TO THE PROMISED LAND

Contributions of Ukrainian immigrants and their descendants to Canadian society

CANADIAN CULTURE SERIES – NUMBER 3

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TO THE PROMISED LAND

PART I

WHAT'S IN A NAME?

What have the following names in common: Dr. Dmytro Doroshenko (historian), William Hawreluk (a mayor of Edmonton), Alexander Kuziak (a Saskatchewan cabinet minister), Ivan Romanoff (musician), and Dr. Paul Yuzyk (a member of the Canadian Senate)?

Correct! You knew at once. They are the names of Canadians of Ukrainian origin. In the early 1970's there were about 500,000 Ukrainian-Canadians who could be pleased with the contributions they and their immigrant ancestors had been making to the national mosaic.

Within the total population of Canada the 500,000 people of Ukrainian origin join with some 5 million Canadians with origins in more than 35 cultures other than those of Great Britain and France to form what is often called the "third force". The pie graph in Fig. 1 illustrates the comparative size of this "third force" in relation to the two dominant British and French ethnic groups.

When and why did so many Ukrainians come to Canada? What have they contributed through their arts, crafts, and customs which has helped make Canada so interesting in the variety of its life styles?

Figure 2 is a map of the Ukraine from which many of the Ukrainian immigrants came and Fig. 3 is a map of the three Canadian provinces with the heaviest concentration of Ukrainian Canadians. (Fig. 4 is a map of a part of Alberta populated largely by the early Ukrainian immigrants).

SUGGESTED THINGS TO DO

1. Make a list of the last names of a class of students or of another group, showing their cultural origins (Indian-Canadian, French Polish, Chinese, English, etc.). Relate the cultural origins to countries represented on a map of the world. Prepare a pie graph like the one in Fig. 1 to illustrate the relative size of each group.

2. DISCUSS:

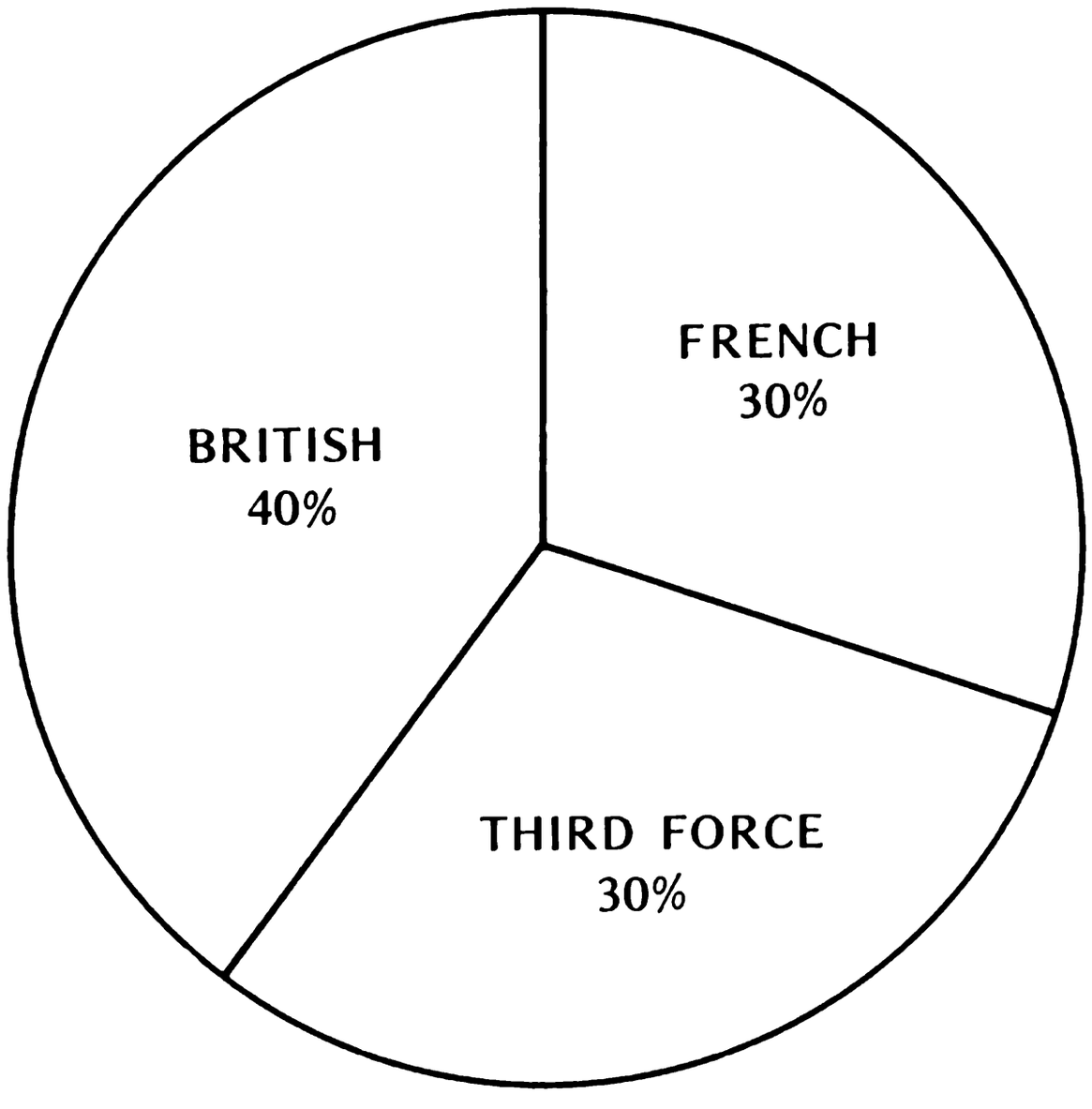
   a. Similarities and differences of cultural origin between "your" group and similar ones in other parts of Canada, in Italy, the West Indies, Great Britain, etc.

   b. Challenges and opportunities to Canadians in having as immigrants during the past approximate century so many different cultural groups.

   c. Special problems that minority groups experience in Canada.

