

a PROGRAM



and

a RECORD

A Program and A Record



Published by
Ukrainian National Federation of Canada
Saskatoon — Winnipeg
March 1943

Foreword

At the Ninth Dominion Convention of the Ukrainian National Federation of Canada and its affiliated organizations—Ukrainian War Veterans' Association, Ukrainian Women's Organization of Canada and the Ukrainian National Youth Federation—held in January, 1943 at Winnipeg, Manitoba, it was decided to publish pamphlets, in which the outstanding activities of the organizations during the past decade would be given in their historical sequence.

The present publication is the first in the series.

W. Kossar,

President of the Ukrainian National Federation.

Contents

Historical	5
Seven Beliefs	8
The Organization in Action	13
Educational Work	17
The Radio-Telegraphy School	18
The Flying School	18
Coordination of Educational Work	19
Summer School of Ukrainian Culture and Music	21
Co-operatives, Saving and Credit Unions, Benevolent Associations	22
Collaboration with British Canadian Social Groups	23
Relation with Ukraine	24
Outbreak of War	26
Camouflaging and Confusion	31
Directives	32

Historical

The years 1929 to 1939 will be known in the history of Canada as a period of great economic crisis, which in the West was further accentuated to the degree of national calamity, by a prolonged drought from 1930 to 1937.

In this period, tragic sufferings were common to all people. These sufferings, however, were more acute and more widely spread in Ukrainian communities due to the fact that, in general, Ukrainians entered Canada only a few decades or even a few years before the depression set in.

Unlike their fellow citizens of other origins who arrived in Canada earlier, Ukrainians did not have equal opportunity to become sufficiently firmly entrenched in business, farming and professional vocations to be able to meet an unexpected economic emergency of such magnitude. Crop failures and scarcity of employment bewildered the older generation. A dark future without clear prospects dismayed the youth and filled them with hopelessness and despair.

Thus, unemployment among urban populations resulted in a widely spread idleness among people who, in normal times, were used to a steady, productive occupation. This in turn stressed the worthlessness of human existence and led to a moral and physical deterioration of the people thus affected. In this frame of mind, the people naturally were susceptible to various kinds of propaganda which was dangerous both to themselves and to Canada.

Under these conditions, some leading Ukrainian Canadians believed that much might be done to lessen these dangers if some sort of an organized effort were made to occupy the minds and the time of the suffering and disillusioned people. For this purpose, a special conference was held in Saskatoon, Sask., in June, 1932, to discuss the matter and work out, if possible, a constructive program which would be of interest and value to the masses of Ukrainian Canadians. During the discussions, the conference was fully aware of the fact that, under the conditions of depression, hardship and suffering, a wide and powerful propaganda was underway, which, in certain cases, had intensified the already existing discontent to the point of open violence, and which was tending to undermine the fundamental principles governing human behaviour. In this propaganda which was penetrating market squares, community halls and even family circles, the ideals of loyalty to Canada and of personal duty to one's neighbours were branded as the signs of social stupidity; cultural traditions, patriotism and religion were

treated as remnants of ancient superstitions; initiative for personal rehabilitations was termed as a lack of class consciousness. All this propaganda, reverberating from the forests of British Columbia, through the prairies of the West to the mines and industrial plants of the East, produced a growing social ferment which resulted in general confusion and which was rapidly approaching the danger line of social safety. The general conditions in the United States in 1932 were also highly conducive to promoting this state of affairs in Canada.

In view of these facts, the conference was of the opinion that an early and well organized action on the part of all responsible citizens to better the existing conditions so as to avert grave consequences in the future was an urgent task. This action, however, ought to be based on a positive attitude and a constructive program, and not on wholesale negation, loud condemnations and cries for unattainable goals. To be effective, all sections of human society must participate in it: men, women and youth, farmers as well as workers and the middle class. To be successful, such a program of action could not be based on a temporary condition brought about by the present economic depression. Rather it had to envisage the welfare of the country and its citizens under all conditions. In its scope, the principles of the individual's responsibilities should be balanced by his political and personal rights. His loyalty to the country should be measured by the magnitude of the debt that he and his family owed to the country for the privileges and rights which they all enjoyed under its protection. The program should emphasize that it is in the interest of the people as a whole to bring about an organized pressure upon the constitutional authorities to harmonize the existing social order with the existing social needs through timely social reforms in order to avoid an open social strife and violence.

Such a program should take the fullest advantage of the cultural traditions of the Ukrainian Canadians in order to neutralize the destructive influences of international propagandists of social demoralization and violence. The fundamentals of Christianity, as understood and practiced in a free democratic society, must be strengthened among Ukrainian Canadians in order to protect them against the inroads of atheism, Communism, Fascism and Nazism. The program should also place before its followers the principles of international fair-play and justice in their proper perspectives. According to these principles, all the peoples should be entitled to a full political freedom and nationhood on their own ethnographical territories. In the spirit of these principles, the Ukrainian people in Europe should be equally entitled to a state of their own on the

ethnographically-Ukrainian territories now under military occupation of foreign powers.

As a practical means for carrying out the above mentioned principles, the conference unanimously agreed to establish a dominion-wide organization under the name of the Ukrainian National Federation of Canada. The existing branches of the Ukrainian War Veterans Association of Canada and the Organization of Ukrainian Women of Canada were to become affiliated bodies of the new organization. The Ukrainian National Youth Federation of Canada was also projected as an affiliated body. The provisional executive of the Ukrainian National Federation of Canada was soon formed and the work started with the first branches being organized in Edmonton and Saskatoon in 1932. The soundness of the principles worked out at the conference in Saskatoon, Sask., was soon proved by an enthusiastic response of Ukrainian Canadians throughout Canada. The all-inclusive social, cultural, ethical and political program, based on Canadianism yet taking due cognizance of the Ukrainian cause, seemed to answer the longing of the Ukrainian people in Canada for union in a morally, economically and politically constructive movement. By and by branches of the Ukrainian National Federation of Canada began to organize. The organization of youth and women followed. At the same time, numerous technical groups began to branch off in each community. Of these, the choral, theatrical and reading clubs were the first to appear. Later, the educational courses for adults and the night and summer schools for children were organized. Benevolent associations, consumers' co-operatives and saving and credit unions came into being. Women's organizations, as if foreseeing the coming war, began to promote activities similar to those carried on by the Red Cross through the clubs known as Golden Cross groups, in which competent persons and local physicians instructed the women in first aid work. Within each branch a library was established. In Saskatoon a National Museum was founded.

