about such a deplorable situation, or were there other reasons that have led women to seek occupations outside their homes and thereby to curtail their responsibilities towards the homes themselves?" I believe that it has not been the emancipation but the wrong conception of the part of women in society that has been bringing such results. Through emancipation, women should strengthen their positions in the home and not in the gainful occupations outside the home. Furthermore, society should develop an economical system that will permit the women to develop their innate capacities in the sphere of home life, and through that medium to enable women to regain the long-cherished status exemplified by the expression that "the hand that rocks the cradle rules the world."

We, the Ukrainian women in Canada, have inherited from our mothers a traditional household economy. We inherited from them worthy national customs, deep religiousness, reverent respect for the older members of the family, and all the fine qualities which make a home both a haven and a retreat for all members of the family. It is our duty to develop these characteristics and to weave them into the cultural life of Canada, for it is only by doing so that we can contribute most to our common Canadian heritage.

OUR WOMEN IN UKRAINIAN AND CANADIAN LIFE

Stephanie Sawchuk

The Ukrainian woman does not lag behind the women of other nations. From time immemorial, she has demonstrated great love and self-sacrifice to her fatherland. Undescribable hardships were the lot of the Ukrainian woman, and her love for her fatherland very often compelled her to exhibit various heroic deeds in its defence. During the principedom period of our statehood, women frequently headed the state as independent rulers, as counsellors to their husband-princes, or as commanders of military forces.



Stephanie Sawchuk

In the history of the Ukrainian nation, there are engraved in gold letters names of women who deserve great praise. Their deeds should encourage us in our struggle for a worthy future as citizens of this country. Recall the famous Ukrainian Princess Olga, who, after the death of Prince Igor, expertly governed the Kiev state and was simultaneously an excellent military commander and a keen diplomat in her dealings with the Greeks. Anne, the daughter of Prince Yaroslav the Wise, as the wife of the French King Henry I and the mother of King Philip, was an exponent of Ukrainian culture in French court circles. Besides those mentioned above, there are many other noted princesses who ruled

the state or who replaced their husbands in their absence.

The Ukrainian woman frequently accompanied her husband during military campaigns; and many a time, she participated in battles. When left at home, she courageously defended her country from enemy attacks—as, for example, the princess of Slutsk, Nastya, who twice drove back the Tartars. Our women not only knew how to fight, they also knew how to die for their country. The wife of Captain Zavisny died a glorious death in the city of Bush. In order to escape capture by the enemy, she ignited barrels of gunpowder, blowing up herself and the other women who were defending the city of Bush. The daughter of a priest, Uliana of Vedmediwka, also distinguished herself by a heroic deed. When the Turks besieged the city and famine broke out, she forbade the burgess to surrender, and taking command of the besieged, she charged the Turks. True, she died in the ensuing battle, but her example so inspired the inhabitants of Vedmediwka that they defeated the enemy. All these women preferred a heroic death to a shameful surrender.

However, our women played their most important role in the life of the Ukrainian nation during the Cossack period. The destruction of Ukraine by the Tartars in 1240 brought long centuries of struggle and suffering for our people.

The Ukrainian nation fought desperately for its existence on its native land against the rapacious assaults of the Tartars. During this dark period of the history of the Ukrainian nation, when Tartar bands ravaged every foot of Ukraine, the role of Ukrainian women was most responsible and honorable. Actually they saved the life and soul of the Ukrainian nation. If there had not been so much self-sacrifice on the part of the Ukrainian women for their children, then it is doubtful whether our nation could have survived those frightful historical storms which raged over it. During the great Cossack revolution under the leadership of Bohdan Chmelnitsky, the greater part of the male population perished. The Syrian monk, Paul of Aleppo, who travelled through Ukraine in 1654, wrote in his diary that at the time there were very few men left in Ukraine, only the aged and crippled, the rest being women and children. And every child, he wrote, was clean, taken care of, and brought up well by its mother. These mothers taught their children to love their country and to love freedom. These mothers reared their children to follow in the footsteps of their heroic fathers--warriors all. Nor was all this in vain, for Ukraine fought on against its aggressors until, on the basis of an agreement between Poland, Moscovia, and Turkey, it was given its independence.

Later, however, the heroism of our women, so nobly demonstrated throughout the principdom and Cossack periods, was crushed into submission, and a period of slavery and general depression followed. This broke both the spirit and the national consciousness of the Ukrainian woman. The aggressors transformed her into a deaf and dumb slave. These conquerors knew that as long as the Ukrainian woman remained oppressed and degraded, they had nothing to fear. They knew that an enslaved woman could not rear her children to be good patriots who could be expected to fight for their nation.

As a result of these conditions, there appeared noted poetesses, writers and organizers, who began to arouse the Ukrainian woman from her deep slumber in slavery, for they were aware of the fact that if this was allowed to continue the Ukrainian nation would perish. Although full of difficulties and obstacles, this vital work of the pioneers of our Ukrainian movement was very successful. At the commencement of hostilities during the Ukrainian nation's war of liberation, 1917-1920, we see the Ukrainian mother trembling for the fate of her children; but realizing that the enslavement of her people is unbearable and that destruction is threatening them, she does not keep her sons at her side although she loves them so dearly. With heroic sacrifices she arms her sons, hides her emotions from them lest they too weaken, and sends them off to battle for freedom. In addition, many women themselves pick up arms and fight for the rebirth of the Ukrainian state. The rich, fertile soil of Ukraine is strewn with the white bones of many heroic mothers.

After briefly mentioning these heroic deeds of Ukrainian women and their boundless love to their people, let us recall the historic address of the great president of the U.S.A., Abraham Lincoln, delivered by him in Gettysburg, over the graves of those who had died for the unification of the States. He said: "If the living wish to pay tribute to those who died for ideals, they should sacrifice

themselves wholly in such work as would not allow these ideals to be lost, for which these heroes gave their lives."

Although the Ukrainian nation had once possessed sovereignty, a state and freedom, and although we had been courageous and brave, and although we knew how to defend our rights - yet, the overwhelming forces of our enemies robbed us of our freedom. Many of us, dispossessed of the free mode of living in our native land, left our villages and cities behind, and ventured across thousands of miles into foreign lands in the pursuit of a better life. A large number of us settled in Canada, mainly in the Prairie Provinces.

A life of hardship was led by the first Ukrainian immigrants, for the vast stretches of Western Canada were then virgin soil, covered with grass and dense forests. In spite of these and other hardships, our women proved to be greatly instrumental in the development of Canada. Together with their husbands they ploughed the virgin plains, never before touched by the steel ploughshare or the iron spade. In a short period of time, our immigrants, with the aid of their women-folk and children, converted the wild plains into fields of golden wheat; and in place of shanty huts, they built comfortable dwellings and good farm buildings. And soon, these Ukrainians, previously oppressed and brought up under the yoke of foreign tyrants, made great progress in every branch of civilized life for their wills were strong and their hopes were high.

In spite of the difficulties and the hardships of everyday life, the Ukrainian mother is undeterred by the personal sacrifices she must make in the rearing of her children. She realizes the importance of education, and very often denies herself food and other necessities of life in order to make it possible for her children to carry on with their education. Many of these children have graduated from the most advanced schools in Canada and now occupy very responsible positions. In addition, the Ukrainian mother reared her children to be good, respectable Canadian citizens, who, in the present world conflict, proved their devotion to Canada by spontaneous voluntary enlistment in Canada's Armed Forces. Many of her sons, because of their great love for Canada, have already given their lives on the battlefields of Dieppe, Hong Kong, and elsewhere.

In order to stimulate the Ukrainian Canadian women to higher ideals and practices, women's organizations have been formed as affiliated sections of the different organizations that are now represented on the Ukrainian Canadian Committee. The members of these organizations are trying to safeguard and to preserve the cultural assets of the Ukrainians, so that their most worthy aspects may be incorporated into the cultural heritage of the Canadian nation.

We, the Canadian citizens of Ukrainian origin, believe that the family is the nucleus of a nation. We claim that a good, healthy family assures a sound and healthy nation. Therefore, our Canadian families must be morally sound and spiritually exemplary. It is the mother who must shoulder the chief responsibility for preventing harmful influences from breaking up her family. We must realize that we all shoulder the responsibility for the bringing up of our children. We cannot shirk that duty. A child today is a citizen of tomorrow;

our present young generation—the nation of tomorrow. This citizen . . . this nation will be such as we have made them. No one else but the mother is responsible for the laying of the foundations for the child's character. She alone must teach it to be an obedient, thinking, toiling, and useful person. A mother's duty is to develop in her child a sense of responsibility not only with regard to its family but also with regard to its fellow citizens. History tells us that careless upbringing of youth has led mighty nations into an abyss. On the other hand, there have been nations on the verge of collapse that later recovered and achieved might and glory by giving a good education to their young generations. Therefore, our primary duty is to educate our children to be people of character, who will be a tribute to our families and to our nation. The future of our people depends upon the education of our children.

The present trying times place upon our shoulders additional duties besides motherhood and the bringing up of our children, and these we, as Canadian citizens and daughters of the Ukrainian nation, must fulfill. We, the Ukrainian women of Canada, realize that a time has come when we cannot be passive on-lookers in the war being waged by Canada and the rest of the British Empire. We feel that it is our duty to help Canada in every way possible, and thereby to bar the road for any enemy wishing to enslave the country which gave us freedom and an opportunity to live decently.

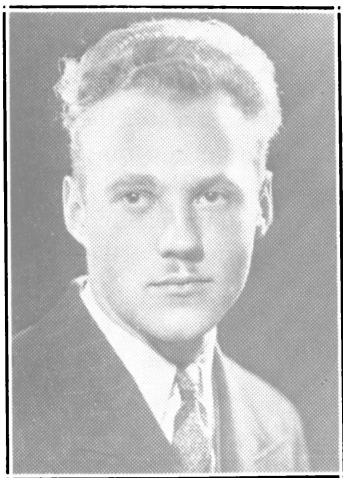
Having experienced, under the heels of the oppressors, terrible living conditions in our lands in Europe, we treasure the freedom offered to us by Canada. The price of freedom is best known to those who have lost it. The Ukrainian nation lost its freedom centuries ago; but evidence of how the Ukrainians treasure it can be seen in the mountains of dead bodies and in the rivers of blood they have shed in order to regain their lost liberties. I dare say no other civilized people yearn as much for freedom from enslavement as do the Ukrainians in Europe. We feel it is our sacred and bounden duty to support Canada to the utmost in the present war to maintain that freedom, and to show by deeds that we not only know how to utilize the rights bestowed unto us by this country, but also that we are capable of carrying our share of Canada's burden. We wish to fulfil honorably our duties as good patriotic citizens of Canada. Let us be aware of these many responsibilities!

The freedom and the equality enjoyed by every Canadian woman should be used to strengthen her position as a mother, as a home-maker, and as a citizen. "Let each of you realize that much depends upon you, that you will be held responsible for the fates of millions." These are the golden words of the Ukrainian poet Ivan Franko. Remember them!

THE FUTURE OF UKRAINIAN YOUTH IN CANADA

S. W. Frolack

The topic on which I have the privilege of speaking is very important, and in the history of nations it has proved to be one of the most difficult to solve. It assumes added importance for Ukrainian Canadian youth which, by the will of fate, finds itself far from the land of its grandparents, in this great rich Canada—a country where the rights of the people are respected and where complete freedom of religion, speech and action reigns supreme. The Ukrainians have the good fortune to live in a democratic country and to take an active part in the truly democratic life of a great family of nations.



S. W. Frolack

We, young people who were born in Canada, are of Canadian-Ukrainian descent. From the first days of our lives, we have been influenced by the full force of two somewhat differing cultural traditions. These are: the great and glorious traditions of Great Britain, and the heroic yet tender traditions of Ukraine. Both traditions are based on a great and worthy humanitarianism.

These two traditions become ours from birth, and we benefit from these two great cultures which become the foundation for all of our activities. Perhaps we do not realize this, but actually our whole lives are influenced by them. It may be that the older Canadian Ukrainian people—our parents—have not been acutely cognizant of this peculiar duality, but they too are influenced by these two cultural forces. Over us all reigns the force of two worlds and of two traditions which unite into an indivisible whole in the young Canadians of Ukrainian extraction.

Therefore, as a basis for our future considerations concerning Ukrainian Canadian youth, we must add this statement, "If the young people of Ukrainian descent desire to attain a satisfactory status in the public life of Canada, they must endeavor to understand and to acknowledge two cultural traditions—that of Great Britain and that of the Ukraine." This should be the watchword for our young people.

You can judge a community by its youth; furthermore, the future fate of a nation lies in its young people. Young people who are properly brought up and who are well-trained exemplify the skill and the strength of the community—its organizing power and its understanding of the necessities of the future.

It would be worth our while to consider now the many factors that will assist youth to arrive at a full realization of the watchword that has been indicated above.

The Family

Having in mind his future responsibilities, how does the Canadian Ukrainian youth picture the family? It is a family where the mother and the father are careful of the upbringing and the fate of their children. This Canadian Ukrainian family is cognizant of its other obligations. It must help to educate its members to participate in and to keep up the Ukrainian traditions of the home, and to maintain the British traditions in the schools and in general community life. The mother and the father must be sufficiently aware of these obligations to develop these two traditions harmoniously. Once the children are taught to understand the cultural traditions of the two nations, then they will accept them and will learn to love them both physically and spiritually.

For this to happen, Canadian Ukrainian parents must familiarize their children with the cultural traditions of the Ukrainian people. They must teach them to love and to respect these traditions; and, at the same time, they must teach them to love truth and beauty, for this will assist them to understand and to appreciate the basically-British culture which they will experience in the public schools of Canada.

All this will help the younger generation to attain a respect and a love for the heritage of their parents and grandparents, and will put it on an equal basis with the youth of other nations.

This means that the parents must start educating the child from its first day of life, and must give special attention to every phase of its development as it gradually learns to deal with this world. With careful upbringing, the child will recognize the great truths of religion, the importance of study, and the many other cardinal principles of purposeful citizenship.

The family is the place where a child's fate is decided as to whether it shall be a success or a failure in life. A harmonious education in both the British and the Ukrainian traditions will most assuredly help Canadian Ukrainian families to train their children into responsible and successful Canadian citizens.

The Church

The church is the permanent bearer of the traditions and the spiritual development of all nations in all ages. Religion plays a most important part in the development of the child. Through the church the child becomes intimately acquainted with the great moral laws of Christianity. It begins to appreciate the spiritual feelings of its people as shown in its religious rites, its hymns, etc.

Proper religious upbringing will strengthen the spiritual life of the young people, and will help them to develop into far-seeing and confident future citizens of Canada.

Ukrainian Schools

Another factor which plays an important part in our child's development is a good Ukrainian school. It was the late Lord Tweedsmuir who said: "You will all be better Canadians by also being good Ukrainians." That is a very important truth, and that is why we Ukrainians want to see established Ukrainian folk schools that will give our young people a good knowledge of the Ukrainian language, history, literature, geography and art. We would include in art, our national folk-songs, our fancy-work, and Ukrainian forms of architecture, painting and sculpture. We must remember that art serves as the clearest indicator of any nation's cultural achievements.

Organizations

A good organization, founded on truth and morality, is a further and inseparable factor in the education of youth. It brings together a number of people with similar interests, and unites them in striving for some higher goal. When a person belongs to an organization, he learns indulgence and co-operation. Organizations are practical schools where characters are moulded and where responsible leaders are developed. Organizations should be open to young people because here they will learn to accept responsibility, to be perseverant, to carry out obligations, and generally to improve their characters. They will learn about the work of their fathers, and of their attempts to uplift Ukrainian culture, art and traditions. They will be trained in the carrying out of their obligations to Canada and her people.

Organizations provide youth with the place where they can put their beliefs into practice. However, to interest the young people in organizational work, the adults must meet them half way by establishing for them youth societies, sports clubs, choirs, orchestras, etc.

Educational Institutes

We all understand the part played by educational institutions in the upbringing of youth. Young people everywhere are appealing to the community to increase the number of schools. It would be a good thing if there were established Ukrainian educational institutes in every larger city where there is a normal school or a university. Such institutes would be fortresses where Ukrainian students could live and could study together the problems of the future, where they would become intimately acquainted with Ukrainian culture, and where they would be assisted in the widening of their world outlook.