3. Use maps like those in Figs. 1, 2, 3, 4 and the climatic data in Fig. 5 for an analysis of land use patterns in the Ukraine and Canadian prairie provinces. Discuss possible connections between the natural environment (annual temperature ranges, precipitation, soil condition, etc.), of an area and its attractions for a particular cultural group.

Figure 1. Canadian Population 1970's (approx.)



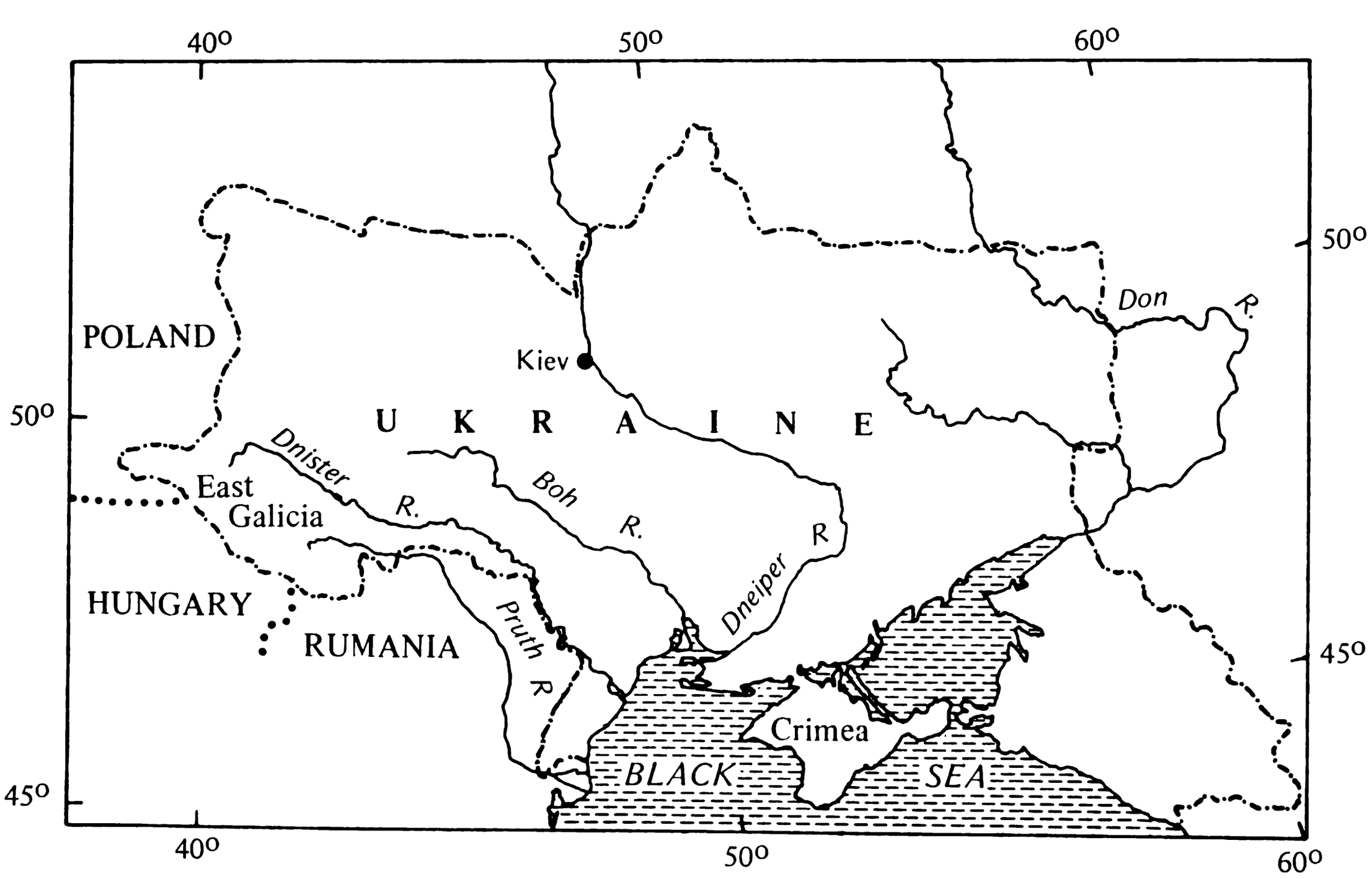


Figure 2. Ukraine Map

PART II

GOODBYE UKRAINE! HELLO CANADA!

THE FLOW AND EBB OF THREE TIDES

Three waves of Ukrainian immigrants reached Canada. The first began about 1890 and ended with the outbreak of the First World War in 1914. The second began soon after the end of that war in 1918 at the time when the Ukrainian Republic had been divided among Poland, Roumania, Czecho-Slovakia and the Soviet Union. The third wave began to reach Canada after the Second World War and ended about 1960.

The bar graph in Fig. 6 illustrates the three waves of migration from Ukraine to Canada.