Finally, a Radio-telegraphy School in Toronto, Ont., a Flying School in Oshawa, Ont., and a summer school of Ukrainian music and culture in Winnipeg, Man., were established as the educational centers for the Ukrainian youth of the Dominion.

At the annual conferences of the Ukrainian National Federation of Canada, which were always held concurrently with the annual conventions of the affiliated bodies, the principles adopted by the constitutional conference of Saskatoon, Sask., in 1932, were revised, amended and elaborated. In its present form, this program may be presented as follows:

Seven Beliefs of the Ukrainian National Federation of Canada

We live in times when the very foundation of social life is being tested for its soundness and strength. There are forces at work now aiming at the destruction of free human society, wherever it exists, with its political and civil liberties, its ethics and religion, and its cultural traditions. These forces standing for a social revolution of the left or the right, on an international scale, are operating with great skill and energy in every country on earth. Often camouflaged as attractive and popular movements for social and international justice, these subversive elements create an atmosphere of mental confusion and then exploit the deeply felt dissatisfaction of the masses. Their object is to seize the political power of the country at an opportune moment.

Under such circumstances, a clear recognition of the existing dangers, and a clear thinking on the part of organized groups in the country, is of paramount importance. The Ukrainian National Federation of Canada, since its inception in 1932, has been aware of the dangers implanted in our social life. Therefore, this organization has attempted, throughout all these years, to cultivate among its members, as well as among the members of the Ukrainian War Veterans' Association of Canada, the Ukrainian National Youth Federation of Canada, and the Ukrainian Women's Organization of Canada, which all are affiliated with it, a spirit of responsibility towards the country of their adoption. In this time of confusion we promote among our members and followers:

- (1) belief in our own duties and responsibilities,
- (2) belief in Canada,
- (3) belief that the necessary measure of social justice may be achieved through social reforms, without resorting to violence,
- (4) belief in the cultural traditions of our people,
- (5) belief in the moral principles of Christianity, as embodied in religious teaching and practice,
- (6) belief in the freedom of all peoples,
- (7) belief in a free Ukraine.

(1) WE BELIEVE IN OURSELVES.

The Ukrainian National Federation recognizes the fact that every human society consists of three major groups. The most important is a group small numerically, but strong intellectually and morally, a group which gives leadership to the majority of loyal citizens and which takes upon itself the responsibility of improving

the existing social order in order to harmonize it with the ever changing social trends and requirements of human life. To this active and constructive group belong all the organizations of loyal citizens.

The second important group is usually small in number but extremely active, loud and liberal in its promises, clever in its tactics and strategy and dramatically overplaying the sense of injustice of the economically discontented groups. It consists of elements that, with all available means oppose the existing social order. It mobilizes the discontented groups all over the country for the purpose of overthrowing by violence the free democratic system of government.

The majority of citizens belong to a third group. They constitute the bulk of the population, busy with their everyday affairs and paying little or no attention to the social welfare of others. In time of crisis, this large mass follows one or other of the two active social groups mentioned above, and thus determines the final political course of the country.

The Ukrainian National Federation of Canada and the organizations affiliated with it, co-ordinate its social responsibility with the first or the constructive social group and believes, for its own part, in safeguarding the present democratic system of Canada. We believe that our members and our numerous followers—individually and collectively—can and, should the necessity arise, will take a stand, together with other loyal Canadians, against any attempt to endanger the political and civil liberties of individuals and institutions in Canada. It is our firm belief that, at this time, as an organized group, with a clear understanding of the situation and a readiness to sacrifice and work for a better future of Canada within the framework of our constitution, we should place our responsibilities as citizens of this country ahead of our personal affairs in order to preserve our rights for future generations. We do not want to shift our own responsibility on to someone else! We believe in ourselves!

(2) WE BELIEVE IN CANADA.

Canada was the country of the faith and hope of our forefathers and fathers, who left their dear native land because of brutal oppression and ruthless exploitation by foreign occupants. Canada is the country of our own faith and we want to preserve it as a country of faith and hope for our children. We believe in the country of our free adoption because it was here that we found the social and political freedom, equality and opportunity for which the Ukrainian people in Europe have fought for centuries and for which they are still fighting. We believe in Canada because, in this

new land, the principles of British democracy and fairplay are practiced by the Parliament, by the courts and by the citizens. We believe in Canada, because it offers us and our children its vast resources and opportunities in the spirit of "fair play" and trust.

We believe in Canada and dedicate ourselves to her defence and to her future security.

(3) WE BELIEVE IN SOCIAL PROGRESS THROUGH REFORMS.

Canada is a new country. Her population, natural resources and industries are undergoing the changes associated with rapid development. In this process which is carried on almost entirely by private initiative, numerous problems of social maladjustment have become acute and demand immediate attention. We believe that these maladjustments may and shall be effectively corrected by adequate social reforms. To remove the causes of internal social unrest and possible strife, we believe that:

- (a) the concentration of capital, and wealth in other forms, should be legally limited, in order to assure a wider and more just distribution of the national income and resources among Canadian citizens;
- (b) life, sickness, accident and unemployment insurance, together with old age annuities, should be integrated and placed under a social security department of the Government. This insurance scheme should be national in scope and compulsory for every citizen capable of working and therefore eligible for employment;
- (c) the department of social security should also make provision for disabled persons of all categories, including the invalids of war;
- (d) medical services and hospitalization should be nationalized;
- (e) employment at reasonable wages must be made available to all citizens capable of employment;
- (f) land holdings should be regulated in order to meet the demand of the agricultural populations of the country;
- (g) prices of agricultural products should be kept on a parity with the price level for industrial products in order to assure a fair income to the farmer, worker and industrialist alike;
- (h) extension of the right to trade unionism for farm labour and recognition of collective bargaining as a right of workers in all occupations should be recognized;
- (i) equal educational opportunities should be given to all able youths;

- (j) public inspection of dwelling houses should be established and a housing plan, national in scope and financed by the national credit, should be initiated to provide healthy homes for the families of lower incomes.

We believe that adequate social reforms along these lines should and will be introduced in Canada under the guidance of responsible leaders and through the existing legislative institutions, and that in this way, the incentive to violence will be eliminated.

(4) WE BELIEVE IN CULTURAL TRADITIONS.