The work done by these educational institutes would need to be supplemented by making arrangements for various advanced educational courses.

Higher Education

During the fifty years of their life in Canada, the Ukrainians have educated quite a large number of their young people. We have now a considerable

number of teachers who have graduated from normal schools or from universities; we have doctors, engineers and other trained professionals. Nevertheless, we must admit that in comparison to the Ukrainian population in Canada the percentage of highly educated people is quite small. We must understand that if we have more people with university or professional training we shall be enabled to attain a relatively higher status in the public life of Canada. This highly trained personnel will be of the greatest value to the general Ukrainian Canadian public.

Every Ukrainian Canadian should be interested in increasing the number of people with university education. The Ukrainian Canadian Committee, or some other body, should seek funds for scholarships, which should be given to brilliant or otherwise promising students.

Technical Schools

Our highly industrialized system of human existence demands that increased attention be paid to the technical education of youth. To get this technical training more Ukrainian boys and girls should be sent to technical schools. There is an immediate need to organize technical courses and even to establish technical schools.

Intelligentsia and Youth

The Ukrainian "intelligentsia" must show greater interest in the education of our youth, must introduce it to community life, and must acquaint it with Ukrainian cultural ideals.

Ukrainian professionals in Canada are well informed as to the difficulties involved in attaining a given profession. Their knowledge should be made available for the guidance of those wishing to follow in their footsteps. They can also advise as to which professions are overfilled and which are in need of additional, trained personnel. Young people, as well as the whole community, expect co-operation and support from our professionals.

The Press

The press is a powerful agent in educating the Ukrainian Canadian people in the affairs of life.

The Ukrainian press devotes much of its space to the interests of the young people—that is, it is interested in their future. It is desirable that "youth pages" be made a permanent feature of every Ukrainian paper, and that the young people themselves be interested in keeping up these pages. It might be wise to print these pages in English. Other questions of policy may arise in this regard, and some thought should be given to this and other related questions.

Conclusion

Summarizing all that has been said, we must honestly face the fact that the problem of the future of the Ukrainian youth in Canada is everyone's problem.

If the young people of Ukrainian descent desire to attain a satisfactory status in the public life of Canada, they must endeavor to understand and to acknowledge two traditional cultures, that of Great Britain and that of the Ukraine.

By assisting the young people to adjust themselves to this duality of culture, the Ukrainian family, the church, the Ukrainian school, the organizations, the educational institutes, etc. will also help themselves.

If this is done, we can be sure that the future of Ukrainian Canadian youth will be bright. We shall raise the spiritual and the economic level of our people, and we shall thereby assist Canada in her future development. In such an undertaking, we can be assured of the co-operation of Canadian Ukrainian youth.

THE FUTURE OF UKRAINIAN YOUTH IN CANADA

N. Woicichowsky

In discussing the future of Ukrainian youth in Canada, I would like to deal with the mental attitude that is being displayed by our youth towards the older members of the society, as well as with their mode of life. I would also like to make an analysis of the work of the organizations which might be expected to act as the media through which an extensive programme of adult education could be fostered for the benefit of the young people in Canada.



N. Woicichowsky

For the last fifty years great developments have taken place in the mechanical and industrial life of this country, and these have had a tremendous influence on the social relationship between Canadian youth and its parents. This change is usually termed the "emancipation of youth." We can see, virtually before our very eyes, youth drifting away from habits of the traditional respect that it had accorded its parents in the past. This lack of respect is not specially directed to the parents; it can be noticed in their attitude towards the school, the church, and the other public or educational institutions.

Both the First World War and the present global conflict have contributed considerably to the creation of such a mental attitude on the part of our younger generations. The technical and industrial establishments which have assumed such an important part in our national life have shown and are showing a preference for young people when it comes to a question of choosing their employees.

In all our institutions, such as technical schools and universities, the older teachers and professors are gradually being displaced by the younger men who have acquired the specialized and technical knowledge which these positions now demand. In the field of war, the Army, the Navy, and more particularly the Air Force have made an appeal for young, virile men—so much so that even the high ranking military positions are now in the hands of comparatively young people. The girls have left their homes and have abandoned their natural occupations in favor of more strenuous jobs in the factories producing war materials. The reason why preference is given to youth in almost all walks of life is perfectly obvious. In these “fast-changing times,” youth can adapt itself to an altered environment much more easily than a grown-up individual.

When dealing with the question of the emancipation of youth, we should consider some of the problems that such an emancipation is creating among the young people in Canada. Due to the fact that preference is given to youth in almost all gainful occupations, the majority of our young people is gainfully employed and consequently enjoys a more or less independent economical status. However, society rightly expects that as youth gains greater economical independence it should also be prepared to assume greater responsibility in the public life of a nation. This responsibility is now being discharged almost solely by the older people. Therefore, the chief obligation that is placed upon the shoulders of the young people is to prepare themselves for the role that they eventually will have to assume as members of the democratic society of Canada.

How are we to prepare the coming generation for such an important role? The Departments of Education, as well as all universities and cultural and church organizations, are devoting much of their time and energy to the solution of this problem. The Departments of Education have inaugurated in the high schools courses in adult education and sociology. However, the school by itself cannot accomplish everything, because courses must of necessity be very elementary. Most students do not begin to show interest in the problems of public life and sociology until they enter Grade 11, Grade 12, or the university. Furthermore, high school and university curricula provide only optional courses in this particular field. The problem is aggravated by the fact that only a small percentage of our youth ever reaches the higher educational levels of the senior high school or of the university. The net result is that a large percentage of our youth has no opportunity to be definitely instructed in its civic responsibilities.

Hence we are faced by the problem of instituting a definite program for youth training. Our first difficulty is that many young people are prejudiced against all formal modes of education. Their prejudices arise from their belief that formal education is only a means by which the older generations want to impose their will upon the younger generations. Too many adults are not acquainted with the psychology of the youth; and as a result of that, they try to interpret the problems of their children in the light of the conditions that existed at the time when they were young themselves. Before any successful program of youth training can be inaugurated, there must be created a better

understanding between the younger and the older generations, for youth will not take any directions from its elders unless it has complete and undivided confidence in them.

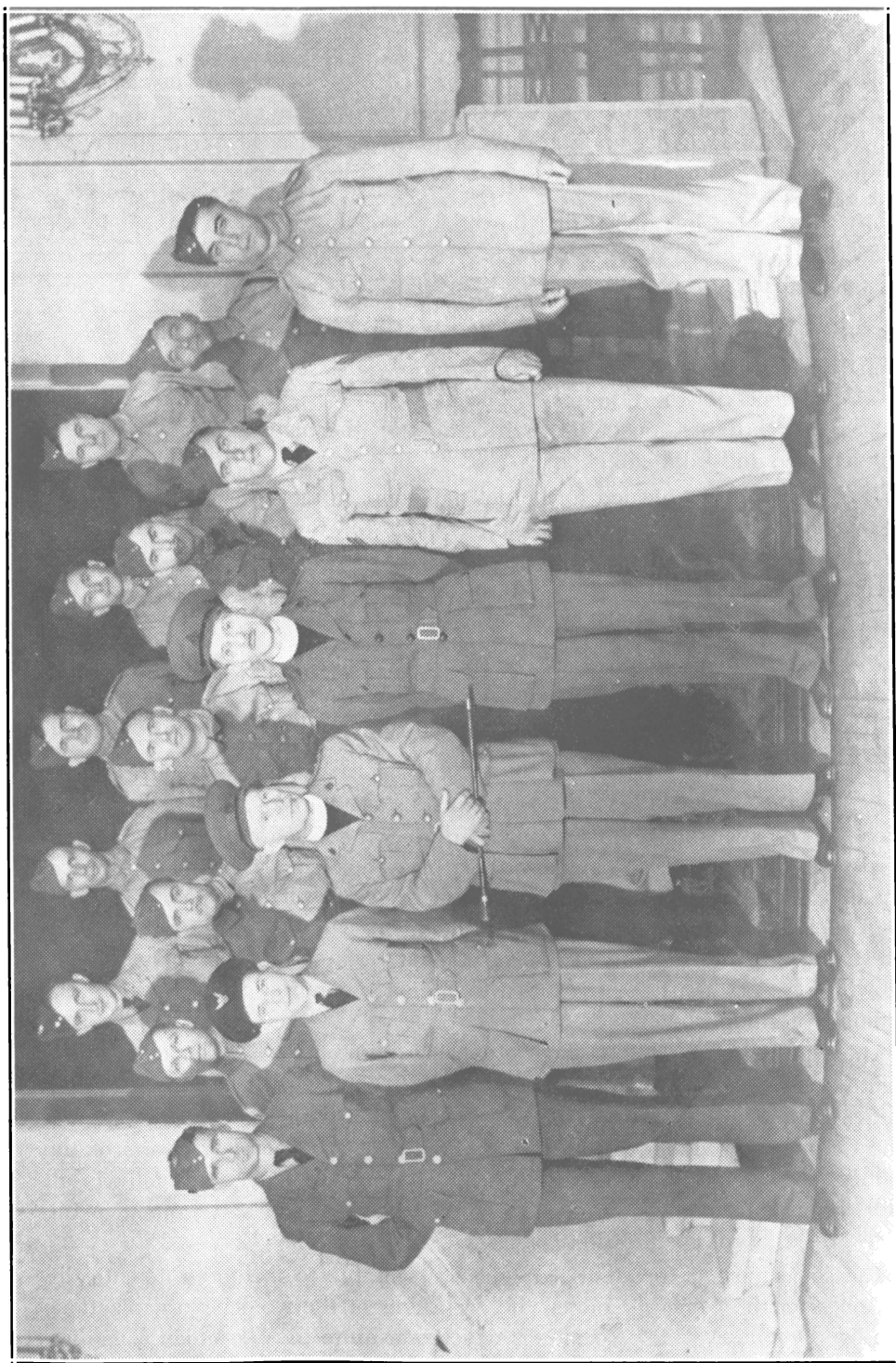
True, we could inculcate into the minds of the younger generation the understanding of the responsibilities of citizenship through the medium of study groups. But to conduct a study group you must first create an interest on the part of the younger generation in the subjects to be studied. In the case of courses that have some economical or professional value, interest can easily be maintained as youth can readily see the financial benefits thereof. Courses for citizenship are difficult to motivate and maintain because the student cannot see any immediate benefit that such courses can bring, and, consequently, he has a tendency to apply himself to them rather half-heartedly.

From experience, educators have come to the conclusion that one of the best mediums through which the younger generation can be taught citizenship is that of young people's organizations. Generally speaking, youth organizations are culturally-educational, and, as such, they can be governed by circumstances in their practice of the different aspects of worthy citizenship. In one district, a branch of such an organization can lay stress on the benefits of general co-operative strength; in another district, emphasis may be placed on the necessity of co-operative farming; in still others, most attention may be given to household economics. If we include into these programs provisions for healthful social life—dances, excursions, picnics and sports—we have the rough outline of a program that can appeal to youth and at the same time can bring them up as good citizens. It would be best to have these community branches affiliated with or members of some one central organization which can direct their ideological tendencies so as to create harmony and system in their programs of citizenship training.

We have, till now, been discussing the methods by which we can reach the younger generation, and we have come to the conclusion that some form of youth organization is the most practical medium through which we can teach citizenship. Take this example of citizenship training. Young people are preparing for a concert. They elect a committee—by doing so, they practice democracy, and learn to co-operate with and to respect the committee that will direct their activities. Lack of co-operation on the part of the members may give the leader of the group an opportunity to discuss the responsibilities of the members, to point out the necessity of co-operation, and to make the members realize that they must make their personal interests subservient to the interests of the group. The members are thus learning and practising some of the fundamental principles of good citizenship. In addition to that, through its various activities an organization gradually influences its members in punctuality, inter-dependence and general co-operation. I have insufficient time at my disposal to give you more examples of how an organization can teach citizenship, but the few illustrations I have given demonstrate the fact that all worthy activities in an organization can be practical lectures on citizenship and can have great influence on the building of the characters of its members.

In addition to the teaching of citizenship, we must give to these young people the opportunity to develop their love for music, literature and the cultural heritage of their country. In a well-organized group, the inculcation of culture may be accomplished in a very formal manner—by discussions and lectures; in organizations where the members have no highly-developed sense of organizational responsibility, education for culture may have to be very informal. This education may then have to be effected through the medium of songs, dramatic plays, recitations, oratorical contests, and the usual ordinary discussions in the conduct of business affairs at the meetings of these youth clubs. Through these media, boys and girls will have an opportunity to overcome stage fright and to perfect their public speaking abilities. By studying songs and recitations, and by taking part in dramatic presentations, a member automatically acquires a love for the cultural background of these songs, poems, stories, etc.

In these few words I wanted to underline the importance of youth organizations and their role in assisting youth to train for worthy Canadian citizenship. Youth must be organized, and the older generation must realize its responsibility in this connection. Adults must remember, too, that only by understanding the psychology of youth can their knowledge and experience be passed on to the younger generation. It is only by creating confidence in the younger people that the older members of society can hope to inculcate in the minds of youth the responsibilities that are to be placed upon them in a democratic society. These are some of the problems that confront us, and each organization that is a member of the Ukrainian Canadian Committee should take upon itself the responsibility for their successful solution.



GROUP OF MEN ON ACTIVE SERVICE ATTENDING CONGRESS
Standing, third from left—H/Capt. Rev. M. Pelech. Fourth from left—H/Capt. Rev. S. W. Sawchuk.

After the addresses, the delegates of the Congress participated in further discussions.

Mr. N. Andreiw, Chipman, Alberta, greeted the Congress on behalf of the community where still resided one of the first Ukrainian pioneer settlers, Mr. Wasyl Eliniak, who had emigrated to Canada over fifty years ago. Then Mr. Andreiw read a congratulatory message from Mr. Eliniak.

Mr. W. Kossar announced that on the basis of the records compiled by the Verification Committee there were registered at the Congress 715 delegates and guests, and that these had 452 sons or immediate relatives serving in the Armed Forces of Canada.

Mr. H. Poworoznyk, St. Catharines, Ontario, expressed his personal gratification at the success of the Congress. The deliberations which were now ending had focussed the attention of the participants on the many important tasks to be undertaken and fulfilled.

Mr. Poworoznyk appealed to the delegates and guests to contribute personally, as well as to hand over the donations entrusted to them by their organizations, in order to assist in the defrayal of the expenses connected with the Congress. The speaker then offered to the assistant chairman, Rev. M. Olenchuk, his personal donation of \$100.00.

Rev. M. Olenchuk thanked Mr. Poworoznyk for his appeal and for his substantial and generous donation. He then arranged for a collection of the contributions from those present, while Mr. W. Kossar read a list of the donations which had already arrived by mail.

Mrs. A. Ruryk, Saskatoon, Saskatchewan, desired to make a few observations, as very few women had actually spoken during the Congress. Every woman present, she said, was happy and proud to be connected with such a historical event in the life of the Ukrainians in Canada. The excellent attendance of the women delegates and their exemplary attentiveness was proof of their deep interest in matters pertaining to the general interests of the Ukrainians and of their willingness to assist the Ukrainian Canadian Committee in whatever it was planning to accomplish.

Mrs. Ruryk stated that it was gratifying to the ladies to know that the Executive of the Ukrainian Canadian Committee would in the very near future consider most carefully the matter of increased representation for the women in the Committee proper. There was no doubt that the planned efforts of the Ukrainian women would bring the successful results expected, especially in all matters pertaining to the war effort, the assistance for men and women in the services, the activities of the Red Cross, etc.

The speaker suggested that it might be desirable to include automatically as members of the General Council the presidents of the women's organizations of the five Dominion-wide associations which constitute the Ukrainian Canadian Committee.

Rev. Dr. W. Kushnir, President of the Ukrainian Canadian Committee.

Dr. Kushnir pointed out that although the Congress was concluding the Committee members were left with the immediate obligation of beginning a more intensive program in order to carry on with the tasks that had been initiated to date.