MAIN UKRAINIAN IMMIGRANTS TO CANADA

1890 to 1914	(170,000)
1918 to 1939	(56,000)
1945 to 1970	(37,000)

The following readings from both primary and secondary source material reveal some of the social and economic conditions influencing these three migrations to Canada.

IMMIGRANTS WANTED - QUANTITY OR QUALITY?

. . . People who do not know anything at all about the policy which was followed by the department of the Interior under my direction quite commonly make the statement that my policy for Immigration was quantity and not quality. As a matter of fact, that statement is the direct opposite of the fact. In those days, settlers were sought from three sources; one was the United States. The American settlers did not need sifting; they were of the finest quality and the most desirable settlers. In Great Britain, we confined our efforts very largely to the north of England and Scotland, and for the purpose of sifting the settlers, we doubled the bonuses to the agents in the North of England and cut them down as much as possible in the South. The result was that we got a fairly steady stream of people from the North of England and from Scotland, and they were the very best settlers in the world. I do not wish to suggest that we did not get many very excellent people from the more southerly portions of England, but they were people who came on their own initiative largely which was the best possible guarantee of success. Our work was largely done in the North. Then, came the continent--where the great emigrating center was Hamburg. Steamships go there to load up with people who are desirous of leaving Europe. The situation is a peculiar one. If one should examine twenty people who turn up at Hamburg to emigrate, he might find one escaped murderer, three or four wasters and ne'er-do-wells, some very poor shopkeepers, artisans or laborers and there might be one or two stout, hardy peasants in sheepskin coats. Obviously, the peasants are the men that are wanted here. Now, with regard to these twenty men, no one knows anything about them except the shipping agents. These men are sent in from outlying local agencies all over Europe. They arrive at Hamburg and the booking agents have their