We believe that cultural traditions are not empty remains of the past, but rather embody the living, flowing, continuing spirit of a people. Throughout eleven centuries, Ukrainian culture has found its expression in music, literature, art and philosophy and the Ukrainians themselves have fought for the preservation of their culture in many historical battles. Some of this culture was destroyed, but much of it has been preserved, mainly in songs, customs, living art and literature. The Ukrainian language itself is a noble and powerful embodiment of our culture. We would be disloyal to our own past and unjust to the future cultural life of Canada, if we neglected to preserve this heritage of our ancestors. We want ourselves and our children to be worthy, good and loyal Canadian citizens and we believe that disloyalty to and contempt for a worthy cultural tradition destroys the bridge between the past and the present and undermines a solid foundation for the future. Such an attitude would eliminate our opportunity to contribute our share to Canadian national culture.

(5) WE BELIEVE IN THE MORAL PRINCIPLES OF CHRISTIANITY.

The tendency of our time seems to be to underrate the value of religious sentiment and religious education of the people. As an organized social group we realize that religious sentiment is deeply implanted in human nature and that all attempts forcibly to eradicate this sentiment from the human soul or to substitute for it any partisan passion or ideology have resulted only in a degradation of the human spirit and of the social order. On the other hand, careful cultivation of Christian beliefs aids in promoting the moral qualities of man and in elevating society to a higher level of spiritual life. We, therefore, believe in a Christian religious education and in practicing the principles of Christianity in social life.

(6) WE BELIEVE IN FREEDOM OF ALL PEOPLES.

We believe that each people or nation is entitled to enjoy the four freedoms enunciated by President Roosevelt and to apply to itself the principles of the Atlantic Charter. We believe that, with an ever increasing technological development in air, land and sea transportation and, with high mechanization of the means of production and distribution, distances and space lose their former significance and the whole world shrinks into a small geographic sphere. Every country is easily and quickly reached and becomes economically as well as strategically and politically, dependent upon other countries. Under these new geopolitical developments no country is politically secure unless a new principle of national equality of all peoples is adopted and internationally guaranteed. Canada, as a country with a small population cannot hope to remain secure, behind an imaginary wall of isolation, in a world where freedom is denied to other countries with equal or even greater populations.

(7) WE BELIEVE IN A FREE UKRAINE.

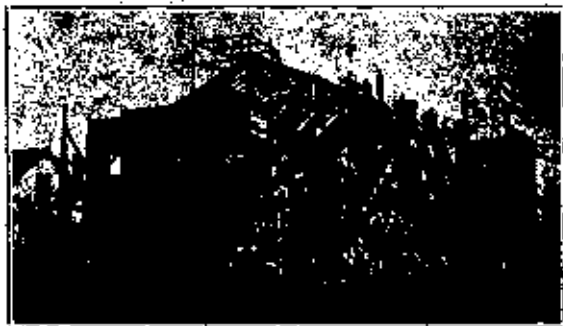
We believe that there can be no freedom in this world if a great Ukrainian nation of over 45 millions is left under occupation and oppression by foreign states. We believe that the Ukrainian nation is entitled to build on its own ethnographic territories a free state. We believe that, within the limits of our loyalty to Canada, we should support, morally and materially, the efforts of the Ukrainian nation for political freedom.

The Organizations in Action

The various organizations and groups having been established and certain general principles adopted in 1932, the Ukrainian National Federation was then in a position to co-ordinate and pool the intellectual and material resources of the organization. In some localities, undertakings on a large scale were begun immediately in 1932.

The construction of community halls was an activity of building up the morale of a large number of people in each community. The main beneficiaries of this morale building policy were the unemployed, whose lot was compulsory idleness, combined with deep grief and worry for the future. These people responded quickly to the new ideas of self-education and activity which aimed for the development of sound and broad-minded views based on the principles of Canadian citizenship. Many aspects of current economic, cultural, political and ethical problems were studied and discussed.

By means of small donations from wide circles of poor people, sufficient funds were raised to purchase the necessary building materials. As a rule, labor was also freely donated by the members. A feeling of personal and group confidence and dignity was distinctly noticeable among the people. In Saskatoon in 1932 the first community hall of the Ukrainian National Federation of Canada was built and named "The Ukrainian Home of Education". The very name points clearly to the purpose of this undertaking. The building was 118x40x28 feet in size and was two storeys high. The estimated cost of the structure was \$22,800.00. Of this \$7,600.00 was required for the building materials, \$6,400.00 for the installations and fixtures and the remaining \$8,800.00 for labor. When the excavation started in July, 1932, there was only \$360.00 in the treasury.



Ukrainian Home of Education in Saskatoon, Sask., under construction in 1932.

The same week \$800.00 was borrowed and a collection campaign for donations organized. By Christmas, the numerous "builders" and donors had their first community Christmas dinner to the accompaniment of Christmas carol singing in the "Home of Education", although the structure was not yet fully completed. Individual members donated as many as 400 work hours during the construction of this building and many refused to take payment in any form. Even electrical installations, a good deal of plumbing and most of the plastic ornaments and sculpture work were done free of charge by the members skilled in these trades. The Ukrainian Home of Education soon became not only a centre of educational activities for its members and sympathizers, but also a place for the highest kind of social entertainment in these hard times. Theatrical performances were given every week. The Choral Society, the Ukrainian War Veterans' Association, the organization of Ukrainian Women and the Ukrainian National Youth Federation all had their offices and club rooms in it. Every group had its own activity program and the members, as a rule, did not have any more time to attend the market square assemblies that were so common in those years to listen to some demagogue preaching that "Canada was not worth fighting for."

As time went on, similar activities in other places were in full swing. At the present time branches of the organizations are widely scattered throughout the Dominion with halls built, purchased or rented.

From the foregoing, one should not deduce, however, that it was easy to organize all this work. The contrary is true. At all times financial difficulties were almost insurmountable; scepticism on the part of distrustful people was a great obstacle; the absence of timely and sufficient credit was a constant grief to the building committees. Those were the difficulties from within. They were formidable enough, but there were also difficulties from without, more formidable still.

An organization self-styled "Ukrainian Labor and Farmer's Temple Association",



Ukrainian Home of Education in Saskatoon as it looks today.

which, in addition to a limited number of radically inclined Ukrainians, freely enrolled in its ranks the revolutionary elements of all other racial origins in Canada, did not remain deaf and blind to the activities of the Ukrainian National Federation. Immediately they began to call "mass gatherings" in the largest halls throughout Canada at which they branded the new organization as pro-Fascist in spite of the fact that the principles and the program of the Ukrainian National Federation of Canada were very well known to them. When their staged protests failed to bring results, they began to threaten individual members of the Federation. And when this also was ineffective, they went so far as to organize paralled groups, practically under the same names as those that were affiliated with the Ukrainian National Federation, in order to produce confusion among the people. However, their attempt to organize a Ukrainian War Veteran group under their control was a complete failure.