The speaker announced that the General Secretary had been instructed to draft a reply to the declaratory letter which had been forwarded to him on behalf of the various Polish organizations in Canada. The draft would be tabled by Mr. P. Lazarowich, immediately after his presentation of the resolutions.

Dr. Kushnir appealed to the delegates for their complete confidence in the Committee leadership, which has voluntarily completed two and one-half years of concerted work. "Your leaders," said the speaker, "have every confidence in the Ukrainians as a whole, and it is very important to remember that nothing can be done without your complete approval and consent."

Mr. P. Lazarowich, Edmonton, Alberta.

Resolution No. 1

THE WINNING OF THE WAR

WHEREAS the most immediate and supreme task confronting the Canadian people is to exert maximum effort toward the prosecution and the winning of the war; and

WHEREAS Canadians of Ukrainian origin have from the very outset of the war spontaneously and unsparingly responded to the call of their country; and

WHEREAS further and greater efforts and sacrifices shall be needed before complete victory is achieved;

THEREFORE BE IT RESOLVED that this Congress appeal to 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 No. 2

THE HOME FRONT

WHEREAS the effective prosecution of war depends on implicit confidence in the leadership of constituted authorities and expert strategists entrusted with devising plans, ways, means, and tactics of action in carrying out the projects of the war; and

WHEREAS occasional clamors of amateur planners of war strategy create confusion and tend to weaken the war effort;

THEREFORE BE IT RESOLVED 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 No. 3

THE HOME FRONT

WHEREAS the flower of our manhood in fighting forces is making supreme sacrifices for preservation of freedom; and

WHEREAS the purpose of their best efforts can only come about with the assurance that they are getting total support on the home front;

THEREFORE BE IT RESOLVED that this Congress urge all Ukrainian Canadians to give their uninterrupted services in all branches of essential war work and food production, unsparingly, conscientiously and continuously;

AND BE IT FURTHER RESOLVED 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 No. 4

CONCERNING COMFORT AND ASSISTANCE TO THOSE WHO HAVE SUFFERED LOSS DUE TO ENEMY ACTION

WHEREAS due to enemy action many Ukrainian Canadians have suffered loss of sons, husbands, fathers, brothers and other close relatives; and

WHEREAS further and more numerous sacrifices must be expected before the present conflict is brought to a successful conclusion;

THEREFORE BE IT RESOLVED that through the Ukrainian religious and social organizations, and with the aid of the Ukrainian press, assistance in re-establishment and re-adjustment of bereaved homes and families be extended to all who are in need of such assistance and that a heart-felt sympathy be extended to them all;

AND BE IT FURTHER RESOLVED that a fitting tribute be paid to all Canadians who have given their lives in defence of Canada and for a better world.

Resolution No. 5

IN DEFENCE OF DEMOCRATIC IDEALS

WHEREAS the democratic system is the only form of government consistent with the maximum dignity of individuals, and the sovereignty and dignity of peoples; and

WHEREAS only under a democratic form of organized human society can there flourish a true Christian civilization; and

WHEREAS the forebearers of Ukrainian Canadians have been traditionally a democratic people; and

WHEREAS totalitarianism, be it Nazism, Fascism or Communism, is the very antithesis of the democratic principles;

THEREFORE BE IT RESOLVED that this Congress goes on record as being opposed to all forms of totalitarianisms and all they stand for;

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

Resolution No. 6

THE WINNING OF PEACE

WHEREAS in the interest of a durable world peace and stability it is necessary to recognize the fundamental principles of freedom for all peoples and nations; and

WHEREAS the Great Allied Leaders have approved of the principles of the Atlantic Charter and the Four Freedoms; and

WHEREAS it is a duty of every Canadian citizen to exercise his democratic privilege in a united effort that these principles be observed;

THEREFORE BE IT RESOLVED that this All-Canada Congress of Ukrainian Canadians take an active interest in the application of the principles:

- (1) "the right of all peoples to choose a form of government under which they will live";
- (2) that changes must "accord with the freely expressed wishes of the people concerned";
- (3) the establishment of "a peace which will afford to all nations the means of dwelling in safety within their own boundaries and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want"; and
- (4) the Ukrainians should receive equal treatment with other recognized nations, as a free and united member in the family of European nations.

Resolution No. 7

SOCIAL AND ECONOMIC SECURITY

WHEREAS freedom from want has been proclaimed as one of the four fundamental Freedoms; and

WHEREAS there is a widespread realization that effective action must be taken now for post-war economic reconstruction to assure basic standards of living to all our citizens; and

WHEREAS we owe it to our fighting men to assure them that they will return to a Canada worthy of their unstinted sacrifices; and

WHEREAS social and economic security must be obtained in all countries before a stable world peace can be assured; and

WHEREAS governing bodies of United Nations under the leadership of British, Canadian and United States Governments are making preparations for post-war reconstruction to assure future progress predicted upon economic means, both individually and collectively;

THEREFORE BE IT RESOLVED that this Congress expresses its pleasure, satisfaction and appreciation of the efforts of constituted authorities making a thorough and most exhaustive study of the problems of post-war reconstruction, to put just and necessary plans into effect;

AND BE IT FURTHER RESOLVED that it is the ardent belief, hope and expectation that in the realization of the plans of post-war reconstruction, democratic principles be kept in mind.

Resolution No. 8

CANADIAN CULTURE

WHEREAS it is in the interest of Canadian nationhood to promote and develop the finest and highest of culture that Canadian people are capable of creating; and

WHEREAS every distinct group of Canadians should be encouraged to contribute their very best toward evolving a common Canadian culture; and

WHEREAS the Ukrainian Canadians have brought with them some of the finest and richest of culture, heritage and traditions evolved and preserved for eleven centuries;

THEREFORE 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 some with other cultures to the end that Canadians may eventually evolve a rich mosaic of our common Canadian culture.

Resolution No. 9

A TRIBUTE TO UKRAINIAN CANADIAN PIONEERS

WHEREAS the year 1941 marked the Fiftieth Anniversary of the coming of Ukrainians to Canada; and

WHEREAS the first Ukrainian pioneers have earned for themselves a sure place in Canadian history, and have endeared themselves to all of us for their courage, self-reliance, perseverance, and self-denial of comforts, for the purpose of contributing their utmost to the upbuilding of Canada, and gaining a deserved and worthy place in Canadian society for their descendants;

THEREFORE BE IT RESOLVED that this Congress pay humble tribute to the pioneering spirit of these worthy Ukrainian Canadians and pledge ourselves to direct our conduct for the future, worthy of the pioneering spirit of our fathers, with a view of strengthening our position within the Canadian nation as prominent and reliable members of Canadian Society;

AND BE IT FURTHER RESOLVED that our churches, newspapers, and

social and cultural organizations be regarded as having performed an indispensable service to the pioneering communities.

Resolution No. 10

UKRAINIAN CANADIAN ORGANIZATIONS

WHEREAS the Ukrainian Canadian Committee, comprised of five Dominion-wide organizations, has rendered an invaluable service to Canada and has been most helpful to Ukrainian Canadians with their special problems;

THEREFORE BE IT RESOLVED that this Congress of Ukrainian Canadians express its approval of the work done by the Ukrainian Canadian Committee and that it be encouraged to continue its efforts and its services for the good of Ukrainian Canadians and for the good of Canada.

Resolution No. 11

RE CHAPLAINS

WHEREAS there is a large number of our sons serving in the Canadian armed forces; and

WHEREAS the Ukrainian Canadians adhere as a rule to two main church bodies, that is to say, Greek Catholic and Greek Orthodox; and

WHEREAS there are only two chaplains of Greek Catholic and two of Greek Orthodox faith serving the members of the armed forces of those denominations, and in Canada only, and there are none so serving overseas;

NOW THEREFORE BE IT RESOLVED that it would be highly desirable that further appointments of chaplains of Greek Catholic and Greek Orthodox denominations be made, and especially for the purpose of serving men in the armed forces now stationed overseas.

BE IT FURTHER RESOLVED that a copy of this resolution be sent to the Department of National Defence for due consideration and immediate action.

Moved by Mr. A. Hukalo, Montreal, Quebec, and seconded jointly by Messrs. N. Bryk of Yorkton, Sask., and J. Bugera, Dufrost, Man . . . that the resolutions read be adopted without any changes.

This motion was carried by a formal vote.

Mr. P. Lazarowich read the draft of the letter which was to be forwarded to the Polish organizations in reply to their joint declaration.

Rev. S. Semchuk and Rev. M. Horoshko suggested certain general changes to be considered by the Executive when drafting the final form of the letter.

The whole matter was left to the Executive, to be dealt with as deemed most appropriate.

Mr. W. Kossar and Mr. P. Lazarowich alternated in reading more telegrams and letters of welcome.

OFFICE OF THE PREMIER, ALBERTA

Edmonton, June 18th, 1943.

J. W. Arsenych, Esq.,
Secretary, Ukrainian Canadian Committee,
715 McIntyre Bldg., Winnipeg, Man.

Dear Sir:

I have for acknowledgment your letter of the 10th instant, and I appreciate very much your invitation to me to attend the Victory Rally which is being held in conjunction with the All-Canada Ukrainian Congress. I assure you that I would very much like to be in attendance.

Unfortunately it will be impossible for me to get away from my office during the next few weeks. I am sure you will realize that having just assumed the office of Premier, there are many matters which must be attended to immediately in the reorganization of the Government, and under these circumstances I feel that I cannot possibly leave these urgent matters to attend the Rally in question.

My Ministers are in much the same position at the present time. I am sure that your people will understand these circumstances, and I trust that they will accept my very best wishes for a most successful Congress.

Yours very truly,

ERNEST T. MANNING,

Premier.

Mr. W. Kossar described briefly some of the difficulties that had to be overcome during the preparations for the Congress. There were some, he said, who had had serious doubts about the final success of such an undertaking, but it was apparent that the mutual efforts of all concerned had borne good fruit, for God had blessed their endeavors and the Congress had been most successful.

Mr. Kossar complimented the guests and the delegates for their patience, their deep interest, and their active participation in all the discussions at the Congress. He hoped that for them the Congress would be an important constituent in the treasure chest of their aims and ideals.

Rev. Dr. Kushnir—Closing Remarks.

"I stand before you now because I know that truth is with us. Nor would I face you at the present moment if I did not believe in the tasks which prompted us to gather here in conference. It is my belief that all of us will leave this Congress uplifted in confidence and refreshed in spirit. There are many who believe that great deeds may be accomplished only by great and important

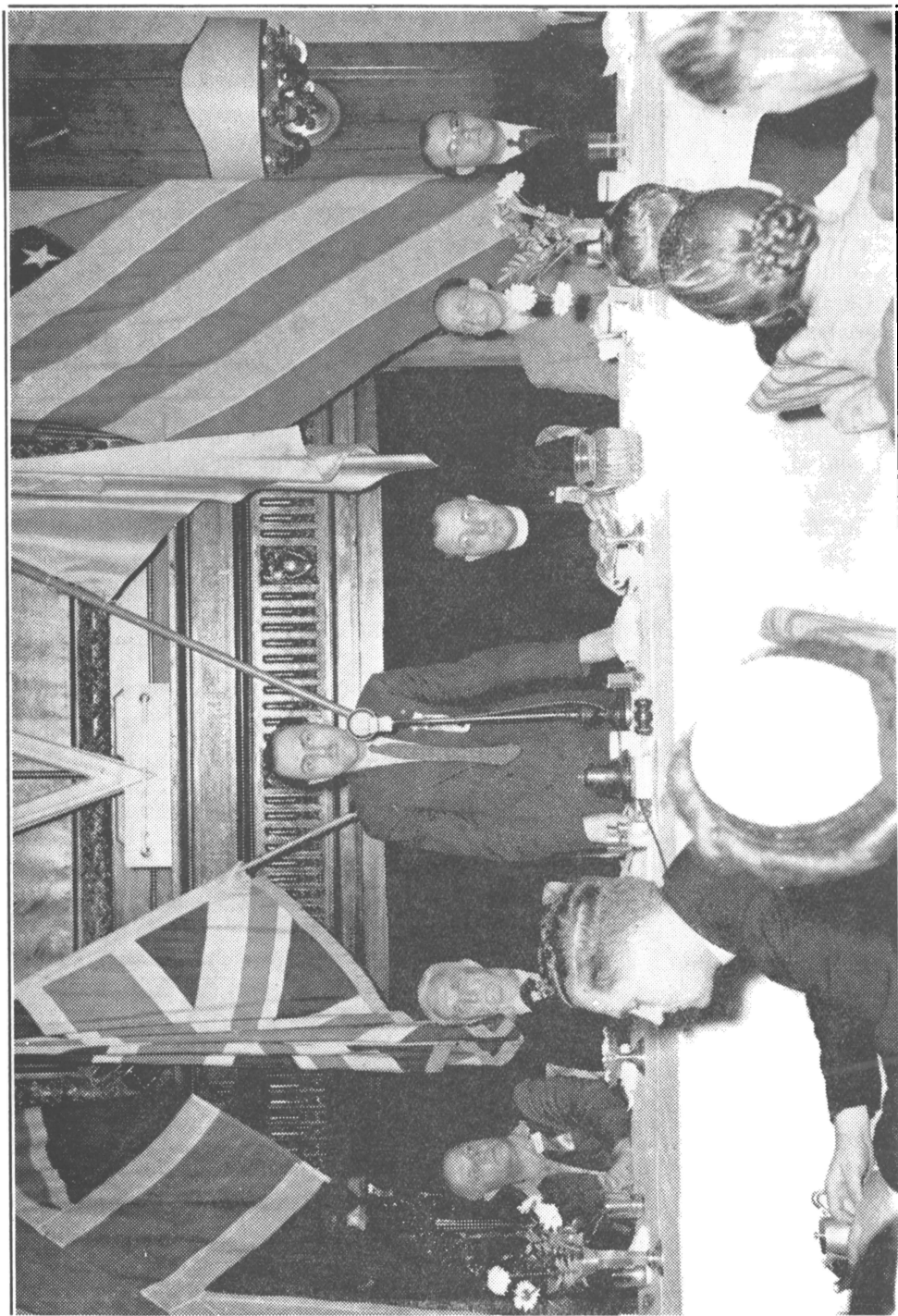
men. Nothing is further from the truth! Any small, well-organized and intelligent community can accomplish most important tasks.

I must admit that some of us felt somewhat concerned about the ultimate success of the Congress, for we are living in those unpredictable days of stress and conflict. But you did not disappoint us, and the Congress has been successful.

We must ever be aware of the fact that the Ukrainians in Canada have a most important mission to fulfil in this country. May you return to your homes with the most pleasant of recollections! On your return, report fully on what has been discussed at and accomplished by the Congress. We of the Executive of the Ukrainian Canadian Committee know that we enjoy the loyal support of the overwhelming majority of the Ukrainians living in Canada. None of us knows what awaits us tomorrow, but we must be prepared for any and all eventualities.

I now bid good-bye and God-speed to the worthy delegates, to the reverend fathers who attended the Congress in such large numbers, to the many guests, and to our visitors from the U.S.A. May God Almighty bless our efforts, and may these efforts bring lasting results—a guarantee of a finer and better life for us here in Canada, and an assurance of freedom for our Ukrainian brothers who are living on the Ukrainian lands in Europe.”

The Congress program was concluded with “*God Save The King.*”



AT THE HEAD TABLE OF THE CONGRESS BANQUET

Master of Ceremonies: Dr. E. Wasylenko, speaking.

Sitting, from left to right: M. Holynski, General W. Sikевич, Rev. W. Kushnir, Prof. J. W. Simpson, A. Hlynka, M.P.

THE CONGRESS BANQUET



Dr. J. Wasylenko

Over 650 guests attended the banquet, held in the Main Dining Room of the Royal Alexandra Hotel, on Thursday evening, June 24th. The banquet chairman was Dr. J. Wasylenko, Toronto, Ont.

The first speaker at the banquet was the highly-respected and well-known General W. Sikevich, who had occupied a most responsible position during the period of establishment of an independent Ukrainian state immediately after the last World War. Incidentally, General Sikevich was the eldest participant at the Congress.