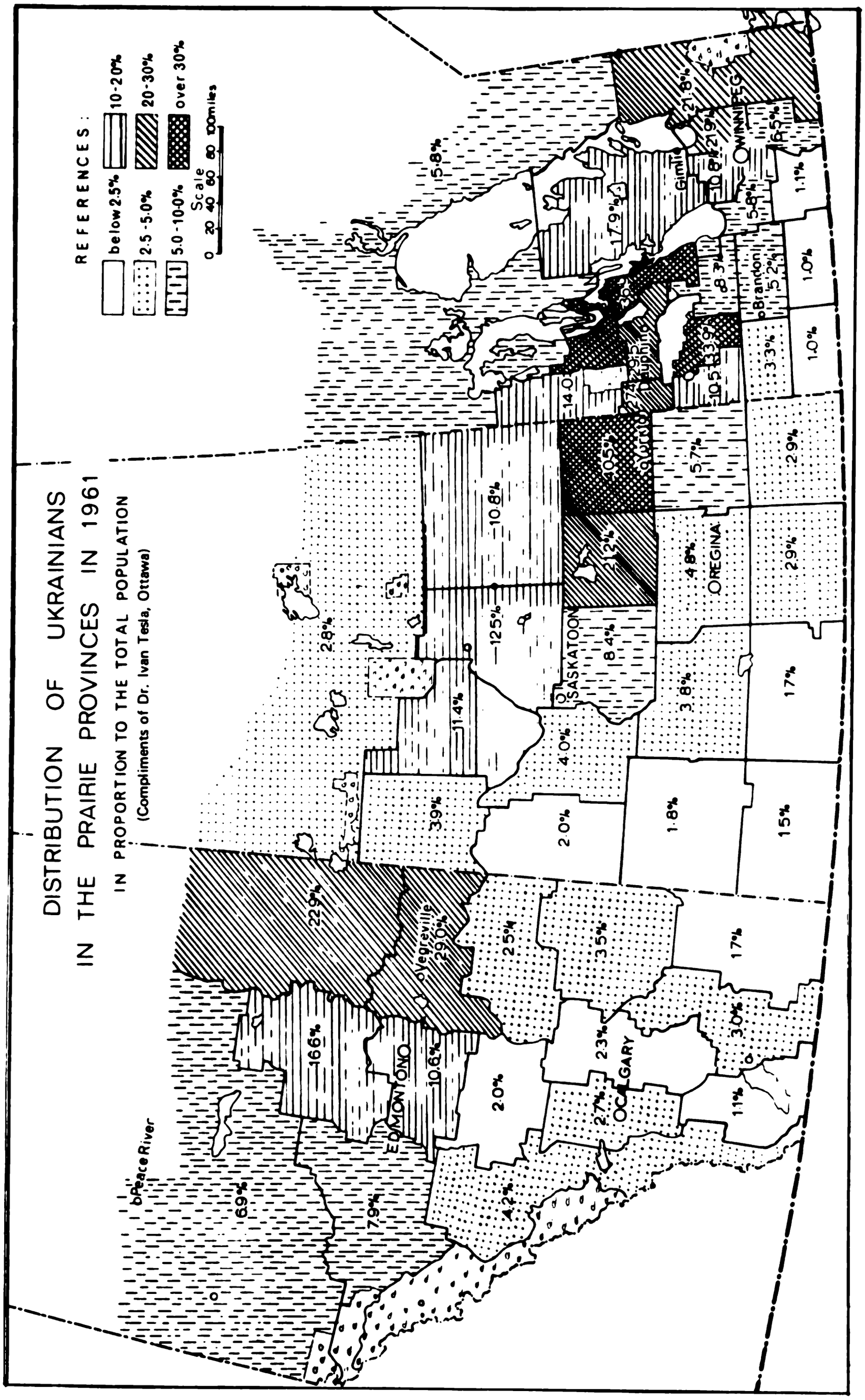

DISTRIBUTION OF UKRAINIANS
IN THE PRAIRIE PROVINCES IN 1961
IN PROPORTION TO THE TOTAL POPULATION
(Compliments of Dr. Ivan Tesla, Ottawa)
REFERENCES:
below 2.5%
2.5-5.0%
5.0-10.0%
10-20%
20-30%
over 30%
Scale
0 20 40 60 80 100miles
Peace River
EDMONTON
Vegreville
SASKATOON
REGINA
CALGARY
WINNIPEG
Brandon
Dauphin
Gimli
21.8%
21.9%
15.8%
17.9%
8.5%
1.1%
5.8%
8.3%
5.2%
1.0%
3.3%
1.0%
33.9%
10.5%
14.0
27.9%
40.5%
5.7%
2.9%
12%
10.8%
12.5%
8.4%
4.8%
2.9%
3.8%
17%
11.4%
39%
4.0%
2.0%
1.8%
15%
22.9%
29.0%
25%
35%
17%
16.6%
10.6%
20%
23%
3.0%
11%
2.7%
6.9%
4.2%

Figure 3

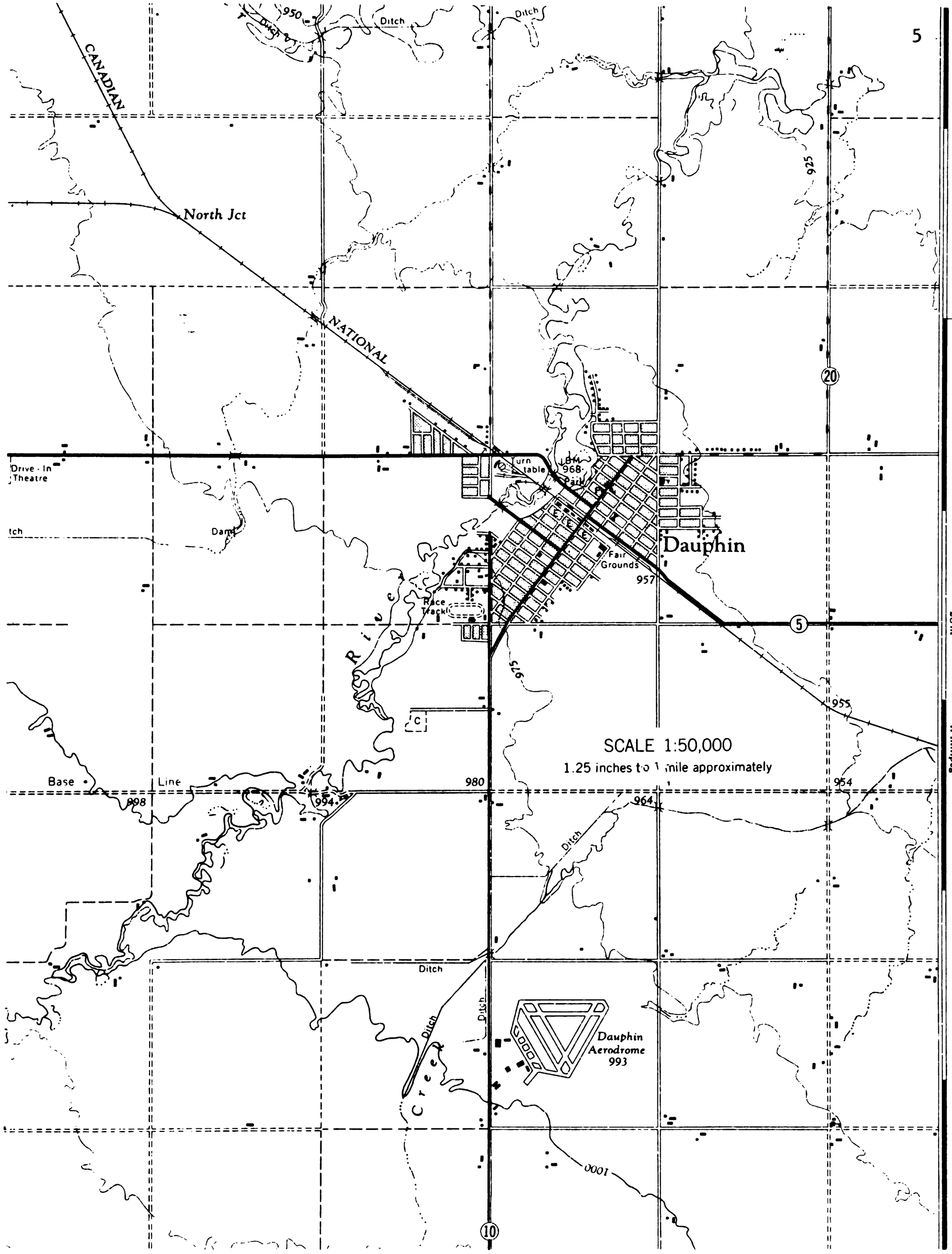

5
Tp 25
10'
CANADIAN
NATIONAL
North Jct
950
Ditch
Ditch
925
20
Drive - In
Theatre
Turn
table
LBM
968
Park
Dauphin
Fair
Grounds
957
Dam
Race
Track
975
955
5
Ste Rose du Lac
28 m
Winnipeg
C
SCALE 1:50,000
1.25 inches to 1 mile approximately
Base
Line
998
994
980
954
964
Ditch
Ditch
Ditch
Creek
Dauphin
Aerodrome
993
1000
10

Figure 4a

6

Base Line

Elevators

Fitzallen 2064

2100

2075

NATIONAL

BM 2117

Vermilion R.