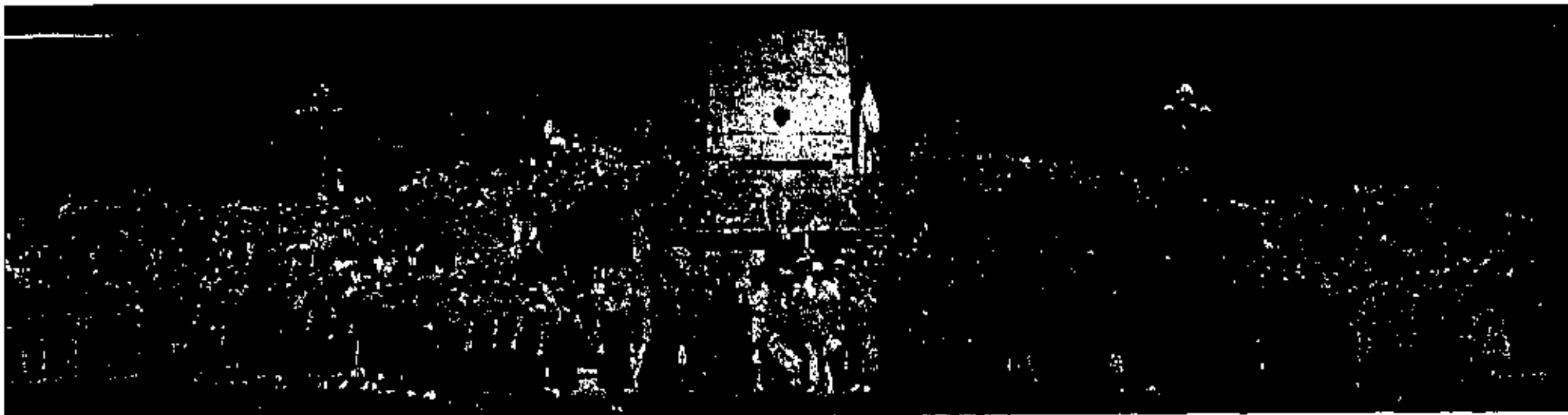
They succeeded in organizing a "Ukrainian Youth Federation" under the banners of communism, but the public very quickly and effectively saw through the ideology of the new group and so prevented to a great extent the planned confusion.

All these and many other difficulties were successfully overcome by two main factors:

1. The determination of the Ukrainian National Federation of Canada to continue its constructive work;
2. the loud crying falsehood of opponents, who, in their unscrupulous attacks gradually made the objectives and the work of the Ukrainian National Federation so well known to the authorities and the public throughout the Dominion, that the



Ukrainian National Federation Home, Oshawa, Ontario



Delegates and guests to the Fifth Annual Convention of the Ukrainian National Federation placing wreaths at the Memorial to the Unknown Soldier, July 24, 1936, Toronto, Ont

organization often received moral support and encouragement from the people when it was least expected.

In a short time the Ukrainian National Federation made noticeable inroads into the fields previously under the domination of the radical elements camouflaged behind the dress-window of the Ukrainian Labour and Farmers Temple Association. The progressive social program of the Ukrainian National Federation of Canada and its successful combating of the activities of their radical opponents

provide the actual reasons for the slanderous attacks and physical threats made by the reds against the Ukrainian National Federation of Canada.

Educational Work

One of the basic objectives of the organization was to promote education among adults and children. Particularly adults were to be assisted in this respect. Some of these were new-comers; others were



Annual Remembrance Day Service of the Ukrainian War Veterans Association at the Cenotaph of Toronto's City Hall. Taking Part, along with the V.W.V., were members of the Naval Guard Naval Association, Canadian Frontiersmen, C. F. Cadet Corps, and Sea Cadets Band. In the middle group are various representatives, including: A. W. Roebuck, K.C., M.P., Alderman E. Bogart, K.C., Controller Dr. Conboy (representing the mayor), Com. A. G. St. Webster, Rev. P. Kazemecy and others.

those who spent most of their time in occupations or districts, where the opportunities to learn the English language were inadequate. They needed instruction in reading, writing, public speaking, elementary bookkeeping, arithmetic, music reading, theatrical performances, co-operative business, etc. The first systematic courses in these subjects were organized at Saskatoon, Sask., soon after the Ukrainian Home of Education was completed. Students came to these courses not only from the province of Saskatchewan, but from Western Canada as a whole. In addition, groups for self-education, meeting periodically in the winter months, were functioning at each branch. Among the women, branches for Red Cross work were organized long before the outbreak of the war, in which competent persons and local physicians instructed the people in First Aid.

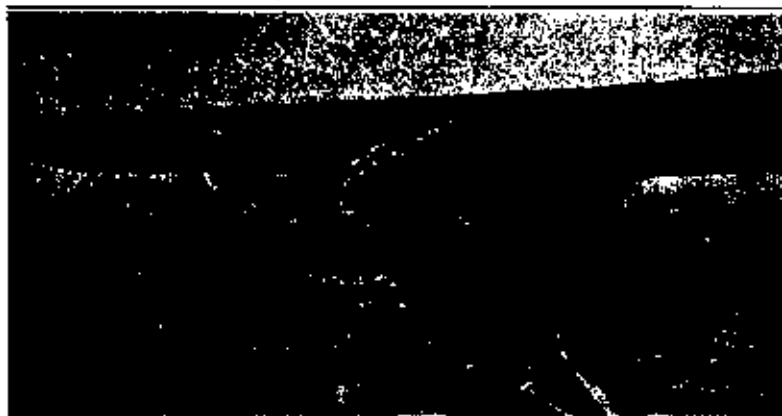
The Ukrainian Radio-Telegraphy School in Toronto, Ontario

The Ukrainian National Youth Federation of Canada showed a great deal of vigor and creative initiative in the education of its members. The young people, without hope for immediate employment, quickly came to the conclusion that the best way of spending the years of the depression was to acquire a highly specialized training for the future. The result was a Ukrainian Radio-Telegraphy School in Toronto, Ontario, organized in 1935. The undertaking met with an unexpectedly favorable response not only in Eastern Canada but also in the West. Boys from as far West as Alberta were not only among the students but several of them, with a previous training in this field, became instructors. With the outbreak of the War practically all the students volunteered for service with the Armed Forces of Canada or Great Britain, and now many of them are sailing His Majesty's ships across the seven seas.