General Sikevich greeted the reverend fathers, the delegates and the guests present at the Congress. He reminisced briefly on the many stirring past events which he had witnessed in Kiev.

The general appealed to the delegates to do everything in their power in order to assist Canada in her successful prosecution of the present war. He hoped, however, that the Ukrainians in Canada would not forget their Ukrainian brothers who were living on the lands of Ukraine. If other peoples strove mightily not to lose one inch of their own lands, surely the Ukrainians in Europe should at least have the right to express freely their wishes concerning the governing of their own home lands.

General Sikevich ended his short address with the words "Long Live Canada!"

Rev. M. Horoshko, Prince Albert, Sask., stressed the fact that the large number of delegates demonstrated conclusively whom the Ukrainian Canadian Committee represented. He reviewed the highlights of the resolutions which the Congress had adopted, and he appealed to Mr. A. Hlynka, M.P., to do what he could to assist in their realization. Rev. Horoshko ended his remarks by paying tribute to Mr. Hlynka for the efforts he had put forth on behalf of the Ukrainian people.

Mr. A. Hlynka, M.P. for Vegreville, Alberta, thanked Rev. Horoshko for his kind remarks, but said that these had placed him in a rather embarrassing position. It has been his privilege, continued the speaker, to defend the Ukrainians against many and varied attacks, and he would continue to do this in the future so that just and fair treatment would be accorded to all Ukrainians.

Mr. Hlynka paid tribute to the Canadian farmers and miners, who through their patient and unstinted labor were proving that they were deeply cognizant of their responsibilities to their nation.

The speaker said that the Ukrainians in Canada had been fortunate in securing the understanding friendship of Professor G. W. Simpson, whose efforts on their behalf had been invaluable. It was difficult for the Ukrainians to repay Professor Simpson, but his name would go down in the history of Canada as the greatest friend they had ever had.

In conclusion, Mr. Hlynka stated that, when certain nations dared to reach out for things that were definitely not theirs, surely the Ukrainian peoples had a right to ask for what was rightfully their own. There was, he said, a certain group which had hoped to prevent the Ukrainian Canadians from speaking on behalf of the Ukrainian people in Europe, but God's will had helped to make possible a statement concerning the just rights of the Ukrainian nation.

Rev. Dr. W. Kushnir spoke first about the pleasant recollections that all present would have of the Congress. It was important not to pause on these remembrances, but to have them act as motivators for quickened effort in the future. In their future endeavors, the Ukrainian Canadians would be assisted by the habit of painstakingness and patience which they had inherited from their forefathers.

The speaker stressed, furthermore, that the successes which the Ukrainians in Canada had had to date were the result of the mutual co-operation of many hands and of many minds. Similar co-operation had resulted in a most successful Congress, and thanks were due to all those whose assistance had brought such unqualifyingly good results. The Congress had indicated pathways for endeavor for years to come, and it should be evident to all that the secret to the successful accomplishment of what had been planned lay in unity of purpose and unity of action.

The speaker wondered what would be the state of affairs in ten years time. There would, unquestionably, have been a great social and cultural growth in Canada. The delegates and guests would best play their part in this future growth by returning to their homes, and willingly and conscientiously fulfilling their many duties and obligations. Their future success in their work would be an honor for all of the Ukrainians living in Canada.

Rev. Dr. Kushnir concluded by thanking all the delegates and hoping that they would carry back with them the very worthwhile aspirations to unity and justice.

Professor G. W. Simpson.

When one is called upon to speak unexpectedly, one inevitably falls back upon one's professional interests and knowledge. So at the present moment my historical interests are stirred at the thought that here in this banquet hall are people who thirty, twenty, fifteen or ten years ago passed by this very place as newcomers to Canada. Then they were filled with a feeling of strangeness and apprehension as to what would await them in this land. They were also filled with a feeling of hope and determination. Few at that time could have foreseen that thirty, twenty, fifteen or ten years later they would come to this great Congress

as honored, respected and responsible Canadian citizens to discuss public affairs at a critical time in the Nation's history. It is thrilling for me when I think of this; it must be even more thrilling for you who are having this experience.

We have not called this Congress for the purpose of flaying the Communists, though now that the question has been raised by the Communists themselves we do not mind recording our abhorrence and our repudiation of the doctrine of revolutionary violence which is part of the Communistic theory. Nor did we call this Congress to redraw the Map of Europe. As a realistic people we know that the boundaries will be largely redrawn on the basis of the distribution of the actual existent force at the end of the war. We do say, however, that when the time comes for the redrawing of the Map of Europe we hope that matters of principle will be considered as well as questions of power.

Turning from negative to positive assertion . . . this Congress was called to demonstrate the fact that the Ukrainian Canadian Committee represents the overwhelming majority of the Ukrainian Canadian communities of Canada. The fact that we have in this hall tonight all the outstanding leaders of the Ukrainian Canadian people demonstrates beyond any shadow of doubt that the Committee represents what it has claimed to represent.

This Congress was called to consider how best it might co-ordinate and further the activities which contribute to Canada's war effort. The Committee can now proceed confidently and courageously with this, its main task.

This Congress believes in the fundamental principles and traditions of this country. It believes, however, that society is dynamic and not static; and therefore this Congress has been called to consider how these fundamental principles and traditions may not only be preserved, but how they may be further applied and adapted to the particular economic and social circumstances of this generation, and especially to the problems which will face Canada in the post-war period.

I congratulate you on this spirit, which has animated the Congress. Its success is due not only to the members of the Executive but to all those in every community who co-operated so splendidly.

In closing, I desire to thank you for your very great kindness and courtesy to myself, and to wish you the greatest success in your future endeavors.

In conclusion, Dr. Wasylenko called upon Prof. R. Prydatkevich of New York, who greeted the Congress on behalf of those musical artists whose pleasant privilege it was to do cultural work among the Ukrainians.

Note—The various addresses were interspersed by the community singing of several Ukrainian folk songs.



CLOSING THE BANQUET WITH "GOD SAVE THE KING."

The Ukrainian Canadian Committee

EXECUTIVE

| | |
|----------------------------|---|
| VERY REV. W. KUSHNIR, D.D. | <i>President</i> |
| VERY REV. S. W. SAWCHUK | <i>Vice-President and Chairman of the Executive Committee</i> |
| W. KOSSAR, M.Sc. | <i>Vice-President, Reporteur and Chairman of the Co-ordinating Committee.</i> |
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| A. MALOFIE | <i>Treasurer</i> |
| S. CHWALIBOGA | <i>Financial Secretary</i> |

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| S. SKOBLAK | M. STECHISHIN |
| E. WASYLYSHIN | A. J. YAREMOVICH |
| A. ZAHARYCHUK, B.A. | |

ALTERNATES

| | |
|--------------|---------------|
| PAUL BARYCKI | W. J. SARCHUK |
| DR. I. GULAY | T. MELNYCHUK |

DELEGATES TO THE FIRST UKRAINIAN-CANADIAN CONGRESS

Held in Winnipeg, Manitoba, June 22, 23 and 24, 1943 .

Abbreviations: **U.C.C.** — Ukrainian Canadian Committee.
B.U.C. — Brotherhood of Ukrainian Catholics.
U.S.R.L.—Ukrainian Self-Reliance League.
U.N.F. — Ukrainian National Federation.
U.H.O. — United Hetman Organizations.
L.U.O. — League of Ukrainian Organizations.

Andreiw, Nicholas, Chipman, Alta. (B.U.C.)
Aponiuk, Rev. W., Arran, Sask. (U.S.R.L.)
Babey, S., Winnipeg, Man. (U.N.F.)
Baran, S., Preeceville, Sask. (U.S.R.L.)
Barycki, Paul, Winnipeg, Man. (U.H.O.)
Bartman, N., Vancouver, B.C. (U.C.C.)
Batycky, W., Winnipeg, Man. (U.C.C.)
Bajus, W., Foam Lake, Sask. (U.S.R.L.)
Bezkorowayny, P., Fort William, Ont. (U.N.F.)
Bidochka, George, Sudbury, Ont. (U.N.F.)
Bihun, N., Radway, Alta. (U.C.C.)
Bilinsky, J., Sudbury, Ont. (U.C.C.)
Bilinsky, J., Krasne, Sask. (U.C.C.)
Bilych, Mrs. E., Vita, Man. (U.S.R.L.)
Blahy, N., Saltcoats, Sask. (B.U.C.)
Blazkewych, Geo., Prince George, B.C. (B.U.C.)
Bohonis, Jos., Winnipeg, Man. (U.S.R.L.)
Bobyk, Wasyl, Brandon, Man. (U.S.R.L.)
Bodnarchuk, M., Vita, Man. (U.S.R.L.)
Bodnarchuk, Rev. M., Sheho, Sask. (U.C.C.)
Boshuk, P., Winnipeg, Man. (U.N.F.)
Boshuk, V., Winnipeg, Man. (U.N.F.)
Boshuk, Mrs. A., Winnipeg, Man. (U.N.F.)
Boyko, Alex., Silver, Man. (B.U.C.)
Boyko, Mary, Borschiw, Sask. (B.U.C.)
Boyko, John, Borschiw, Sask. (B.U.C.)
Boyko, Jacob, Transcona, Man. (U.C.C.)
Bohaychuk, Mrs. Mary, East Kildonan, Man. (B.U.C.)
Boychuk, Alex., Alvena, Sask. (U.S.R.L.)
Bordun, M., Albertown, Sask. (U.C.C.)
Borecky, Rev. I., Brantford, Ont. (U.C.C.)
Borys, M., Fort William, Ont. (U.N.F.)
Borowsky, M., St. Catherines, Ont. (U.N.F.)
Borowsky, N., Leamington, Ont. (U.C.C.)

Bryk, N., Yorkton, Sask. (U.N.F.)
Brylinsky, W., Fort William, Ont. (U.C.C.)
Bychok, S., The Pas, Man. (U.C.C.)
Brychka, M., Winnipeg, Man. (L.U.O.)
Bugera, G., Dufrost, Man. (U.S.R.L.)
Bukowsky, N., Saskatoon, Sask. (U.C.C.)
Burianyk, Mrs. M., Saskatoon, Sask. (U.S.R.L.)
Buchkowsky, N., Regina, Sask. (U.S.R.L.)

Chwaliboga, S., Winnipeg, Man. (L.U.O.)
Chliboyko, J., St. Boniface, Man. (U.N.F.)
Chomicka, Mary, Winnipeg, Man. (L.U.O.)
Chrypko, P., Winnipeg, Man. (U.N.F.)
Chrynyk, R., Buchanan, Sask. (U.C.C.)
Chrystawka, Rev. A., Vegreville, Alta. (U.C.C.)
Cymbalisty, Rev. A., Fort William, Ont. (B.U.C.)
Cudny, N., Hamilton, Ont. (U.C.C.)
Cukornyk, Rev. G., Hamilton, Ont. (U.S.R.L.)
Ciupak, Ilia, Meleb, Man. (U.C.C.)
Ciona, P., Hafford, Sask. (U.N.F.)
Chaboryk, M., Windsor, Ont. (U.S.R.L.)
Chepesiuk, J., Kingston, Ont. (U.C.C.)
Cherwak, M., Kenora, Ont. (U.C.C.)
Cherewyk, Ann, Dnipro, Sask. (B.U.C.)
Cherewyk, M., Norquay, Sask. (B.U.C.)
Cherewyk, Michael, Swan Plain, Sask. (B.U.C.)
Chyrsky, H., Tuffnell, Sask. (U.C.C.)
Chorneyko, M., Arran, Sask. (U.S.R.L.)
Chornomaz, Karp, Toronto, Ont. (B.U.C.)

Danylchuk, Mrs. P., Canora, Sask. (U.S.R.L.)
Dembych, W., Winnipeg, Man. (U.N.F.)
Demkiw, Rev. N., Komarno, Man. (B.U.C.)
Demchuk, H., Arran, Sask., (B.U.C.)
Demchuk, T., Arran, Sask. (B.U.C.)
Dereniuk, Emily, Toronto, Ont. (U.S.R.L.)
Dmytriw, Rev. J., Winnipeg, Man. (U.S.R.L.)
Dmytriw, Miss O., Winnipeg, Man. (U.S.R.L.)
Dobko, Rev. T., O.S.B.M., Hon. Capt., Vancouver, B.C. (B.U.C.)
Dowhan, Eugene, Montreal, Que., (U.N.F.)
Dribnenky, Rev. W., O.S.B.M., Mundare, Alta. (B.U.C.)
Drozdowych, Mrs. A., Gilbert Plains, Man. (U.S.R.L.)
Drozdowych, Miss E., Gilbert Plains, Man. (U.R.L.)
Dragan, Z., Krydor, Sask. (U.C.C.)
Dub, Alex., Glaslyn, Sask. (U.C.C.)
Duzy, W., Windsor, Ont. (U.H.O.)

Dunetz, Mrs. M., Toronto, Ont. (U.N.F.)
Diachyna, Rev. L., Myrnam, Alta., (U.S.R.L.)
Diachun, Teodosia, East Kildonan, Man. (B.U.C.)

Fabian, Paul, St. Catherines, Ont. (U.N.F.)
Feniuk, Orysia, Kirkland Lake, Ont. (U.N.F.)
Ferbey, D. S., Edmonton, Alta. (U.S.R.L.)
Ferbey, P. S., Fedorah, Alta. (U.S.R.L.)
Ferley, T. D., Winnipeg, Man. (U.C.C.)
Feduschak, Jos., Regina, Sask. (U.N.F.)
Filipowich, Vol., Arran, Sask. (B.U.C.)
Figus, Anton, Vita, Man. (U.S.R.L.)
Firman, Rev. W., Saskatoon, Sask., (B.U.C.)
Fichych, W., Tarnopol, Sask. (U.C.C.)
Frolak, S. W., Toronto, Ont. (U.N.F.)

Gabruch, M., Laniwci, Sask. (B.U.C.)
Gawalko, John, Sudbury, Ont. (U.H.O.)
Gaydichuk, Mrs. A., Montreal, Que., (U.S.R.L.)
Gayowska, Mrs. O., Toronto, Ont. (U.S.R.L.)
Gayowsky, P., Winnipeg, Man. (U.C.C.)
Gayowsky, J., Winnipeg, Man. (B.U.C.)
Gauk, Mary, Yellow Creek, Sask. (U.S.R.L.)
Gelmnych, J., Sault Ste. Marie, Ont. (U.C.C.)
Gerych, D., Winnipeg, Man. (U.N.F.)
Glowa, M., Gimli, Man. (B.U.C.)
Glushka, M., Rossburn, Man. (B.U.C.)
Gowda, Dr. F., Edmonton, Alta. (U.S.R.L.)
Gondzola, K., Tiaziw, Sask. (U.C.C.)
Gontarsky, O., St. Catherines, Ont. (U.C.C.)
Gulewych, Wol., Oshawa, Ont. (U.C.C.)
Gulay, Dr. J., Winnipeg, Man. (U.N.F.)
Gulay, Mrs. M., Winnipeg, Man. (U.N.F.)

Hawryluk, Alex., Roblin, Man. (U.S.R.L.)
Hawrysyshyn, P., Winnipeg, Man. (U.C.C.)
Hadubiak, Peter, Olesha, Sask. (B.U.C.)
Halyk, T., Westbend, Sask. (U.C.C.)
Halycky, F., Windsor, Ont. (U.C.C.)
Hayworon, Lidia, Winnipeg, Man. (U.N.F.)
Hayduk, Matey, Calmar, Alta. (B.U.C.)
Harapiak, D., Winnipeg, Man. (U.N.F.)
Harbula, W., Plenky, Plain, Man. (B.U.C.)
Hykawy, Rev. J., Sudbury, Ont. (U.C.C.)
Hys, Harry, Montreal, Quebec (U.C.C.)
Hetman, M., Toronto, Ont. (U.H.O.)
Hetman, Mrs. M., Toronto, Ont. (U.H.O.)