2081

Vegreville

53°

Hosp

Water

Vegreville

Race Track

CAN

16

NAT

Innisfree 22 m

To Saskatoon

2096

2122

2125

SCALE 1:50,000

1.25 inches to 1 mile approximately

Figure 4b

names and full descriptions of who they are and where they come from. No one else has this information.

We made an arrangement with the booking agencies in Hamburg, under which they winnowed out this flood of people, picked out the agriculturalists and peasants and sent them to Canada, sending nobody else. We paid, I think, $5 per head for the farmer and $2 per head for the other members of the family. . . .

When I speak of quality, I have in mind, I think, something that is quite different from what is in the mind of the average writer or speaker upon the question of Immigration. I think a stalwart peasant in a sheep-skin coat, born on the soil, whose forefathers have been farmers for ten generations, with a stout wife and half-dozen children, is good quality. A Trades Union artisan who will not work more than eight hours a day and will not work that long if he can help it, will not work on a farm at all and has to be fed by the public when work is slack is, in my judgment, quantity and very bad quality. I am indifferent as to whether or not he is British born. It matters not what his nationality is; such men are not wanted in Canada and the more of them we get, the more trouble we shall have. . . .[1]

CANADA? WHERE'S THAT? LET'S GO THERE!

In 1890, Ivan Pillipiw, on a trip outside his own village of Nebilow, slept overnight with a family of German colonists named Havrey, who farmed in the district. They mentioned during the evening's conversation, their relatives in Canada who were prospering in the new country. Pillipiw immediately caught at the word:

"Canada! Where is that?"

"In America."

"Would it be possible for me to journey to this Canada?"

The farmers laughed jovially. They brought out letters, read them to Pillipiw and, as he listened, the Hutzul's eyes narrowed to hide their glint of satisfaction. Free lands! No landlords!

"Write down the address of your son and daughter; I should like to write to them and ask whether they will admit to this Canada a Hutzul from the mountains who is willing to work hard for a better fate."

The farmers wrote down the address carefully on a slip of paper which Pillipiw folded like a precious document and slipped into his pocket.

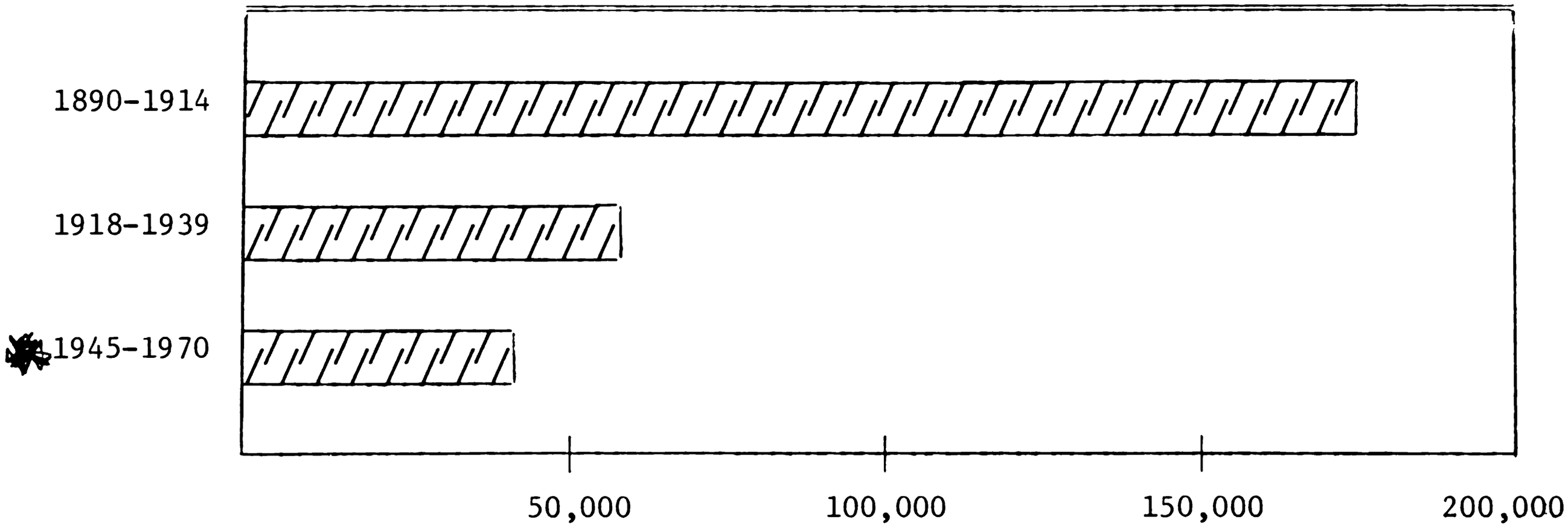
Later, on his return to Nebilow, he spoke to the German workers whom he employed on his tree-cutting project, and gradually formulated a plan to go to Canada. The winter had been very severe, freezing his stores of food; the spring was a continual downpour of rain, until both grain and potatoes lay rotting and black in the fields; and his contract for wood, which he could not fulfil, brought him to bankruptcy. Patiently he waited months for the letter from Canada. The reply came at length: conditions were as the German colonists had described; there were opportunities for hardworking folk, who would not flinch at tackling wild land. *"Leave your troubles and come here,"* the letter concluded. Pillipiw went immediately to Vassil Eleniak and told him the news:

"Only death will prevent me from going to Canada."