The Ukrainian Flying School in Oshawa, Ontario

Another School sponsored and organized by the Ukrainian National Youth Federation of Canada and maintained by the Ukrainian Canadians throughout the Dominion, was a Ukrainian Flying School in Oshawa. As many as 50 students at a time took theoretical courses in aeronautics together with practical training providing for the necessary number of flying hours in a plane owned by the school.

Parachute jumping was also a part of the training available to those who were willing to take it. On several occasions, the school gave flying and parachute demonstrations in Toronto and Sudbury, Ont., before large crowds of the holidaying public. Some members of the school obtained official pilot or pilot-instructor's licences before the outbreak of this war. Most of the boys are now in the R.C.A.F. or the R.A.F. in Great Britain. The school did its share in the preparation for the successful prosecution of this war, at a time when many people disliked even the mention of its probability.



School owned aeroplane with M. Wladyka, President of the Flying School.

Co-ordination of Educational Work

Experience with the short courses and winter courses in general education and course offered by the radio-telegraphy and the aviation schools clearly demonstrated to the Executive of the Ukrainian National Federation of Canada that an urgent need existed for some co-ordination of its educational work both among the adults and the youth. The Executive realized that, to say the least, the Ukrainian Canadians were passing through a difficult stage of adjustment to their responsibilities and rights as citizens of a new country. At this stage they all felt a strong spiritual relation both to Canada and to the Ukraine. This relationship might best be compared to the feeling which a grandson has for his dear, but somewhat legendary grandmother living somewhere in a distant land, and the one which he possesses for his mother, whom he loves for the very realistic things that she does for him every day. It would be absurdity and madness for anybody to ask him to ignore, forget or dishonor

his grandmother, particularly if he knows that she is being unjustly and brutally abused by foreign oppressors. At the same time, he would not only feel infuriated but would immediately take personal action to protect his mother from any maltreatment. This is true of the vast majority of Ukrainian-Canadians. Unfortunately, these sentiments and this attitude, although very positive and real, are not properly utilized as basic elements of the Canadian patriotism of the Ukrainians. The delicate job of developing a united Canadian nation cannot be left only to public schools, or government institutions. The birth and development of a nation is a living process in which every racial group and even every individual must take a vital part. In this process the present must be built on the foundations of the past. In this process racial and even individual characteristics must find their proper place and recognition. In this process cultural heritage must above all be recognized. We want to develop a strong, colorful Canadian nation, and not an artificial synthesis according to the prescription of those who want to grow a new Canadian nation in their own mental laboratory, after they have killed all the living forces from which the nation should grow.

With these thoughts in view the Dominion Executive established in 1938 a special division for co-ordinating and supervising the educational work of the organization.



Prof. A. Koshetz's choir, consisting of students of Summer School with other music lovers in Winnipeg, in 1941. In the middle (sitting) row, from left to right are: Mrs. A. Koshetz, Dr. P. Macenko, Prof. Dr. A. Koshetz and Dr. Y. Kozaruk.

Summer School of Ukrainian Culture and Music

Ukrainian culture in general, and Ukrainian music in particular, constitute a veritable "treasure island" in Canada. The Ukrainian folk songs and dances are well recognized throughout the world as real gems of beauty, the former for their beauty of melody, the latter for their richness of rhythm and their variety of artistic steps. The film producers in Europe and the United States are already using the Ukrainian music and dances with remarkable success. It was thought therefore that this unique wealth was well worthy of a careful preservation for the building of Canadian national culture and music. For this purpose, the Ukrainian National Federation has established a Summer School of Ukrainian Culture and Music at Winnipeg, Manitoba. Dr. Alexander Koshetz, one of the greatest living Ukrainian composers, was chosen as professor of music and principal choir conductor to supervise the musical departments of the school. Two outstanding professors of music, each with a doctor's degree in music, together with several other qualified lecturers, assist Prof. Koshetz in his important work. The school has already been in operation for three years, and over one hundred students have enrolled. Teachers, clergymen, university and high-school students from various parts of Canada and even from the United States, have constituted the bulk of the enrolment of the school.

Only a very small portion of the school budget was met by tuition fees. The greater part of the expenses was covered by voluntary donations from the branches of the Ukrainian National Federation, Ukrainian churches, various other Ukrainian institutions and from numerous private individuals. This general and generous response on the part of the Ukrainian Canadians in supporting the school is in itself an impressive indication of the immense value of this institution to Canada.

At the conclusion of the school term, a Grand Concert is given each year in one of the largest theatrical halls in Winnipeg, Man., under the personal direction of Professor A. Koshetz. Students of the school together with other music lovers in Winnipeg usually constitute the personnel of Dr. Koshetz's choir. The appreciation of the work carried on by the school as exhibited in its concerts may be seen from the following comments by music critics in Winnipeg:

"Genius on the part of the veteran conductor who is here from New York for the summer, and within a month has his singers giving performances that make the listener's flesh prickle with the wonder of them. There were no copies about, except of the piano, and many

of the singers—probably most of them—do not read music. In the second half of the programme their instant responsiveness, balance of tone, their polished execution, arouse great admiration. But the Finale from a Christmas suite based on folk melody and arranged by Lyssenko, sung earlier, was another world. There has not been anything like it from their platform before. When one section after another entered with the most colorful, beautiful quality, and when the singing sounded so fresh and artless that it continually suggested the fields and woods and sky, it was thrill on thrill for the hearers." (Winnipeg Free Press—June 20, 1942.)

or

"Dr. Koshetz once again proved a master in weaving miracles of tone from his choir, the majority of the personnel being unprofessional musicians. His concerts are experiences, which the true lover of choral art should not miss and must be heard to be thoroughly appreciated." (Winnipeg Tribune).

Hundreds of people travelled long distances from different provinces to Winnipeg in order that they might, for two hours, hear the chorus rendition of Ukrainian songs—songs of a great but subjugated people, expressing with an unsurpassed beauty its undying hopes for freedom, its courage and sufferings, its happiness and sorrows.

Co-Operatives, Saving and Credit Unions, Benevolent Associations

Along with the cultural activities already mentioned, the Ukrainian National Federation is equally concerned with activities directed to the economic security of its members and followers. Consumers' co-operatives of various kinds were the only form of business activity possible. People with small incomes pooled their limited resources and initiated a co-operative book-and-music-store in one case, and grocery, dry goods and hardware stores in others. A lack of sufficient capital and credit facilities was the formidable stumbling block to smooth development of these economic enterprises everywhere. The persistence and determination of the people, however, proved to be a powerful factor for success. Gradually, some capital was secured and credit facilities established. The co-operatives are now steadily increasing both in numbers and in the volume of business. The most serious obstacle to their more rapid and wider development is the lack of qualified personnel. To remedy this deficiency, it has already been decided to open an economic department at the Summer School of Ukrainian Culture and Music at Winnipeg in 1943.