Hirniak, W., Toronto, Ont. (U.N.F.)
 Hlady, G., Ruthenia, Man. (U.C.C.)
 Hladka, Mrs. Mary, Winnipeg, Man. (B.U.C.)
 Hladun, Mrs. O., Edmonton, Alta. (U.N.F.)
 Hladun, P., Fort William, Ont. (U.N.F.)
 Hladun, T., Toronto, Ont. (U.N.F.)
 Holynsky, J., Sudbury, Ont. (U.C.C.)
 Horbul, B., Stuartburn, Man. (B.U.C.)
 Horoshko, Rev. M., Prince Albert, Sask. (B.U.C.)
 Hnatyshyn, J., Saskatoon, Sask. (U.C.C.)
 Hrabowych, Mrs. A., The Pas, Man. (U.C.C.)
 Hrebeniuk, Rev. S., Saskatoon, Sask. (U.S.R.L.)
 Hryhorychuk, Rev. M., Sandy Lake, Man. (B.U.C.)
 Hryhoriak, W., Toronto, Ont. (U.C.C.)
 Hryhorchuk, N., Ethelbert, Man. (U.S.R.L.)
 Hryhorchuk, Mrs. N., Ethelbert, Man. (U.S.R.L.)
 Hrycyňa, H. D., Wakaw, Sask. (U.S.R.L.)
 Huzil, A., Hadashville, Sask. (B.U.C.)
 Huk, George, Regina, Sask. (B.U.C.)
 Hukalo, A., Montreal, Quebec (U.C.C.)
 Hultay, W., Toronto, Ont. (U.N.F.)
 Humenny, S., Eatonville, Sask. (U.C.C.)
 Humeniuk, W., Windsor, Ont. (U.C.C.)
 Humeniuk, T., Toronto, Ont. (U.N.F.)
 Humeniuk, Theo., Toronto, Ont. (U.C.C.)
 Humeniuk, H., Plain Lake, Alta. (U.C.C.)
 Humeniuk, Mrs. T., Toronto, Ont. (U.S.R.L.)
 Humeniuk, John, Toronto, Ont. (U.S.R.L.)
 Husak, J., Beaver Plains, Sask. (B.U.C.)
 Huska, Dm., Norquay, Sask. (B.U.C.)
 Huculak, Mrs. E., Winnipeg, Man. (U.S.R.L.)

Iwanec, P., Thorold, Ont. (U.N.F.)
 Iwanicky, Mrs. P., Regina, Sask. (U.N.F.)
 Iwanicky, P., Regina, Sask. (U.C.C.)
 Iwanyshyn, J. W., Hafford, Sask. (U.S.R.L.)
 Iwanchuk, Luka, Whitkow, Sask. (U.C.C.)
 Iluk, Nicholas, Sundown, Man. (U.S.R.L.)
 Isaiw, John, Edmonton, Alta. (B.U.C.)

Kawun, J., Toronto, Ont. (U.N.F.)
 Kalusky, Rev. J., Vita, Man. (B.U.C.)
 Kamenecky, Rev. P., Toronto, Ont. (U.C.C.)
 Kamenecky, Rev. W., O.S.B.M., Mundare, Alta. (B.U.C.)
 Kaptey, J., St. Boniface, Man. (U.C.C.)
 Karpluk, Alex., Montreal, Quebec (U.C.C.)

Karpchuk, M., Derwent, Alta. (U.H.O.)
 Kasian, Wasyl, Dufrost, Man. (U.S.R.L.)
 Kashurak, John, Brandon, Man. (U.C.C.)
 Katreniuk, P., Kenora, Ont. (U.C.C.)
 Kernicky, Rev. F., Yorkton, Sask. (U.S.R.L.)
 Kindrat, N., Toronto, Ont. (U.N.F.)
 Kindrad, M. A., Yorkton, Sask. (B.U.C.)
 Kindrat, P., Winnipeg, Man. (U.C.C.)
 Kiss, M., Kenora, Ont. (U.C.C.)
 Klowak, G., Poplarfield, Man. (U.C.C.)
 Klukewych, On., Meacham, Sask. (U.C.C.)
 Klukewych, Mrs. O., Meacham, Sask. (U.S.R.L.)
 Kluss, John, Fisher Branch, Man. (U.C.C.)
 Kmetz, Mrs. J., Saskatoon, Sask. (B.U.C.)
 Kobzar, Olena, Winnipeg, Man. (L.U.O.)
 Kobzar, J., Winnipeg, Man. (U.C.C.)
 Kobryn, W., Fort Wililam, Ont. (U.N.F.)
 Kobrynsky, D., Smutts, Sask. (B.U.C.)
 Kowalewych, I. R., Toronto, Ont. (U.C.C.)
 Kowal, Olia, Preeceville, Sask. (B.U.C.)
 Kowal, M., Winnipeg, Man. (U.N.F.)
 Kowbel, Olha, Toronto, Ont. (U.C.C.)
 Kowalyshyn, Rev. T., Sandy Lake, Man. (U.S.R.L.)
 Kowalyshyn, Mrs. N., Winnipeg, Man. (U.N.F.)
 Kohuska, N. L., Sioux Lookout, Ont. (U.S.R.L.)
 Kohut, W., St. Boniface, Man. (U.N.F.)
 Kozak, N., Buchanan, Sask. (U.C.C.)
 Koziar, Mrs. E., Regina, Sask. (U.S.R.L.)
 Koziak, John, St. Michael, Alta. (B.U.C.)
 Kolisnyk, J., Brooklands, Man. (B.U.C.)
 Kolisnyk, W., Vita, Man. (B.U.C.)
 Kolodie, Rev. M., Canora, Sask. (B.U.C.)
 Koman, V. H., Winnipeg, Man. (U.C.C.)
 Kondratiuk, Rev. Chr., O.S.B.M., Vernon, B.C., (U.C.C.)
 Kopachiwsky, K., Krooksby, Sask. (U.C.C.)
 Kopychansky, Miss Mary, St. Boniface, Man. (U.N.F.)
 Kopychansky, W., St. Boniface, Man. (U.N.F.)
 Korniat, Mary, Brandon, Man. (B.U.C.)
 Kornylo, D., Winnipeg, Man. (U.N.F.)
 Korol, K., Winnipeg, Man. (U.N.F.)
 Koropatnický, T., Sheho, Sask. (U.C.C.)
 Kosikowsky, O., Windsor, Ont. (U.N.F.)
 Kosikowsky, Mary, Windsor, Ont. (U.N.F.)
 Koss, N., Toronto, Ont. (U.N.F.)
 Kotelko, Geo., Cudworth, Sask. (U.S.R.L.)

Kyba, Anton, Rhein-Dnipro, Sask. (B.U.C.)
 Krawchuk, J., Winnipeg, Man. (U.C.C.)
 Kroytor, Mrs. T., Winnipeg, Man. (U.C.C.)
 Krywoniska, D., Dryden, Ont. (B.U.C.)
 Krywonis, A., St. Catherines, Ont. (U.N.F.)
 Krystalowych, Rev. J., Winnipegosis, Man. (B.U.C.)
 Krushelnycky, A., Winnipeg, Man. (U.N.F.)
 Kysiluk, Rev. T. M., Fort William, Ont. (U.S.R.L.)
 Kereluk, N., Meleb, Man. (U.C.C.)
 Kuziek, M., Waterford, Ont. (U.C.C.)
 Kuz, W. M., Fort William, Ont. (U.C.C.)
 Kuzma, S., Cudworth, Sask. (U.C.C.)
 Kulachkowsky, J., Vita, Man. (U.C.C.)
 Kupecky, Mrs. T., Prince Albert, Sask. (U.N.F.)
 Kupecky, N., Prince Albert, Sask. (U.N.F.)
 Kupska, Anna, Winnipeg, Man. (B.U.C.)
 Kupchyk, John, Calgary, Alta. (U.C.C.)
 Kuriewych, Paul, Winnipeg, Man. (B.U.C.)
 Kucherepa, Elias, Toronto, Ont. (U.C.C.)
 Kutney, S., Sudbury, Ont. (U.N.F.)
 Kushnir, J., Winnipeg, Man. (U.N.F.)
 Kushnir, Mrs. K., Winnipeg, Man. (U.N.F.)

Lazarowich, P. J., Edmonton, Alta. (U.S.R.L.)
 Lazaruk, Jacob, Glen Elder, Sask. (B.U.C.)
 Lamer, Mrs. A., Montreal, Quebec (U.N.F.)
 Lata, Wasyl, Hryhoriw, Sask. (B.U.C.)
 Lachman, N., Oshawa, Ont. (U.C.C.)
 Laschuk, Mrs. A., Saskatoon, Sask. (U.N.F.)
 Lenyk, Thomas, Wolverin, Sask. (B.U.C.)
 Leschuk, Olena, Kirkland Lake, Ont. (U.N.F.)
 Lylyk, P. J., Fort William, Ont. (U.N.F.)
 Lyhowy, Rev. A., Winnipeg, Man. (B.U.C.)
 Luciuk, J., Wakaw, Sask. (U.C.C.)

Macenko, Dr. P., Winnipeg, Man. (U.N.F.)
 Mayewsky, Rev. P., Winnipeg, Man. (U.C.C.)
 Mazuryk, H., Toronto, Ont. (U.C.C.)
 Maydanyk, Jacob, Winnipeg, Man. (B.U.C.)
 Maksymiw, M., Therien, Alta. (B.U.C.)
 Maksymiuk, M., Glendon, Alta. (B.U.C.)
 Malofie, A., Fisher Branch, Man. (U.C.C.)
 Malofie, Alexander, Winnipeg, Man. (U.H.O.)
 Malofie, Miss Dorothy, Winnipeg, Man. (U.H.O.)
 Mandziuk, N., Oakburn, Man. (U.C.C.)
 Mandziuk, M., Fort William, Ont. (U.S.R.L.)

Markowsky, A., Meacham, Sask. (U.C.C.)
 Martynshyn, J., Winnipeg, Man. (U.H.O.)
 Marcyniuk, W., Arran, Sask. (U.C.C.)
 Marcyniak, W., White Beach, Sask. (U.C.C.)
 Maslanka, H., Transcona, Man. (U.C.C.)
 Machula, J., Vita, Man. (U.C.C.)
 Medwid, John, Sheho, Sask. (B.U.C.)
 Meleschuk, S., St. Boniface, Man. (U.C.C.)
 Melnychenko, A., Fort William, Ont. (U.C.C.)
 Melnychuk, Rev. P., Edmonton, Alta. (U.S.R.L.)
 Mech, N. L., Toronto, Ont. (U.C.C.)
 Mech, J., Oshawa, Ont. (U.C.C.)
 Mydlak, John, Kopernik, Alta., (B.U.C.)
 Mykytiuk, D., Winnipeg, Man. (U.C.C.)
 Michalecky, Joseph, Keld, Man. (U.C.C.)
 Mychaluk, A., Cudworth, Sask. (U.C.C.)
 Mychaluk, W., St. Julien, Sask. (U.C.C.)
 Mychalenko, A., Saskatoon, Sask. (U.S.R.L.)
 Mysak, P., Kirkland Lake, Ont. (U.N.F.)
 Mysak, Vol., Buchanan, Sask. (U.S.R.L.)
 Myhaychuk, Dr. M., Toronto, Ont. (U.C.C.)
 Montagne, Catherine, Edmonton, Alta. (B.U.C.)
 Moroz, John, Winnipeg, Man. (U.C.C.)
 Moroz, Mrs. O., Melville, Sask. (U.S.R.L.)
 Moroz, S., Gilbert Plains, Man. (U.S.R.L.)
 Moroz, Rev. N. K., Goodeve, Sask. (U.S.R.L.)
 Mudryk, M., Winnipeg, Man. (U.N.F.)
 Musiy, N., Fort William, Ont. (U.C.C.)

Nalywayko, S., Moose Jaw, Sask. (U.C.C.)
 Nebozenko, O., Cudworth, Sask. (U.C.C.)
 Nestorowych, Vol., Kirkland Lake, Ont. (U.C.C.)
 Nechwediuk, J., Sandy Lake, Man. (B.U.C.)
 Nykilchuk, S., Sudbury, Ont. (U.N.F.)
 Nowalkowsky, K., Myrnam, Alta. (U.C.C.)

Obelnycky, J., Toronto, Ont. (U.H.O.)
 Owchar, Andrew, Rama, Sask. (U.S.R.L.)
 Oleksiuk, A., Winnipeg, Man. (U.H.O.)
 Olenchuk, Rev. M., Vonda, Sask. (U.C.C.)
 Olchowy, N., Hamilton, Ont. (U.N.F.)
 Opeska, Eva, Fort William, Ont. (B.U.C.)
 Osadec, Rev. W., Windsor, Ont. (U.C.C.)
 Osadec, J., Oakburn, Man. (U.C.C.)
 Osadchuk, W., Toronto, Ont. (U.N.F.)
 Ostapchuk, D., Winnipeg, Man. (U.C.C.)

Ostapchuk, Catherine, Winnipeg, Man. (B.U.C.)
 Oshust, John, Glendon, Alta. (U.C.C.)
 Onysyk, M., Derwent, Alta. (U.H.O.)
 Orychiwsky, M., Montreal, Quebec (U.N.F.)
 Oryschak, Anton, Meacham, Sask. (U.N.F.)
 Ozohan, Miss Helen, Winnipeg, Man. (U.N.F.)

 Pawych, D., Geraldton, Ont. (U.N.F.)
 Pawlyk, A., Winnipeg, Man. (U.S.R.L.)
 Pawlyk, Mrs. A., Winnipeg, Man. (U.S.R.L.)
 Pawlychenko, Dr. T. K., Saskatoon, Sask. (U.N.F.)
 Pawlyshyn, M., St. Boniface, Man. (U.C.C.)
 Pawlowsky, P., Stuartburn, Man. (U.C.C.)
 Palamar, Paul, Eatonia, Sask. (B.U.C.)
 Palamar, P., Kindersley, Sask. (B.U.C.)
 Panchuk, John, Elfros, Sask. (B.U.C.)
 Pasichnyk, Rev. M., O.S.B.M., Myrnam, Alta. (B.U.C.)
 Paschak, Rev. E., Winnipeg, Man. (B.U.C.)
 Paschyn, M., Timmins, Ont. (U.N.F.)
 Pelech, Rev. M., Hon. Capt., Winnipeg, Man. (B.U.C.)
 Pelechaty, John, Stenen, Sask. (U.C.C.)
 Pelechaty, P., Arran, Sask. (B.U.C.)
 Perepeluk, J., Pelly, Sask. (B.U.C.)
 Pereyma, Rev. J., Oshawa, Ont. (B.U.C.)
 Perehnybida, S., St. Catherines, Ont. (U.C.C.)
 Pernarowsky, S., Yorkton, Sask. (U.S.R.L.)
 Petrash, Joseph, Sundawn, Man. (B.U.C.)
 Peraniuk, Mrs. E., Fort William, Ont. (U.N.F.)
 Pecheniuk, Joseph, Winnipeg, Man. (U.H.O.)
 Pylypiuk, Dr. J., Hamilton, Ont. (U.C.C.)
 Pidruchna, Miss H., Fort William, Ont. (U.S.R.L.)
 Pidsadna, Mrs. W., Hamilton, Ont. (U.N.F.)
 Poworoznyk, Hnat, Thorold, Ont. (U.N.F.)
 Podolsky, P., Vita, Man. (U.S.R.L.)
 Podolsky, H., Vita, Man. (U.C.C.)
 Podolan, Miss M., Timmins, Ont. (U.N.F.)
 Pohorecky, M., Winnipeg, Man. (U.N.F.)
 Porayko, Mrs. S., Edmonton, Alta. (U.S.R.L.)
 Potocky, Dr. M., Dauphin, Man. (U.S.R.L.)
 Prysunka, Mary, Kossiw, Man. (U.S.R.L.)
 Procewiat, J., Elma, Man. (B.U.C.)
 Prociuk, Mrs. C., Sudbury, Ont. (U.N.F.)
 Pukish, S., Regina, Sask. (U.H.O.)
 Pukish, Anna, Regina, Sask. (U.H.O.)
 Pulak, Rev. Joseph, Brandon, Man. (B.U.C.)
 Pushkar, T., Winnipeg, Man. (U.H.O.)