Figure 5. Climatic Data

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Yearly Average
KIEV													
Temperature	21	23	31	45	57	64	67	65	57	46	34	24	44
Precipitation	1.1	.8	1.5	1.7	1.7	2.4	3.0	2.4	1.7	1.7	1.5	1.5	21
WINNIPEG													
Temperature	- 4	0	15	38	52	62	66	64	54	41	21	6	35
Precipitation	.9	.7	1.2	1.4	2.0	3.1	3.1	2.2	2.2	2.2	1.1	.9	20.2

Figure 6. Main Ukrainian Immigrants to Canada



As the letter made the rounds of the village--all the peasants of Nebilow became excited by the talk of Canada; ten courageous men expressed themselves as being interested in the trip; but they were afraid of the long road. There had been, it is true, seasonal emigration previously as farm laborers to other European countries, but this was across the ocean. Pillipiw's wife baulked at accompanying her husband. Finally, his father provided a solution:

"Let him go himself and look over the land--then he will return and let us know how it is."

The obtaining of a passport was not a simple matter, since the Austrian authorities were already alarmed by the migration to the United States and Brazil. Pillipiw was advised by his German friend to take out a passport as seasonal laborer, and to leave from Germany. He sold a pair of horses and oxen to obtain passage money. Along with two friends whom he persuaded to go along with him--Vassil Eleniak and Yurko Panischak, his brother-in-law --he got this provisional passport from the starosta.

In August, 1891, the three travellers went through Lviv and Krakow to the border town, where a gendarme looked over their passports.

"Show me the money you have," he ordered.

Pillipiw had 600 'rinski' ($240); Eleniak had 190 'rinski' ($76); and Panischak had only 120 ($48).

Panischak was turned back, as he had insufficient money. He gave his money to the other two, who now travelled into Hamburg, where the German agent, Shapiro, sold them a passage to Winnipeg for $60 apiece. They had left some $244 to take them to the new country.[2]

LOOKING BACKWARD

A Canadian of Ukrainian origin travelled to the Ukraine about 1960 to visit the area from which her ancestors and their friends had migrated after 1890. During earlier epochs Ottoman invaders had regularly kidnapped young Ukrainian women to be sold "on the block" as slaves, or to be kept in captivity in Ottoman harems. What changes had occurred in the Ukraine over the years, particularly as a result of the destruction wrought by German troops during World War II? The following are excerpts from her book:

"Never did I dream that one day I would get the opportunity to some day stand on the same slave block and view the harem lot and the surrounding stone-age caves at Bachesary in the Kremia (Crimea). I was thinking of the voyage my parents took when they sailed from Antwerp to Halifax. How comfortable was this luxury cabin on the Latvia in comparison to the conditions during their voyage.

I stretched out comfortable and remembered that mother said they had no cabins. They bedded down in a huge hall-like room with their own bedding which was woven blankets. There was no special luggage room. Their wooden and basket weave trunk and cases stood in a cubicle which was their home for six weeks. There was no doctor or nurse attending the sick; you just endured it. Mother said they dried out the 'killachi' for weeks before their voyage and took a sack full with them.

List of Galician Emigrants forwarded by Professor Oleskow
of Lemberg, p. *S.S. Christiania* from Hamburg
arrived at Quebec 1st May 1896

Lucian Keryk (Kyryk)	Aged 38 years	Capital $400
Melania Keryk	35	
3 children 8, 6 years and 9 months		
Josef Procinsky	36	$400
Daria (Dokia) Procinsky	22	
2 children 8, 7		
Leon Procinsky	33	$300
Eva Procinsky	21	
3 children 6, 3, and 9 months		
Ivan Lakusta Andreja	50	$800
Katharine Andreja	43	
Anna Andreja	18	
Ivas (Tanas) Andreja	13	
2 children 11, 3		
Ivan Halkow	48	$700
Anna Halkow	38	
4 children 11, 9, 7, 3		
Anton Tesluk	41	$250
Anna Tesluk	38	
Maria Tesluk	15	
Anastasia Tesluk	13	
5 children 11, 10, 8, 5, and 6 months		
Nicholas Stecyk	33	$200
Maria Stecyk	31	
2 children 5 years and 1 month		
Ivan Lakusta Theodora	39	
Konstantin Nemyrski	51	$600
Maria Nemyrski	32	
Magelal (Maria Magdalena) Nemyrski	64	
Basil Nemyrski	17	
2 children 11, 7 years		
Joseph Dziwenka	37	$300
Magdelena Dziwenka	37	
Gregor Semsrad (Semograd)	33	$100
Tatiana Danylek (Danylcek)	24	(both of them)

Sometimes the attendants would bring the children warm milk in which they dipped their dried out bread (killach). Only once on the voyage did they receive an apple each. (But) the dried bread was made with eggs, moistened with warm milk (and) was very nourishing. However, on the sixth week of their voyage Nicky developed diarrhea and died. . . . When I think of the many hardships that they underwent and how many times they were close to death, I marvel at their ingenuity not only to survive but to build.

They arrived in Two Hills, Alberta, picked out a homestead which they abandoned later for one nearer to Edmonton. How does one start homesteading with only his baggage, a spade, axe and a pick? No hammer or nails were required to build their first homes. . . . They picked a spot and started digging against the hill. Some logs were used for framing the door, window and roof supporters. Have you ever heard of anyone building a window to fit your valise? It had to be so, since the basket weave top of the valise served as a window until they could obtain glass to replace it.