Saving and Credit Unions is another form of co-operatives

which the organization has been advocating vigorously in recent years. The unions that have been



Co-operative Store "Future" in Sudbury, Ont., established in 1936. At present employs seven persons. The building valued at \$9,000.00 is owned by the Co-operative.

thus established have not only proved very useful to both savers and borrowers but also in introducing their many benefits to the public.

The already existing benevolent association known as Ukrainian Relief Association of Canada was recommended to the membership for their unstinted support. The association provides sickness and death benefits on a plan common to all fraternal benefit societies. This form of economic security proved very popular among members of the Ukrainian Federation and branches of this organization now exist in practically every locality where the Ukrainian National Federation is active.

At the same time, for members with more or less assured incomes, the organization recommended another form of economic security. In this case, various insurance schemes were advised and, among others, the Ukrainian National Association proved to be most popular. Several branches of this association are already organized in Canada.

Collaboration with British Canadian Social Groups

Socially, the Ukrainian National Federation and its affiliated organizations have been co-operating with various groups of British Canadians such as the Canadian War Veterans, and with various clubs and exhibition boards.

The Ukrainian War Veterans' Association of Canada, from its inception in 1928, closely co-operated at all times with the branches of the Canadian Legion. The Dominion Days, Poppy

Days, Decoration Days, were always held together, and our organizations participated both in parades and in collecting public donations for the Poppy Fund. All the branches of the Ukrainian War Veterans' Association were invited to participate as guards of Their Majesties during their visit to Canada in 1939.

The two organizations were frequently guests of one another. In peace time choirs and dancers of the organizations affiliated with the Ukrainian National Federation frequently contributed to the programs of various patriotic, humanitarian and even technical groups such as the Canadian Society of Technical Agriculturists.



Ukrainian War Veterans marching to take their place as guards in Toronto, Ont., on the occasion of the visit of Their Majesties King George VI and Queen Elizabeth to Canada in 1939.

Relation With Ukraine

Members of the Ukrainian War Veterans' Association of Canada for the most part are men who for three and a half years that is from 1917 to 1920 were participants in the great and tragic battles for the liberation of Ukraine against Russian Red and Monarchist armies, then against German and Austro-Hungarian armies and later on against the Polish army. After losing the field battles and with it the right to remain in their own country under foreign occupations, they came to Canada. Many of their comrades at arms for the same reasons, found themselves in the United States, in Brazil, Argentine as well as in every country of Western Europe. This mass exodus from Ukraine, however, was not a sign of their resignation from the ideal they were fighting for. On the contrary it was a demonstration of their unbroken will to defend their cause for the rest of their lives. It is no wonder, therefore, that in every European and American state, where the Ukrainian soldiers were found in great numbers, the organizations of Ukrainian War Veterans were independently formed as soon as the men had the chance to get together in the new countries.

Through the medium of the press, the old comrades, scattered throughout the world soon learned of their whereabouts and through correspondence the old acquaintances were renewed and friendly

relations established. As long as the situation in Ukraine was more or less uneventful, the Ukrainian War Veterans' Association, as well as all other Ukrainian groups in Canada were preoccupied with their local problems and only occasionally reviewed the situation in the old country. In 1929, however, the Soviet Government inaugurated a new policy in Ukraine tending toward a systematic liquidation of Ukrainian intellectual leaders and toward the proletarianization of a great Ukrainian peasant class. The purge staged by the Soviet Government in 1929 against the 45 most outstanding Ukrainian academicians, university professors, writers and church leaders was the first manifestation of the new policy. A mass compulsory collectivization of farm land with subsequent widely spread purges against peasantry and an artificial famine throughout Ukraine in 1932-34, after the Moscow government requisitioned farm products to the last obtainable bushel, followed in quick succession.

Poland closely followed the policy of the Soviet government in her own treatment of Western Ukraine under her occupation. In 1930 a mass Polish purge against the Ukrainian population in that region was in full progress. Polish regiments swept the country from end to end leaving destruction of life, private property, cultural, religious and commercial institutions behind them. Thousands of men and women were physically disabled during this "pacification" and others thrown into long imprisonment. Ukrainian war invalids were denied financial assistance by the state and left completely insecure. Ukrainian schools were closed and churches demolished. All these and similar events, naturally, arouse the feeling of indignation among Ukrainians throughout the world to a high level. Alarmed by these unhumane atrocities committed by the Russian and Polish Governments, Ukrainian organizations and leaders both in Europe and America took steps to bring these gross crimes to the attention of the civilized world. Consequently the problem was under discussion of the Canadian and British parliaments. Several petitions were submitted to the League of Nations and numerous press reports appeared in the leading newspapers of all principal European and American countries. A large body of the British parliamentarians and scientists considered the case as being of such international importance as to warrant prompt action. Consequently they prepared a petition of their own on the matter and submitted it to the League of Nations.

This situation became so embarrassing to the Soviet and Polish diplomats that the two Governments each acting on its own initiative started a very vigorous campaign against Ukrainian organizations and leaders that were abroad and therefore beyond the reach of their administrative machines. The two governments almost simultaneously proclaimed all the Ukrainian organizations and leaders

that were not under their control as being German spies, or agents. According to this propaganda embodied in books and newspapers and disseminated by able speakers specially sent to various countries, there was no single Ukrainian organization or man that was not Hitler's agent of one or another kind. According to this propaganda, all Ukrainians suddenly became "German hireling" and "Fascists".

It is well known to the responsible Canadian leaders that the Ukrainian visitors to Canada between 1928 to 1938, such as Mr. Konovaletz, Sushko, Senik, General Kapustiansky and Kurmanovich were very emphatic in their advice to the Ukrainian Canadians to cherish the deepest loyalty to Canada for the freedom and opportunities they enjoy under her truly democratic constitutions and political institutions. In spite of this all of them were and are branded by the Communists, who usually act as mouth-piece of the Comintern, as nothing but German agents although none of these men ever lived in Germany excepting General Kurmanovich who was a citizen of Austria proper and therefore could not live anywhere else but in Austria.

Another point that the local Canadian Communists in accordance with aims of the above propaganda of the Comintern try to make the Canadian public believe is that the Ukrainian National Federation of Canada was a subsidiary of certain Ukrainian organizations in Europe. We wish once and for all time to state officially here that no such connection ever existed between the Ukrainian National Federation of Canada and any Ukrainian organization in Europe or anywhere else outside of Canada. The contrary is true. This organization was established and works up to the present day as a Dominion group for the benefit of Ukrainian Canadians only. When this organization together with other Ukrainian groups from time to time took a stand on the Ukrainian problem in Europe it was always done at its own initiative and for no other but humanitarian or altruistic motives.