Rawluk, Mary, Elmwood, Man. (B.U.C.)
 Raychyba, J., Prelate, Sask. (U.C.C.)
 Rewycky, Mary, Gonor, Man. (B.U.C.)
 Rewucky, M., Rama, Sask. (U.C.C.)
 Rybak, Peter, Ottawa, Ont. (U.H.O.)
 Rybak, Mrs. P., Ottawa, Ont. (U.H.O.)
 Romanko, S., Alvena, Sask. (B.U.C.)
 Romaniuk, W., Borschiw, Alta. (B.U.C.)
 Romaniuk, W., Portage la Prairie, Man. (U.C.C.)
 Rudachek, John, Ottawa, Ont. (U.H.O.)
 Rudnicki, M., Buchanan, Sask. (U.C.C.)
 Rudiak, D., Geraldton, Ont. (U.C.C.)
 Ruryk, A., Saskatoon, Sask. (U.S.R.L.)
 Ruta, P., Ituna, Sask. (B.U.C.)

 Sharyk, Michael, Thorold South, Ont. (U.N.F.)
 Shwed, Rev. M., Oakburn, Man. (B.U.C.)
 Shwaykowski, J., White Beach, Sask. (B.U.C.)
 Shewchuk, W., Ozerna, Man. (B.U.C.)
 Shyndak, N., Winnipeg, Man. (U.N.F.)
 Shynkaryk, Anna, Fort William, Ont. (B.U.C.)
 Shupylak, A., Candiac, Sask. (U.C.C.)
 Shyshkowych, Rev. H., Yorkton, Sask. (B.U.C.)
 Shklanka, Ilia, Krydor, Sask. (U.C.C.)
 Shklaryk, Peter, St. Martin, Man. (U.S.R.L.)
 Shun, Anna, Winnipeg, Man. (B.U.C.)
 Shun, Nicholas, Winnipeg, Man. (B.U.C.)
 Scherba, K., Vernon, B.C. (U.C.C.)
 Sawka, J., Toronto, Ont. (U.C.C.)
 Sawchuk, Mrs. S., Toronto, Ont. (U.N.F.)
 Sawchenko, S., Arran, Sask. (U.C.C.)
 Samoil, Peter, Kiev, Alta. (B.U.C.)
 Samec, Rev. P., Toronto, Ont. (U.C.C.)
 Sarchuk, Mrs. A., Winnipeg, Man. (U.S.R.L.)
 Sarchuk, W. J., Winnipeg, Man. (U.S.R.L.)
 Swerhun, N., St. Phillips, Sask. (B.U.C.)
 Swynarchuk, Mrs. M., Canora, Sask. (U.S.R.L.)
 Semeniuk, J., Winnipeg, Man. (U.S.R.L.)
 Senkiw, John, Calgary, Alta. (U.N.F.)
 Senkiw, Mrs. M., Calgary, Alta. (U.N.F.)
 Senkiw, Rev. J., O.S.B.M., Winnipeg, Man. (B.U.C.)
 Senkus, N., Redberry, Sask. (U.C.C.)
 Serhaniuk, P., St. Catherines, Ont. (U.C.C.)
 Symchych, Mrs. M., Winnipeg, Man. (U.S.R.L.)
 Symchych, Rev. S., Willingdon, Alta. (U.S.R.L.)
 Syrnyk, Rev. M., Calgary, Alta. (U.C.C.)

Sytnyk, W., Toronto, Ont. (U.C.C.)
 Sytnyk, Mrs. E., Winnipeg, Man. (U.N.F.)
 Sikorsky, D., Arran, Sask. (U.C.C.)
 Siry, N., Flin Flon, Man. (U.C.C.)
 Siry, Rev. N., Arran, Sask. (B.U.C.)
 Sianchuk, S., Sandy Lake, Man. (B.U.C.)
 Scribner, W. S., Sandy Lake, Man. (U.C.C.)
 Slyzuk, S., Kossiw, Man. (U.S.R.L.)
 Slipchenko, H., Saskatoon, Sask. (U.S.R.L.)
 Slooda, Rev. B., O.S.B.M., Winnipeg, Man. (B.U.C.)
 Slusar, M., Moose Jaw, Sask. (U.S.R.L.)
 Slusar, Rev. W., Montreal, Quebec (U.S.R.L.)
 Sokil, O., Hafford, Sask. (U.N.F.)
 Solomon, J. R., Winnipeg, Man. (U.S.R.L.)
 Solomon, Mrs. J. R., Winnipeg, Man. (U.S.R.L.)
 Solomon, Roman, Ashville, Man. (U.S.R.L.)
 Solohub, S., Fort William, Ont. (U.C.C.)
 Sorokolit, W., Toronto, Ont. (U.C.C.)
 Smycniuk, H., Bedfordville, Sask. (U.N.F.)
 Snidanko, H., Yorkton, Sask. (B.U.C.)
 Stachiw, Mrs. M., Tuffnell, Sask. (B.U.C.)
 Stachiw, P., Foam Lake, Sask. (U.C.C.)
 Steblyk, W., New Kiev, Alta. (B.U.C.)
 Stadnyk, T., Winnipeg, Man. (U.H.O.)
 Steblynsky, D., Fort William, Ont. (U.N.F.)
 Stebnycka, Mrs. O., St. Boniface, Man. (U.N.F.)
 Stefanyshyn, D., Fort William, Ont. (U.N.F.)
 Stechyshyn, M., Winnipeg, Man. (U.S.R.L.)
 Stechyshyn, Julian, Saskatoon, Sask. (U.S.R.L.)
 Stechyshyn, M., K.C., Yorkton, Sask. (U.S.R.L.)
 Stratyчук, D. F., Canora, Sask. (U.S.R.L.)
 Stratyчук, J., Saskatoon, Sask. (U.S.R.L.)
 Stratyчук, M., Canora, Sask. (U.S.R.L.)
 Stratyчук, H. F., Canora, Sask. (U.S.R.L.)
 Strilchuk, J., White Beach, Sask. (U.C.C.)
 Strilchuk, Mary, Yorkton, Sask. (U.N.F.)
 Stodolny, M., Toronto, Ont. (U.N.F.)
 Stodolny, N., Geraldton, Ont. (U.N.F.)
 Suknacky, Miss N., Saskatoon, Sask. (U.N.F.)
 Suknacky, P., Saskatoon, Sask. (U.N.F.)

 Tarnowecky, O., Winnipeg, Man. (U.N.F.)
 Tasky, W., Winnipeg, Man. (U.C.C.)
 Tataryn, Anna, East Kildonan, Man. (B.U.C.)
 Teply, Rev. N., Winnipeg, Man. (B.U.C.)
 Tymkiw, J., Fosston, Sask. (U.C.C.)

Thomas, Harry, Port Arthur, Ont. (U.N.F.)
 Tomasiwsky, P., Brooksby, Sask. (U.C.C.)
 Tkach, W., Hamilton,, Ont. (U.C.C.)
 Trach, Stefan, Oshawa, Ont. (U.N.F.)
 Topolnycky, W. Eng., Winnipeg, Man. (U.N.F.)
 Trembach, J., Kenora, Ont. (U.N.F.)
 Trembicky, M., Borachiw, Sask. (B.U.C.)
 Tretiak, S., Rama, Sask. (U.C.C.)
 Ulan, Rev. E. S., Winnipeg, Man. (U.S.R.L.)
 Walko, A., Saskatoon, Sask. (U.N.F.)
 Wawrykow, George, Gimli, Man. (B.U.C.)
 Wawryniuk, A., Dauphin, Man. (U.S.R.L.)
 Watzyk, Dr. J., Fort William, Ont. (U.C.C.)
 Wasylewych, S., Ottawa, Ont. (U.H.O.)
 Wasylewych, Mrs. S., Ottawa, Ont. (U.H.O.)
 Wasylenko, Dr. W., Toronto, Ont. (U.N.F.)
 Waselyshyn, P., Edmonton, Alta. (U.C.C.)
 Wasyliw, Rev. H., Bellis, Alta. (U.S.R.L.)
 Wasley, J., Moose Jaw, Sask. (U.H.O.)
 Wachal, Anna, Gonor, Man. (U.C.C.)
 Wachniak, J., Brooklands, Man. (U.C.C.)
 Wenger, D., Radway, Alta. (U.S.R.L.)
 Werchomyn, Dr. J., Edmonton, Alta. (U.S.R.L.)
 Weselowsky, W., Regina, Sask. (U.C.C.)
 Wywirka, M., Montreal, Quebec (U.C.C.)
 Wirstiuk, W., Ceba Beach, Alta. (U.S.R.L.)
 Wowk, Leo, Winnipeg, Man. (U.N.F.)
 Wowk, Stefania, Winnipeg, Man. (U.N.F.)
 Wowk, Hala, Fort William, Ont. (U.S.R.L.)
 Woytkiw, G., Edmonton, Alta. (U.C.C.)
 Woytkiw, M., Edmonton, Alta. (B.U.C.)
 Woytowy, H., Whitkow, Sask. (U.C.C.)
 Workun, J. J., Leduc, Alta. (B.U.C.)
 Woycichowsky, Miss N., Winnipeg, Man. (U.S.R.L.)
 Woycichowsky, Eugene, Yellow Creek, Sask. (U.C.C.)
 Wonitowy, E., Fort William, Ont. (U.N.F.)
 Woycenko, Mrs. O., Winnipeg, Man. (U.S.R.L.)
 Yaworska, Anna, The Pas, Man. (U.C.C.)
 Yakymyshyn, M., Tiaziw, Sask. (U.C.C.)
 Yakymyshyn, M., Roblin, Man. (B.U.C.)
 Yalowega, W., Winnipeg, Man. (U.N.F.)
 Yamniuk, A., Winnipeg, Man. (U.H.O.)
 Yanda, Mrs. D., Edmonton, Alta. (U.S.R.L.)
 Yanicka, Tekla, Saskatoon, Sask. (B.U.C.)

Yaremiy, Dr. W., Toronto, Ont. (U.C.C.)
 Yasenchuk, Joseph, Vancouver, B.C. (U.C.C.)
 Yuzwyshyn, M. J., Myrnam, Alta. (B.U.C.)
 Yuzwyshyn, T., Myrnam, Alta. (B.U.C.)
 Yuzwyshyn, T., Vernon, B.C. (B.U.C.)
 Yurchyshyn, Mrs. K., Norquay, Sask. (B.U.C.)
 Yurkiw, J., Dauphin, Man. (U.C.C.)
 Yurkiw, J. A., Dauphin, Man. (U.S.R.L.)

 Zaharychuk, Anton, Arran, Sask. (U.C.C.)
 Zaharychuk, A., Winnipeg, Man. (U.H.O.)
 Zaharychuk, Miss E., Winnipeg, Man. (U.H.O.)
 Zahrebelny, M., Toronto, Ont. (U.N.F.)
 Zaparyniuk, Mrs. O., Winnipeg, Man. (U.S.R.L.)
 Zaparyniuk, Rev. P., Oshawa, Ont. (U.S.R.L.)
 Zelizkewych, Rev. K., Prince Albert, Sask. (U.S.R.L.)
 Zelizko, H., Hamilton, Ont. (U.S.R.L.)
 • Zerebecky, M., Sokal, Sask. (B.U.C.)
 Zenchyshyn, W., Toronto, Ont. (U.C.C.)
 Zmurko, A., Edmonton, Alta. (U.C.C.)
 • Zolotucha, T., Moose Jaw, Sask. (U.N.F.)
 Zwarych, Peter, Vegreville, Alta. (U.C.C.)
 Zyzkewych, K., Edmonton, Alta. (U.N.F.)

GUESTS AT THE FIRST UKRAINIAN-CANADIAN CONGRESS

Held in Winnipeg, Manitoba, June 22, 23 and 24, 1944

Abbreviations: **U.C.C.** — Ukrainian Canadian Committee.
B.U.C. — Brotherhood of Ukrainian Catholics.
U.S.R.L.—Ukrainian Self-Reliance League.
U.N.F. — Ukrainian National Federation.
U.H.O. — United Hetman Organizations.
L.U.O. — League of Ukrainian Organizations.

Andrusyshyn, Dr. C., Winnipeg, Man. (U.C.C.)

Arsenych, Mrs. O., Winnipeg, Man. (U.S.R.L.)

Barabash, Vol., Bissett, Man. (U.S.R.L.)

Bachewich, S., Sandy Lake, Man. (U.C.C.)

Bachewich, Anna, Sandy Lake, Man. (U.C.C.)

Bachynsky, Mrs A., Winnipeg, Man. (U.S.R.L.)

Bachynsky, Julia, Fisher Branch, Man. (U.S.R.L.)

Bachynsky, N. V., Fisher Branch, Man. (U.S.R.L.)

Bachynsky, Dr. V. F., Winnipeg, Man. (U.C.C.)

Bass, T., Winnipeg, Man. (U.N.F.)

Batycky, Mrs. P., Winnipeg, Man. (U.S.R.L.)

Belbas, Mrs. A., Souris, Man. (U.S.R.L.)

Berezowsky, M. P., Winnipeg, Man. (U.C.C.)

Bilinsky, H., Meacham, Sask. (U.S.R.L.)

Bilinsky, J., Krasne, Sask. (B.U.C.)

Bilinsky, S., Winnipeg, Man. (U.N.F.)

Bilinsky, John, Winnipeg, Man. (U.S.R.L.)

Bilous, Julian, Dauphin, Man. (U.S.R.L.)

Bodnarchuk, N., Stratton, Ont. (U.S.R.L.)

Bodnarchuk, Mrs. N., Stratton, Ont. (U.S.R.L.)

Bodnarchuk, Miss Ksenia, Stratton, Ont. (U.S.R.L.)

Bortniak, S., Hamilton, Ont. (U.S.R.L.)

Bortniak, S., Hampton, Sask. (U.S.R.L.)

Boychuk, N., Winnipeg, Man. (U.C.C.)

Boychuk, Mary, Winnipeg, Man. (U.C.C.)

Boychuk, Thomas, Winnipeg, Man. (U.C.C.)

Boyaniwsky, Jos., Winnipeg, Man. (U.S.R.L.)

Bryk, A. S., Winnipeg, Man. (U.C.C.)

Budnyk, Mrs. P., Edmonton, Alta. (U.S.R.L.)

Bugera, Mrs. P., Dufrost, Man. (U.S.R.L.)

Buchowsky, Mrs. M., Winnipeg, Man. (U.S.R.L.)

Buchowsky, Jos., Winnipeg, Man. (U.S.R.L.)

Cap, John, Camp Shilo, Man. (U.N.F.)

Charambura, S., Winnipeg, Man. (U.H.O.)