Mother searched for dry grass to be mixed with clay mud for plastering the oven and roof, while father hunted for strong willow that could be bent to make a half moon shape for an oven where they would bake their bread and cook their food. Later a blacksmith made them an iron top for the stove which was also built of mud plaster.

There was no floor in the house. The ceiling was woven of willows on top of the log beams; this was covered with mud plaster. The door was also made of willows and plastered with mud for the winter. Even the latch was made of tiny willows--the craft learned from the Hootsuls who came from the Carpathian Mountains.

Mother tugged loads of dry grass to cover up the damp floor and make a mattress for the night. In the morning she would have to carry everything out to dry in the sun again. . . . Mother recalls how happy they were and how they counted their blessings when they finally bedded down for the first night. They felt so relaxed about actually being settled at last.

They were so pleased to see so much land and such good black, mellow soil, just like the land in the Ukraine which they left. "We were young and ambitious," said mother, "we were truly happy."

The C.P.R. had promised to improve Canada with immigration, but coerced the immigrants to settle according to the Company scheme (see Fig.13). The C.P.R. had the right technique in getting the best work out of the immigrants. . . . The 19 cents an hour was very meagre even in those days, but the excitement of building the western part of Canada was a pride that sustained them through many dark days.

In the early spring, father was happy to report to the C.P.R. for the promised job of laying railroad tacks. He had never worked so hard in his life."[3]

ACROSS THE HILLS IN B.C.

About ten years earlier Chinese immigrants had done much of the heavy work of building the C.P.R. mainline from Burrard Inlet along the Fraser and Thompson Rivers and through the passes of the towering

mountain ranges separating the Pacific coast from the Canadian Prairies. These immigrants helped make Canada possible and earned their citizenship "in the sweat of their brow."

The words of songs reveal much about the feelings of both immigrants who came to stay and people who came "to make a fast buck"--like miners--and then move on to the next gold or other mineral "rush." The words of Ukrainian songs on pages 15 and 16 make an interesting contrast with the ballad sung by miners who swarmed into the gold fields along the Fraser river during the 1850's and 1860's (see page 14).

After the Cariboo Gold Rush had died down--and towns like Barkerville had become almost ghost towns--about 200 Ukrainians crossed the mountains into British Columbia and settled along the "Mighty Fraser." They were often erroneously called Galicians, Ruthenians, Austrians, or "little Russians" (but not because of their physical size).

SUGGESTED THINGS TO DO

1. Assume that you are an agent of the C.P.R. in hamburg, Germany, interviewing prospective emigrants to Canada. Prepare a dramatic scene between the agent and several hopeful emigrants only one or two of whom the agent accepts.

2. Use the drawing in Fig. 7 as a model for a cartoon to illustrate the emigrating centre in Hamburg described in the Sifton document.

3. Find out from local consular offices or other official centres the procedures YOU would need to follow to qualify for emigration to Great Britain, the United States of America, Mexico, the Soviet Union, or other countries in which you might be interested.

4. Telephone or write to an office of World Federalists to find out the views of people in this organization about modern restrictions on the free movement of peoples desirous of emigrating to or merely visiting other countries.

5. Dramatize:

   (a) a description, by a friend or a relative, of a visit to his/his native land; or

   (b) a description about experiences as a youth in the native land.