Outbreak of War

With the outbreak of war, all activities were intensified and primarily directed toward Canada's war effort. The spirit of loyalty to Canada as implanted in the basic principles of the organizations proved to be well rooted in the feelings of the people when it manifested itself soon after the crisis took place. On September 2, 1939, the Ukrainian War Veterans' Association wired the Minister of National Defense as follows:

"Ukrainian War Veterans' Headquarters in Saskatoon do hereby pledge their unwavering support and loyalty to Canada and wish to place themselves and their membership at the disposal of the National Defense."



General V. Sikewich (in the middle) with Major Stuart Webster, Rev. P. Kamenecky and Mr. W. Hukary representing the Ukrainian War Veterans, after placing the wreath at the memorial to the unknown Soldier, Toronto, May 26, 1940.

opportunities equal to those granted to other races living together with them in Canada. In time of war, the Ukrainians must manifest their readiness to defend this country and its democratic institutions when they are being threatened by foreign aggression.

For the Ukrainian Canadians the British Empire represents the ideal system of Government where various nationalities live harmoniously side by side. A victory of the British Empire in the present world conflict signifies the extension of this noble ideal of tolerance and political freedom to the parts of the world where these ideals during the past 20 years and today have been brutally crushed. The Ukrainians in their native land in Europe are the greatest sufferers in this respect.

Ukrainian active participation in the ranks of the British Army must be carried out under the slogan: **VICTORY OF THE BRITISH EMPIRE—MEANS FREEDOM FOR ENSLAVED NATIONS!**

Long Live the King!

Long live the British Empire and the freedom of nations!"

(This declaration was published in the 67th issue of the "New Pathway" dated September 7, 1939, and reprinted in several Canadian dailies.)

On September 8, 1939, the Ukrainian National Youth Federation appealed to the Ukrainian youth in Canada as follows:

"For hundreds of years the British Empire has been a haven for oppressed peoples among them, the Ukrainians. Our fathers upon their

(The telegram was published in Ukrainian and English newspapers on September 4, 1939.)

At the same time the Ukrainian National Federation issued a declaration to the Ukrainian Canadians, which in part read as follows:

"To the Ukrainians in Canada, The British Empire, and above all, Canada, have always been symbols of political freedom and economic well-being in times when the Ukrainian people were compelled to leave their native land in Europe, where life had become unbearable due to extreme persecution by unwanted and hated occupants. For hundreds of thousands of Ukrainians, Canada has become their adopted motherland. In time of peace the Constitution of Canada granted them rights and op-

arrival in Canada had the opportunity to develop their cultural, political and economic interests. Canada has become our motherland and offered our fathers a refuge at a time when the oppression of enforced occupation made life in their native land unbearable. In their native land they would have been forced to endure that terrifying enslavement which is the lot of the European Ukrainians today. Canada has given us all she could and therefore our obligations to her are great. This love and regard for Canada we now have an opportunity to manifest.

The Ukrainian youth of Canada must play an important part in the history of Ukrainian emigration. The eyes of the world will be turned upon us. By our stand and our deeds we can become an instrument of great aid to oppressed Ukrainians. Upon us has fallen a great responsibility. Therefore, we approach such a great cause courageously and with youthful enthusiasm. Before us are uncovered the perspectives of great deeds and the fulfillment of our fundamental obligations.

Ukrainians must now as in 1914 respond to the demands made upon them and again prove that they are capable of making the supreme sacrifice and bring honor to their race. The last war witnessed many Ukrainians, who acquitted themselves heroically on the battle fronts and the fact that one of Canada's 37 Victoria Cross holders is of Ukrainian descent is an achievement worthy of much pride.

The Dominion Executive of the Ukrainian National Youth Federation of Canada believes that Ukrainian Canadian Youth will fulfill to the letter all demands made upon them by the British Empire and the Ukrainian People of Canada. So help us, God!"

(This appeal was published by many daily newspapers all over Canada).

The Ukrainian Women's Organization of Canada also issued an appeal to Ukrainian women to take part in the work of their



A part of the Handicraft exhibits from the National Museum

local Red Cross organizations and to be ready for any other sacrifices that Canada might call upon them to make. The response to these and similar appeals from the Ukrainian Canadians was most gratifying. The Ukrainian youth in Canada responded first. The influx of Ukrainian volunteers from the very beginning was so impressive, that the Bureau of Statistics, the CBC broadcasts, the recruiting agencies and the responsible government authorities have on many occasions emphasized the fact that the Ukrainian Canadians have equaled, and, in some areas excelled other nationalities in their enlistment to the Canadian Armed Forces.

From some branches of the Ukrainian National Youth Federation and the Ukrainian War Veterans' Association all able-bodied members are either in the active or the reserve Canadian forces. The better to insure an all-out support by Ukrainian Canadians of Canada's war effort, the Ukrainian National Federation joined hands with other Ukrainian nationally-minded organizations united in the Ukrainian Canadian Committee. This Committee provided an organized leadership for Ukrainian Canadians during the war. The people answered its communiques and directives in a most positive manner. They have generously supported the War Loan and War Saving Certificate campaigns; they have given their hearty support to the Canadian Red Cross; they are working in vital war industries as well as in agriculture and, in general, they take an active part in all phases of Canada's War Effort.

In view of these responses and positive deeds of the Ukrainian Canadians under the direction of their responsible leaders, all attempts on the part of the Communist demagogues to brand them as "pro-fascist" or "pro-Nazi" and thus introduce disunity and confusion among them are only a contemptible farce.

Slavishly following instructions of the Third International and holding its revolutionary aims and plans dearer than the defence of Canada, the Communists have inaugurated a vicious campaign against the Ukrainian National Federation, slanderous in form, dishonest in substance and predatory in aims. Well realizing the truthfulness of the saying that "the plainest lie if persistently repeated for a long time finally will be taken by many fools as an undisputed truth", this group started a campaign of deliberate defamations and insinuations on a grand scale, which involved not only our organization but even the Government of Canada and some of the most prominent leaders in Canada who are opposed to Communism. Fascism is chosen as the false weapon of approach. When the Ukrainian National Federation was appealing to the Ukrainian Canadians to support this defensive war of Canada against Axis aggression, the Communists branded the organization as "mad fascists" and the

war as an "imperialist war"! In one of their pamphlets, distributed in Saskatoon from door to door under the cover of darkness, they said:

"The British Imperialists, backed by Washington, declared war on Germany in an effort to regain hegemony over the European continent. . . . Who defeated the fight for collective security and thereby opened the sluice-gates for this war? It was the ruling classes of Britain, France, the United States, and Canada. . . . King, Churchill, Coldwell, Roosevelt and Hitler are dragging the human race pell-mell into the abyss of mass murder, cannibal barbarism and mutual extermination. . . . Canadian People. . . . are developing to unite inevitably in a nation-wide popular mass movement for Social Security, Peace, and Socialism, to withdrawal of Canada from the hell of imperialist war, for the taking over of political power by the Canadian People through their own Workers' and Farmers' Government." (June 10, 1941.)