Chemiy, Olia, Gronlid, Sask. (U.S.R.L.)
 Cherkaska, S., Kenora, Ont. (U.C.C.)
 Cherepacha, O., Geraldton, Ont. (U.S.R.L.)
 Cherwak, Tekla, Kenora, Ont. (U.C.C.)
 Cybulsky, S., Winnipeg, Man. (U.N.F.)
 DeGagne, Leo S., Yorkton, Sask. (U.S.R.L.)
 Dedeluk, Olena, Minneapolis, Minn., U.S.A. (U.N.F.)
 Demchuk, D. P., Granview, Man. (U.S.R.L.)
 Dowhanyk, W., Winnipeg, Man. (U.C.C.)
 Dombrowsky, P., Stornoway, Sask. (U.C.C.)
 Dombrowsky, N., Stornoway, Sask. (U.C.C.)
 Dyma, Mrs. M., Winnipeg, Man. (U.C.C.)
 Drabyniasty, J., Sandilands, Man. (U.C.C.)
 Drabyniasty, J., Sandy Lake, Man. (U.S.R.L.)
 Dremba, J. G., Kenora, Ont. (U.C.C.)
 Drozdowych, A. P., Gilbert Plains, Man. (U.S.R.L.)
 Drozdowych, E., Gilbert Plains, Man. (U.S.R.L.)
 Dub, Mrs. Edna, Glaslyn, Sask. (U.S.R.L.)
 Hawryluk, Miss H., Winnipeg, Man. (U.C.C.)
 Hawryluk, Mrs. M., Winnipeg, Man. (U.C.C.)
 Halasa, M., Winnipeg, Man. (U.N.F.)
 Hawrysh, W., Bissett, Man. (U.S.R.L.)
 Hayworon, W., Winnipeg, Man. (U.N.F.)
 Hayworon, M., Winnipeg, Man. (U.N.F.)
 Hancharyk, Emily, Kenora, Ont. (U.C.C.)
 Harach, N., Winnipeg, Man. (U.S.R.L.)
 Haluschak, W., Winnipeg, Man. (U.N.F.)
 Hnid, Michael, Toronto, Ont. (U.N.F.)
 Heyko, Mrs. K., Saskatoon, Sask. (U.S.R.L.)
 Holynsky, Mychaylo, Grimsby, Ont. (U.C.C.)
 Homyk, Mrs. A., Winnipeg, Man. (U.C.C.)
 Horbay, T. A., Roblin, Man. (U.S.R.L.)
 Hryhoriew, N., New York, U.S.A. (U.S.R.L.)
 Hryhoriak, Mrs. S., Toronto, Ont. (U.S.R.L.)
 Humeniuk, George, Plain Lake, Alta. (U.C.C.)
 Humeniuk, Mrs. M., Windsor, Ont. (U.N.F.)
 Huculak, Dr. P., Winnipeg, Man. (U.S.R.L.)
 Galen, H., Visla, Man. (U.C.C.)
 Gawronsky, S., Senkiw, Man. (U.S.R.L.)
 Gawryluk, M., Rossburn, Man. (U.C.C.)
 Genik, Mrs. C., Winnipeg, Man. (U.C.C.)
 Gerych, Mrs. M., Winnipeg, Man. (U.N.F.)
 Glicky, Rev. P., Tolstoi, Man. (U.S.R.L.)
 Gregorash, J., Canora, Sask. (U.C.C.)

Gregorash, W., Canora, Sask. (U.C.C.)
Gulewych, W., Wishart, Sask. (B.U.C.)

Isaiw, Mrs. Olha, Edmonton, Alta. (B.U.C.)
Isaiw, W., Goodeve, Sask. (B.U.C.)

Kaptiy, Joseph, St. Boniface, Man. (U.N.F.)
Karasiewicz, Pauline, Winnipeg, Man. (U.N.F.)
Karpets, P. W., Ladywood, Man. (U.S.R.L.)
Karpyn, E., Winnipeg, Man. (U.N.F.)
Kasiuchnych, O., Winnipeg, Man. (U.N.F.)
Kachmar, Catherine, St. Paul, Minn. (U.N.F.)
Kyba, Victor, Mikado, Sask. (U.S.R.L.)
Kereluk, M., Morris, Man. (U.N.F.)
Kereluk, D., Winnipeg, Man. (U.N.F.)
Kereluk, Anton, Hallock, Minn. (U.S.R.L.)
Kereluk, Mrs. Olena, Hallick, Minn. (U.S.R.L.)
Kereluk, S., Fort Wililam, Ont. (U.N.F.)
Kiziuk, Wasyl, Winnipeg, Man. (U.S.R.L.)
Kischuk, J. F., Wishart, Sask. (U.S.R.L.)
Key, Dr. P. P., Myrnam, Alta. (U.S.R.L.)
Key, Mrs. P., Myrnam, Alta. (U.S.R.L.)
Kerkowska, Karolina, Canora, Sask. (U.C.C.)
Klowak, K., Poplarfield, Man. (U.C.C.)
Knysh, K., Gardenton, Man. (U.C.C.)
Kraws, Julian, Regina, Sask. (B.U.C.)
Kraws, Mrs. Catherine, Regina, Sas. (B.U.C.)
Krywonis, A., St. Catherines, Ont. (U.C.C.)
Krawinchuk, Mrs. M., Winnipeg, Man. (U.S.R.L.)
Krosh, Mary, St. Boniface, Man. (U.S.R.L.)
Kowalyshyn, J., Winnipeg, Man. (U.N.F.)
Kowalyshyn, M., Kenora, Ont. (U.C.C.)
Kowal, Mrs. K., Winnipeg, Man. (U.N.F.)
Kohut, S., Transcona, Man. (U.C.C.)
Kondra, Stefania, Winnipeg, Man. (U.S.R.L.)
Kolisnyk, W., Vita, Man. (B.U.C.)
Koltek, Myr., Winnipeg, Man. (U.C.C.)
Koltusky, P., Sandy Lake, Man. (U.C.C.)
Korol, Nellie, Toronto, Ont. (U.C.C.)
Kowtun, P., Dauphin, Man. (U.S.R.L.)
Kowch, P. S., Pembina, Man. (U.S.R.L.)
Korbotiak, J., Fisher Branch, Man. (U.S.R.L.)
Korol, A., Toronto, Ont. (U.N.F.)
Kostiuk, H., Gilbert Plains, Man. (U.C.C.)
Kotelko, Natalia, Cudworth, Sask. (U.S.R.L.)
Kociuba, Mrs. P., St. Paul, Minn. (U.N.F.)

Kochayda, Eva, Kenora, Ont. (U.C.C.)
Kudlowsky, M., Sudbury, Ont. (U.S.R.L.)
Kudryk, Rev. W., Winnipeg, Man. (U.S.R.L.)
Kuzminchuk, Mrs. T., Winnipeg, Man. (U.S.R.L.)
Kulachkowsky, Mrs. J., Vita, Man. (U.C.C.)
Kurian, Maksym, Balmoral, Man. (U.S.R.L.)
Kurian, Miss Lesia, Winnipeg, Man. (U.S.R.L.)
Kuciulyma, Jacob, Thorold, Ont. (U.N.F.)
Kuchma, S., Winnipeg, Man. (U.C.C.)
Karpyn, E., Winnipeg, Man. (U.N.F.)

Lazechko, Mrs. M., Winnipeg, Man. (U.H.O.)
Levack, Semen, Roblin, Man. (U.S.R.L.)
Lewycky, K., Lockport, Man. (U.S.R.L.)
Lewchuk, R., Winnipeg, Man. (U.N.F.)
Lemacha, Joseph, Winnipeg, Man. (U.S.R.L.)
Lys, George, Sheho, Sask. (U.C.C.)
Lysiwi, Joseph, Fort William, Ont. (U.S.R.L.)
Lychach, N., La Broquerie, Man. (B.U.C.)
Lozecky, Stephen, Sheho, Sask. (U.S.R.L.)
Lucyshyn, W., Windsor, Ont. (U.H.O.)
Lucuk, Mrs. Catherine, Wakaw, Sask. (U.S.R.L.)

Magera, K., Winnipeg, Man. (U.N.F.)
Magera, Peter, Fedorah, Alta. (U.S.R.L.)
Mazur, W., Fenwood, Sask. (U.S.R.L.)
Malowsky, Yaroslav, Arnaud, Man. (U.S.R.L.)
Malychok, W., Winnipeg, Man. (B.U.C.)
Maraz, Miss Joan, Winnipeg, Man. (B.U.C.)
Marko, Miss M., Winnipeg, Man. (U.S.R.L.)
Markowsky, J., Meacham, Sask. (U.S.R.L.)
Mandryka, Mrs. A., Winnipeg, Man. (U.N.F.)
Mandryka, Dr. M., Winnipeg, Man. (U.N.F.)
Mateychuk, H., Winnipeg, Man. (U.N.F.)
Machuka, John, Vita, Man. (B.U.C.)
Macenko, Mrs. S., Winnipeg, Man. (U.N.F.)
Melen, Ilia, Winnipeg, Man. (B.U.C.)
Melnyk, Paul, Edmonton, Alta. (U.S.R.L.)
Melnykiwska, O., Winnipeg, Man. (U.N.F.)
Melnychuk, Joseph, Edmonton, Alta. (B.U.C.)
Mymochid, John, W. Fort William, Ont. (U.S.R.L.)
Mysyk, John, Vita, Man. (B.U.C.)
Mysko, N., Stornoway, Sask. (U.C.C.)
Mychaluk, Mrs. D., St. Julien, Sask. (U.S.R.L.)
Mychayluk, Anna, Winnipeg, Man. (U.N.F.)
Momotiuk, —, Winnipeg, Man. (U.S.R.L.)

Moroz, Mrs. N. O., Goodeve, Sask. (U.S.R.L.)
 Mushey, A., Winnipeg, Man. (B.U.C.)
 Nahirny, Myron, Saskatoon, Sask. (U.S.R.L.)
 Nakoney, J., Regina, Sask. (U.C.C.)
 Nataros, S., Dauphin, Man. (U.S.R.L.)
 Negrych, M., Portage la Prairie, Man. (U.S.R.L.)
 Negrych, Miss A., Winnipeg, Man. (U.S.R.L.)
 Nestor, Eva, St. Boniface, Man. (U.N.F.)
 Nosal, Stefan, Poplarfield, Man. (U.N.F.)
 Nosaty, P., Winnipeg, Man. (U.S.R.L.)

Oliynyk, Rev. J., Komarno, Man. (B.U.C.)
 Ortynsky, Joseph, Veregin, Sask. (U.S.R.L.)
 Ortynsky, Michael, Veregin, Sask. (U.S.R.L.)

Pawlyshyn, P., St. Boniface, Man. (U.N.F.)
 Pawluk, Mrs. Anna, Shortdale, Man. (U.S.R.L.)
 Pawluk, A., Poplarfield, Man. (B.U.C.)
 Pawluk, D., Levoy, Alta. (U.S.R.L.)
 Pawlukewych, E., Wininpeg, Man. (U.C.C.)
 Pawlukewych, P., Wininpeg, Man. (U.C.C.)
 Pankiw, N., Dufrost, Man. (U.C.C.)
 Pankiw, J., Dufrost, Man. (U.C.C.)
 Pelechaty, F., Ethelbert, Man. (B.U.C.)
 Petriwsky, M., Ottawa, Ont. (U.N.F.)
 Poworoznyk, Mrs. H., Torold, Ont. (U.N.F.)
 Poworoznyk, M., Lockport, Man. (B.U.C.)
 Pobihuschy, S., Gilbert Plains, Man. (U.C.C.)
 Pohorecky, Zenon, Winnipeg, Man. (U.N.F.)
 Polowy, M., Edmonton, Alta. (U.N.F.)
 Pidlubny, George, Fort William, Ont. (U.S.R.L.)
 Prydatkewych, Prof. Roman, New York, N.Y. (U.C.C.)
 Prysiazniuk, Wasyl, Pine River, Man. (U.S.R.L.)
 Prodan, K. C., Winnipeg, Man. (U.N.F.)
 Proday, Mary, Winnipeg, Man. (U.N.F.)
 Pukish, Mary, Regina, Sask. (U.H.O.)

Ratusky, P., Kenora, Ont. (U.S.R.L.)
 Ripak, Mrs. T., Winnipeg, Man. (U.N.F.)
 Ripak, D., Winnipeg, Man. (U.N.F.)
 Ripak, W., Winnipeg, Man. (U.N.F.)
 Romaniuk, W., Portage la Prairie, Man. (U.S.R.L.)
 Rudiak, Mrs. A., Geraldton, Ont. (U.S.R.L.)
 Ruryk, John, Saskatoon, Sask. (U.S.R.L.)

Sawchak, N., Winnipeg, Man. (B.U.C.)
 Sawchenko, Catherine, Arran, Sask. (U.C.C.)

Sawchuk, Mrs. W. S., Winnipeg, Man. (U.S.R.L.)
 Sawchuk, M., Poplarfield, Man. (U.S.R.L.)
 Semaka, Ph., Winnipeg, Man. (U.N.F.)
 Semaka, Mrs. O., Winnipeg, Man. (U.N.F.)
 Senkiw, T., Wishart, Sask. (U.S.R.L.)
 Senkiw, Mrs. A., Wishart, Sask. (U.S.R.L.)
 Sidorska, Mrs. S., Gardenton, Man. (U.C.C.)
 Siry, Catherine, Flin Flon, Man. (U.C.C.)
 Syrnyk, Stefania, Winnipeg, Man. (U.C.C.)
 Sytnyk, O., Winnipeg, Man. (U.N.F.)
 Swityk, J. P., Calgary, Alta. (U.S.R.L.)
 Slusar, Michael, Roblin, Man. (U.S.R.L.)
 Slipchenko, Mrs. M., Saskatoon, Sask. (U.S.R.L.)
 Skorobohach, A., Roblin, Man. (U.S.R.L.)
 Scraba, W., Winnipeg, Man. (U.C.C.)
 Sokil, Mrs. O., Hafford, Sask. (U.N.F.)
 Solomon, Mary, Gilbert Plains, Man. (U.S.R.L.)
 Scribny, W., Sandy Lake, Man. (U.N.F.)
 Stadnyk, T., Winnipeg, Man. (U.H.O.)
 Stadnychka, M., Winnipeg, Man. (B.U.C.)
 Stasiuk, M., Roblin, Man. (U.C.C.)
 Stasiuk, J., Sheho, Sask. (U.C.C.)
 Stachiruk, John, Sheho, Sask. (U.N.F.)
 Stefanyk, T., Winnipeg, Man. (B.U.C.)
 Stec, Anne, Winnipeg, Man. (U.C.C.)
 Stechyshyn, Mrs. Anna, Winnipeg, Man. (U.S.R.L.)
 Stechyshyn, Mrs. Sawela, Saskatoon, Sask. (U.S.R.L.)
 Stechyshyn, Mrs. Anastasia, Yorkton, Sask. (U.S.R.L.)
 Stoyko, A., Winnipeg, Man. (U.N.F.)
 Stratychuk, Miss Lesia, Gilbert Plains, Man. (U.S.R.L.)
 Stratychuk, Mrs. E., Saskatoon, Sask. (U.S.R.L.)
 Strilchuk, J., White Beach, Sask. (B.U.C.)
 Strilchuk, John, Sheho, Sask. (U.N.F.)
 Strutynsky, Mrs. E., St. Boniface, Man. (U.S.R.L.)
 Shawaducky, K., Rosburn, Man. (U.C.C.)
 Shandarewych, N., Roblin, Man. (U.C.C.)
 Shandarewych, H., Roblin, Man. (U.C.C.)
 Shwec, Rev. Ilia, Gronlid, Sask. (U.S.R.L.)
 Shremetka, M., Winnipeg, Man. (U.C.C.)
 Shmigelsky, Mrs. O., Stratton, Ont. (U.S.R.L.)
 Shtyba, A., Roblin, Man. (B.U.C.)
 Shumka, N., Kenora, Ont. (U.C.C.)
 Scherba, Mrs. K., Vernon, B.C. (U.C.C.)

 Tanchak, Mary, Rosa, Man. (U.C.C.)
 Tanchak, Mrs. A., Winnipeg, Man. (U.N.F.)

Tanchak, John, Winnipeg, Man. (U.N.F.)
 Tataryn, M., Howden, Man. (B.U.C.)
 Taciuk, Mrs. Oleksandra, Fort William, Ont. (U.C.C.)
 Tkach, W., Hamilton, Ont. (U.S.R.L.)
 Tkachyk, John, Dufrost, Man. (U.S.R.L.)
 Tomashewsky, T., Andrew, Alta. (U.S.R.L.)
 Turchyn, W., Windsor, Ont. (U.C.C.)
 Ulan, Mrs. M., Winnipeg, Man. (U.S.R.L.)
 Wasylshyn, Mrs. A., Winnipeg, Man. (U.N.F.)
 Wenger, M., Fort William, Ont. (U.S.R.L.)
 Werchomyn, Mrs. E., Edmonton, Alta. (U.S.R.L.)
 Wiwchar, Stefan, Winnipeg, Man. (U.S.R.L.)
 Wiwchar, Mrs. S., Winnipeg, Man. (U.S.R.L.)
 Wowk, Mrs. Hala, Fort William, Ont. (U.S.R.L.)
 Woloshyn, Mrs. E., Dufrost, Man. (U.C.C.)
 Woloshyn, W., Dufrost, Man. (U.C.C.)
 Woloshyn, Petronela, Winnipeg, Man. (B.U.C.)
 Woloshyn, W., Rosssdale-Lockport, Man. (B.U.C.)
 Worobec, Nadia, Winnipeg, Man. (U.N.F.)
 Yacyna, P., Winnipeg, Man. (U.N.F.)
 Yaremko, O., Winnipeg, Man. (U.S.R.L.)
 Yarmiy, D., Rosssburn, Man. (U.S.R.L.)
 Yastremsky, T. A., Winnipeg, Man. (U.C.C.)
 Zachodniak, Mathew, Sandy Lake, Man. (U.C.C.)
 Zaderayko, Daniels D., Canora, Sask. (U.S.R.L.)
 Zakus, Dr. P., Winnipeg, Man. (U.S.R.L.)
 Zalozecky, Mrs. N., Winnipeg, Man. (U.S.R.L.)
 Zapisocky, W., Winnipeg, Man. (U.N.F.)
 Zawada, N., Stornoway, Sask. (B.U.C.)
 Zawidowsky, J., Winnipeg, Man. (U.C.C.)
 Ziubrycky, M., Merridale, Man. (B.U.C.)
 Zwarych, Mrs. Mary, Vegreville, Alta. (U.S.R.L.)
 Zurkan, I. A., Portage la Prairie, Man. (U.S.R.L.)

LIST OF DONATIONS TOWARDS DEFRAYING EXPENSES AT THE CONGRESS

- \$221.00 — Mr. O. Dedeluk, Minneapolis, Minn., U.S.A.
- 100.00 — Mr. H. Povoroznyk, Thorold, Ont.
S. Nalywayko, Moose Jaw, Sask.
- 50.00 — T. Halyk, Westbend, Sask.
- 25.00 — O. Sokil, Hafford, Sask; W. Hultay, Toronto, Ont.; P. Torbiak, Poplarfield, Man.; A. T. Warnok, Dauphin, Man.; N. A. Hryhorchuk, Ethelbert, Man.
- 20.00 — Ukrainian Orthodox Parish, Flin Flon, Man.
U.C.C. Branch, Westbend, Sask.
P. Bihun, and D. Wenger, Radway, Alta.
- 10.00 — Mrs. P. Melnyk, Edmonton, Alta.; M. Slusar, Moose Jaw, Sask.; Julian Bilous, Dauphin, Man.; Peter Koltusky, Sandy Lake, Man.; Stephan Bachewich, Sandy Lake, Man.; U.C.C. Branch, Arran, Sask; S.U.S. Branch and other Associations, Pine River, Man.; Harry Chyrski, Tuffnell, Sask.; U.C.C. Branch, Witkow, Sask.; W. Gulevich, Oshawa, Ont.; U.N.F. Branch, Hamilton, Ont.; Peter Zwarich, Vegreville, Alta.; Rev. A. Chrustawka, Vegreville, Alta.; Ukrainian Shevchenko Assn. of Winnipeg, Man.; D. Zadyrayko, Canora, Sask.; U.F.N. Branch, Winnipeg, Man.; N. Wenger, Fort William, Ont.; S. Nykilchuk, Sudbury, Ont. (U.F.N.); N. Stodolny, Geraldton, Ont. (U.F.N.); U.C.C. Branch, Rama, Sask.; U.C.C. Branch, Oshawa, Ont. (Rev. Pereyma); Ukrainian Women's Organization of Canada, Windsor, Ont.; U.F.N. Branch, Windsor, Ont.; United Hetman Organization, Branch, Sudbury, Ont.; U.C.C. Branch, Transcona, Man.; U.C.C. Branch, St. Boniface, Man.; U.C.C. Branch, Kingston, Ont.; H. and P. Bugera, Dufrost, Man.; N. Bryk, Yorkton, Sask.; A. and O. Kereluk, Hallock, Minn., U.S.A.; Z. Dragan, Krydor, Sask.; A. Zacharko, Calmar, Alta.; N. Bodnarchuk, Stratton, Ont.; U.N.F. Branch, W. Toronto, Ont.; D. Holota, Jos. Yasenchuk, Vancouver, B.C.; P. Siry, Flin Flon, Man.; Ukrainian Women's Organization, Winnipeg, Man.; J. Kociulym, Thorold, Ont.
- \$8.00 — Ukrainian Greek Catholic Parish, Tuffnell, Sask.
- \$6.00 — N. S. Klym, Pembina, North Dakota, U.S.A.
Ukrainian Educational Association, St. Martins, Man.
- \$5.00 — W. Barash, Bissett, Man.; Dr. and Mrs. J. Werchomin, Edmonton, Alta.; Mrs. D. E. Yanda, Edmonton, Alta.; N. Bukowsky, Saskatoon, Sask.; D. Yanda, Edmonton, Alta.; S.H.D. Branch, Sudbury, Ont.; Ukrainian Greek Catholic Parish, Sudbury, Ont.; U.C.C. Branch, Glaslyn, Sask.; A. Karpluk, Montreal, Que.; B.U.K. Branch, Ladies' Auxiliary, Brandon, Man.; N. Senkus, Redberry, Sask.; Mrs. Alexandra Taciuk, Fort William, Ont.; U.C.C. Branch, Fisher Branch, Man.; Ukrainian Greek Catholic Parish (Hollar), Sask., P.O.

Elfros; M. Mandziuk, Fort William, Ont.; Ukrainian Greek Catholic Parish, Guernsey, Sask.; Workers' Union, Branch 266, Toronto, Ont.; John Oshust, Glendon, Alta.; Rev. M. Olenchuk, Alvena, Sask.; J. A. Zurkan, Portage la Prairie, Man.; John Tanchak, Winnipeg, Man.; H. M. Podolsky, Vita, Man.; Ukrainian Shevchenko Assn., Chipman, Alta.; Mr. and Mrs. M. P. Berezynsky, Winnipeg, Man.; U.N.F. Branch, Toronto, Ont. (Mr. Koss); M. Bordun, Albertown, Sask.; G. Michlicky, Dauphin, Man.; T. Shevchenko Assn., Dauphin, Man.; Ukrainian Women's Assn. Branch, Hamilton, Ont.; Mr. J. Holynsky, Sudbury, Ont.; Mr. J. Ruryk, Saskatoon, Sask.; S.U.M.K. Branch, Winnipeg, Man. (Rev. Dmytriw); H. Marian, Winnipeg, Man.; J. Feduschak, Regina, Sask.; J. Medvid, (B.U.K. Branch), Sheho, Sask.; George O. Kotenko, Cudworth, Sask. (S.U.S.); N. Stodolny, Geraldton, Ont.; D. Bawich, Geraldton, Ont.; Rev. N. Kolodie, Canora, Sask. (B.U.K. Branch); W. M. Humeniuk, Windsor, Ont.; U.N.F. Branch, Windsor, Ont.; O. and M. Kosikowsky; M.U.N. Branch, Windsor, Ont.; U.N.F. Branch, Calgary, Alta.; J. Strilchuk and W. Martyniuk; A. Hukalo, Montreal, Que.; Ukrainian Women's Association Branch, St. Boniface, Man.; Mr. V. Karpetz, Ladywood, Man.; Mrs. Emily Hancharyk, Kenora, Ont.; J. Wachniak, Winnipeg, Man.; Mr. and Mrs. M. Stechishin, Yorkton, Sask.; J. A. Yurkiw, Dauphin, Man.; W. Woloshyn, Dufrost, Man.; M. Zolotucha, Moose Jaw, Sask.; J. Lylyk, Fort William, Ont.; Mrs. A. Lamer, Montreal, Que.; Mrs. P. Klukewich, Meacham, Sask.; John Senkow, Calgary, Alta.; M. Meleschuk, St. Boniface, Man.; Eugene Woyczichowski, Yellow Creek, Sask.; Eva Kochayda, Kenora, Ont.; Harry Thomas (R.J.P.O.); A. J. Bilinsky, Winnipeg, Man.; U.C.C. Branch, Sault Ste. Marie, Ont. (J. Gelmych); Ukrainian Women's Assn. of Olga Kobylanska, affiliated with Ukrainian Orthodox Parish of St. Michael, Winnipeg (Mrs. J. Zaparyniuk); S. Sawchuk, Arran, Sask.; P. Chrapko; O.U.K. Branch, Fort William, Ont.; Mrs. W. Kulachkowsky, Vita, Man.; S.U.S. Branch, Toronto, Ont.; Dr. B. Dyma, Winnipeg, Man.; B.U.K. Branch, Arran, Sask. (Rev. N. Siry); George Wawrykow, Gimli, Man.; W. Kossar, Winnipeg, Man.; Dr. J. Wasylenky, Toronto, Ont.

\$4.00 — Mr. R. Solomon, Ashville, Man.; J. Kasiuryk, Brandon, Man.; Wm. Bobyk, Brandon, Man.; A. Huzel, Hadashville, Man. (\$3.50).

\$3.00 — J. M. Yuzwyshyn, Myrnam, Alta.; E. Shklanka, Krydor, Sask.; Rev. J. and B. Gregorash, Canora, Sask.; W. Filipowich, Arran, Sask.

\$2.00 — J. U. Workun, Leduc, Alta.; M. Haydak, Calmar, Alta.; U.N.F. Branch, Vernon, B.C. (K. Scherba); Mrs. Elizabeth Bilych, Vita, Man.; Michael Maksymiuk, Therien, Alta.; M. Glushka, Rossburn, Man.; Rev. Horbay, Roblin, Man.; U.N.F. Branch, West Fort William, Ont.; Rev. P. Melnychuk, Edmonton, Alta.; M. Yakymyshyn, Rama, Sask.; R. Koschuk, Gilbert Plains, Man.; A. Hawryluk, Roblin, Man.; N. Hnida, Toronto, Ont.; A. Mychalenko, Saskatoon, Sask.; P. Magera, Fedora, Alta.; M. Kuzyk, Waterford, Ont.; Rev. P. F. Straticchuk, Dauphin, Man.; W. Kasiuchnych, Winnipeg, Man.; Ola Stebnicka, St. Boniface, Man.; Mrs. Mary Hladka, Winnipeg, Man.; Rev. J. Olinyk, Komarno, Man.; K. Nowalkowsky, Myrnam, Alta.; N. Snidanko, Yorkton, Sask.;

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B.U.K. Branch, Laniwci, Sask.; J. Machula, Vita, Man.; M. Stasiuk, Roblin, Man.; J. P. Swityk, Calgary, Alta.; D. M. Steblynsky, Fort William, Ont.; Capt. M. Pelech, Winnipeg, Man.; Rev. H. Wasyliw, Radway, Alta.; B.U.K. Branch, Brymore, Sask.; S. Baran, Preeceville, Sask.; Ukrainian Women's Assn. of Lesia Ukrainka, Kossiw, Man.; B.U.K. Branch, New Kiev, Alberta (W. Steblyk); Alexander Boychuk, Alvena, Sask.; N. Buchkowsky, Regina, Sask.; D. P. Demchuk, Grandview, Man.; F. Yuzyna; O.U.K. Branch, Saskatoon, Sask. (S. Laschuk); Mary Dunec, Toronto, Ont.

\$1.50 -- R. Antoniuk, St. Boniface, Man.

\$1.00 Mrs. M. Swynarchuk, Canora, Sask.; G. F. Stratychuk, Canora, Sask.; Andrew Michaluk, Cudworth, Sask.; Mrs. S. Porayko, Edmonton, Alta.; K. Zuzkewich, Edmonton, Alta.; Rev. W. Aponiuk, Arran, Sask.; Rev. A. Chrustawka, Vegreville, Alta.; Wm. Lata, Preeceville, Sask.; S. Kuzma, Cudworth, Sask.; Mrs. Olga Kowal, Preeceville, Sask.; B.U.K. Branch, Preeceville, Sask.; O. Nebozenko, Cudworth, Sask.; A. Shpylak, Candiac, Sask.; S. Slyzuk, Kossiw, Man.; D. Harapiak, Winnipeg, Man.; N. Musiy, Fort William, Ont.; S. Wasylewich, Ottawa, Ont.; Irene Pankiw, Dufrost, Man.; John M. Raychyba, Prelate, Sask.; S. Humenney, Eatonia, Sask.; S. Burtniak, Hampton, Sask.; Elia Capar, Meleb, Man.; N. Kereluk, Meleb, Man.; Anton Kyba, Dnieper, Sask.; M. Chorneyko, Arran, Sask.; N. Andriw, Chipman, Alta.; A. Figus, Vita, Man.; Peter Stachiw, Foam Lake, Sask.; N. Karpluk, Meleb, Man.; N. Bodnarchuk, Geraldton, Ont.; P. Podolsky, Vita, Man.; M. Bodnarchuk, Vita, Man.; P. Hadubiak, Buchanan, Sask.; Rev. G. Tsukornyk, Hamilton, Ont.; Mr. Mymochid, Fort William, Ont.; G. Pidlubny, Winnipeg, Man.; W. Tasky, Winnipeg, Man.; M. Kowal, Winnipeg, Man.; P. Klysh, Gardenton, Man.; M. Strilchuk, Yorkton, Sask.; M. Oleskiw, Meacham, Sask.; J. Shwaykowsky, Arran, Sask.; T. Demchuk, Arran, Sask.; J. P. Swityk, Calgary, Alta.; M. Glowa, Gimli, Man.; M. Zerebecky, Sokal, Sask.; W. Woloshyn, Dufrost, Man.; W. Kasian, Dufrost, Man.; A. Gaydychuk, Montreal, Quebec; A. Perembida, St. Catherines, Ont.; N. Borowsky, Leamington, Ont.; P. Serhaniuk, St. Catherines, Ont.; L. Wowk, Winnipeg, Man.; J. Mysak, Vita, Man.; W. Duzy, Windsor, Ont.; A. Ruryk, Saskatoon, Sask.; Mrs. N. Kohuska, Sioux Lookout, Ont.; Rev. Hrebeniuk, Saskatoon, Sask.; Pte. N. S. Skrybner, Sandy Lake, Man.; Eugene Koziar, Regina, Sask.; W. Weselowsky, Regina, Sask.; S. Babey, Winnipeg, Man.; N. Iwanetz, Thorold, Ont.; A. Skorobohach, Rossburn, Man.; Rev. P. Mayewski, Winnipeg, Man.; W. Woloshyn, Lockport, Man.; D. Huska, Norquay, Sask.; V. Bozok, Winnipeg, Man.; J. Kawun, Toronto, Ont.; Theodore Hummeniuk, Toronto, Ont.; G. Klowak, Poplarfield, Man.; J. Chliboyko, St. Boniface, Man.; Ukrainian Veterans' Association, Montreal, Que.; K. Kachmarowa, St. Paul, Minn., U.S.A.; W. Zinchyshyn, Toronto, Ont.; Mr. and Mrs. Montagne, Montreal, Que.; Pauline Kashuba, St. Paul, Minn., U.S.A.; O. Semaka, Winnipeg, Man.; H. Krol, Toronto, Ont.; K. Gondola, Rama, Sask.; T. Shkremetka, Winnipeg, Man.; S. Bychok, The Pas, Man.; Mrs. A. Yaworska, The Pas, Man.; Mary Hyworon, Winnipeg, Man.; K. Kerkowska, Kenora, Ont.; M. Kish, M. Cherwak, P. Kateryniuk, Kenora, Ont.; A. Boyko, Silver, Man.; Wolod. Nesto-

rowsky, Kirkland Lake, Ont.; D. Korol, Winnipeg, Man.; S. Sianchuk, Sandy Lake, Man.; Miss Mary Marko, Winnipeg, Man.; Natalia Ferley, Winnipeg, Man.; D. Rudak, Geraldton, Ont.; Rev. S. Semchuk, Winnipeg, Man.; P. Wasylyshyn, Edmonton, Alta.; W. Mychayluk, St. Julien, Sask.; S. Romanko, Alvena, Sask.; Mr. and Mrs. G. Woytkiw, Edmonton, Alta.; Mrs. P. Kuzenko, Winnipeg, Man.; Jacob Lazaruk, Glenelder, Sask.

\$.50 — M. Luchkowich, St. Boniface, Man.

.25 — J. Maydanyk, Winnipeg, Man.; S. Bilinsky, Winnipeg, Man

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| Total | \$1,638.00 |
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UKRAINIAN CANADIAN COMMITTEE
711 McIntyre Building
WINNIPEG — MANITOBA