When the Ukrainian National Federation issued an appeal to the Ukrainian Canadian Youth on September 8, 1939, for mass enlistment in the Canadian Army to fight *Hitlerism and Fascism*, the Communists with unprecedented ferocity raised an outcry all over Canada against our organization as "Hitlerites, Fascists, and hirelings of capitalists". In their accusations of this kind they never offer proofs because they have none. Instead, they distort an occasional and usually outdated news item of general interest in our press, which had been reprinted for its news value from a Canadian, American or European source, and present it as an authoritative statement by the Ukrainian National Federation. At the same time they publicly declared in their subversive leaflets as follows:

"No Conscription! Bring Canadian boys back to Canada! Not a man must leave Canada's shores to die in imperialist war!" (Election Manifesto Communist Party of Canada.)

or

" . . . We want no new memorials, this time to 500,000 Canadian dead! Canadians are opposed to the cold-blooded trading of Canadian lives for war contracts in Britain. . . . Stop Hanson in his tracks, in making it impossible for the King government to put over conscription in its slimy, hypocritical fashion. The fight for democracy . . . is in Canada, not in the service of the criminal blood-letters who are responsible for the tragedies of Narvik and Dunkirk". (A mimeographed utterance circulated by the Communist party in Toronto, Ont.,—July 7, 1941.)

When the Ukrainian National Federation appealed for the support of the War Loan and War Saving Certificate campaigns, the Communists issued their own counter-appeal, in which they sarcastically said:

"Your country calls on you to sacrifice. . . . Make your wife go without summer clothes! Let the kids wear flour sacks: They get more sun that way! Stop smoking! Give up drinking! Stop eating! In this way, you can free yourself from the pangs of indigestion. And you will get used to starving, so that after the war when you are on the breadline you won't notice any difference. . . . Remember your sacrifice is not in vain. . . . Because of it, exhausted Canadian millionaires are enabled to take their families on nice trips to Ber-

muda. Because of it, the government can afford to employ R.C.M.P. stool-pigeons to protect you from union agitators, and buy nice shiny riot-guns to protect you in case of strikes." (A mimeographed utterance circulated by the Communist party in Toronto, Ont.,—July 7, 1941.)

Camouflaging and Confusion

The Ukrainian National Federation, and the organizations affiliated with it, retained their original names from the time they were organized, because there was no reason for any change. The Communists, on the contrary, even before the banning of their party in Canada, appeared under numerous and always highly confusing names. Why?! Because they wanted to sell their ideas in circles which would be sure to reject them if they knew their source. Hence the various names under which the Communist Party works among people: The Communist Party of Canada, Friends of Democracy, Current Event Group, National Council for Democratic Rights, League of Peace and Democracy, The Canadian Institute of Social Security, University Youth Club, Friends of Soviet Union, League Against War and Fascism, League for the Aid of Spanish Democracy, People's Front, The Young Communist League of Canada, The Aid to Fatherland Association, Open Forum, The Ukrainian Labor Farmer Temple Association, Ukrainian Canadian Association, and so on. In addition to these, a number of other less prominent organizations among different racial groups endeavour to conceal their activities under misleading appellations. All these activities are being directed to one and the same goal: the sowing of discontent among the people.

Frequently, a clear-cut approach to a good Ukrainian farmer or laborer would be impossible for a Communist. In such a case, the communist organization approaches him through folk songs, dances, national music, national costumes, Ukrainian drama, etc. And frequently that works. People fundamentally anti-communist will gladly attend a Ukrainian concert or drama. Once the crowd is there, the "education" begins! This education may be best judged by the excerpts which are cited above. In "bad" times for Communists, these various "cultural" enterprises, these musical festivals, are also used as a convenient smoke-screen to cover their "party work".

Prof. W. Kirkconnell in his article published by "Saturday Night" dated December 5, 1942, wrote:

"Most strongly anti-Communist has been the Ukrainian National Federation, and it is therefore the chief target for Communist attacks. The nationalists were nationalists, however, only in terms of foreign policy and the supporting of Ukrainian movements in Europe; their

program involved nothing subversive so far as Canada's politics were concerned. In Canada, they were Liberals, Conservatives, and C.C.F.-ers. The Communists, however, in keeping with the directives of the Comintern, were working for the ultimate class struggle in Canada and the overthrow of existing Canadian institutions".

Directives

The Ukrainian National Federation of Canada has never been seriously disturbed by the continuous attacks of the Communists and their Ukrainian and other loud speakers in Canada. Those attacks have been mentioned only to paint a picture of the situation and present the atmosphere in which this national organization was established and in which it has worked. In fact, the Communist attacks probably were very helpful in keeping the working energy and spirit of the organization at a high level. The organization grew steadily, its annual conventions which became numerically greater every year, invariably sanctioned the constructive work of the past and projected new working programs for the future.

At the closing of the Ninth Dominion Convention of the Ukrainian National Federation and its affiliated organizations (held from January 15 to 17, 1943 at Winnipeg, Manitoba), Mr. Wladimir Kossar, President of the Dominion Executive in a general appeal struck a rousing note which is indeed a fitting conclusion for this pamphlet:

"We urge those Canadians of Ukrainian extraction, who have been misled by appeals to loyalties which lie outside Canada and Canadian ideals, to do this:

Abandon organizations which have to change their names with every change of political wind!

Adopt a simple and straightforward loyalty to the country in which you live and in which your children will live after you!

Abandon the most dangerous of all imperialisms, an imperialism which places your social welfare and leadership in the hands of leaders who dwell in distant lands and issue orders and directions over which you have no control!

Do your constructive work for an all-out Canadian War Effort and intensify the cultural work of your local organization!

Do your utmost for Canada and the British Empire and the Ukrainian cause—and the victory and the freedom for all will come as a result of our united strength, determination and our will to be victorious!"