6. Compare arguments about the kinds of desirable immigrants in the 1890's with similar arguments in the 1970's.

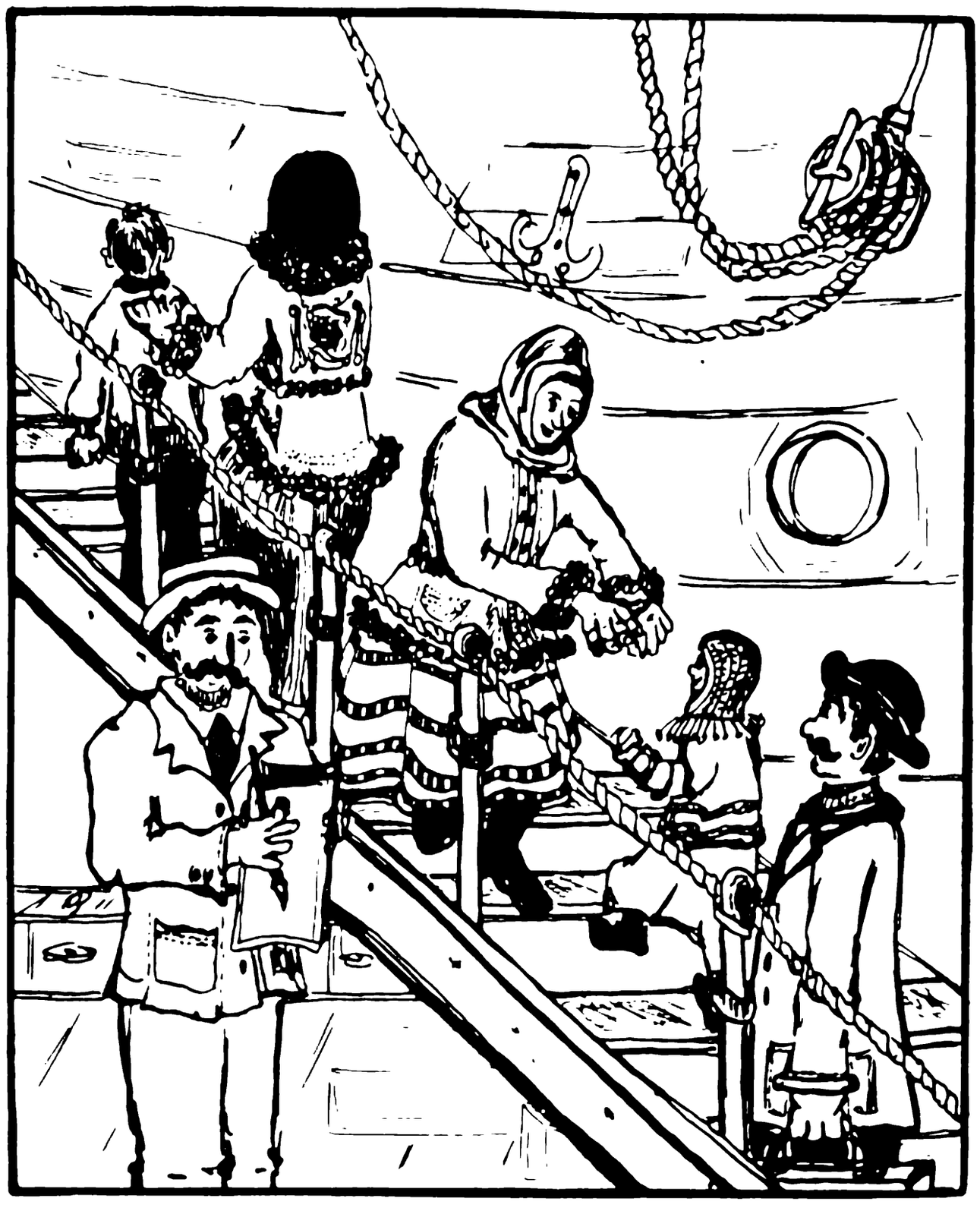


Figure 7. Immigrants leaving Hamburg

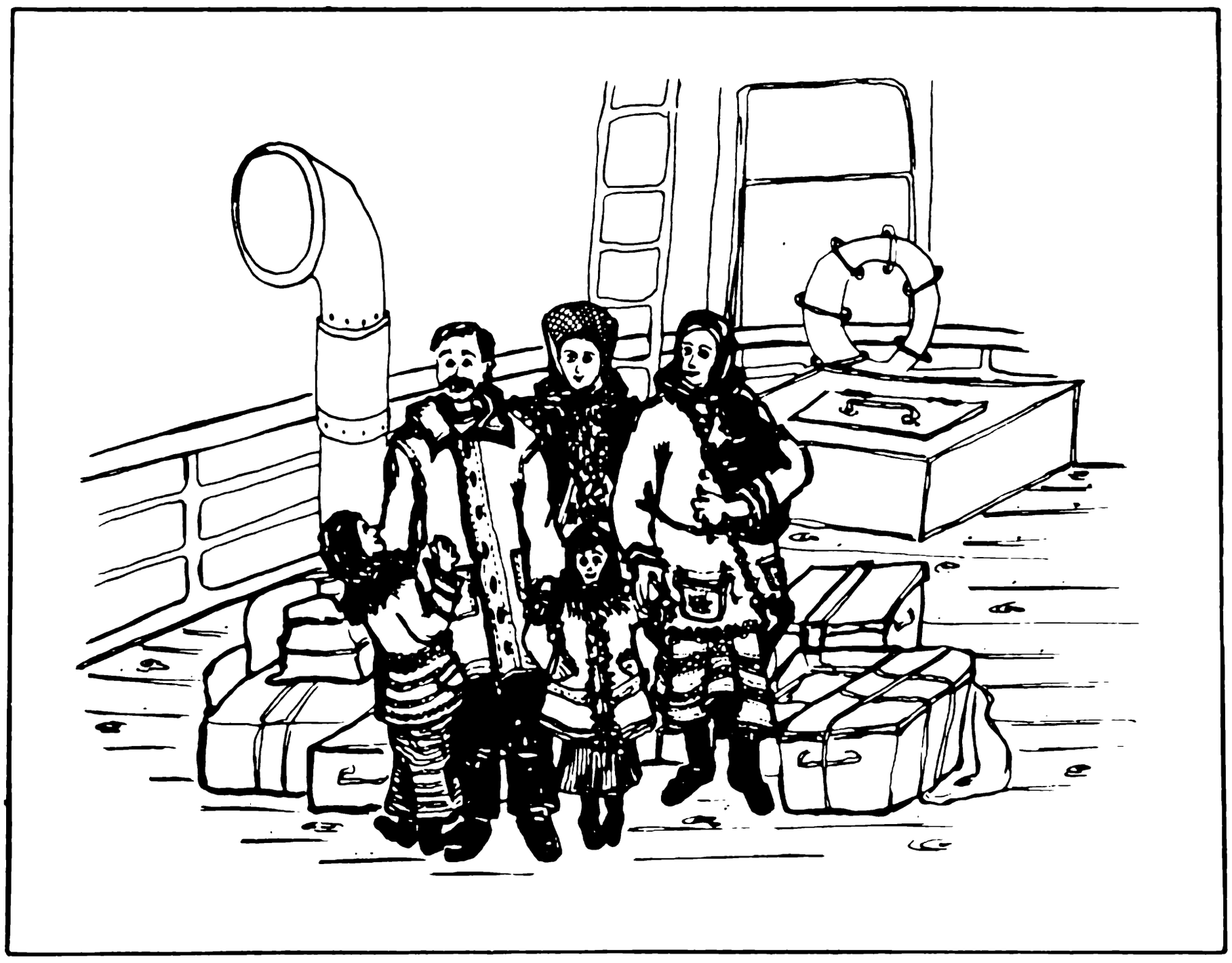
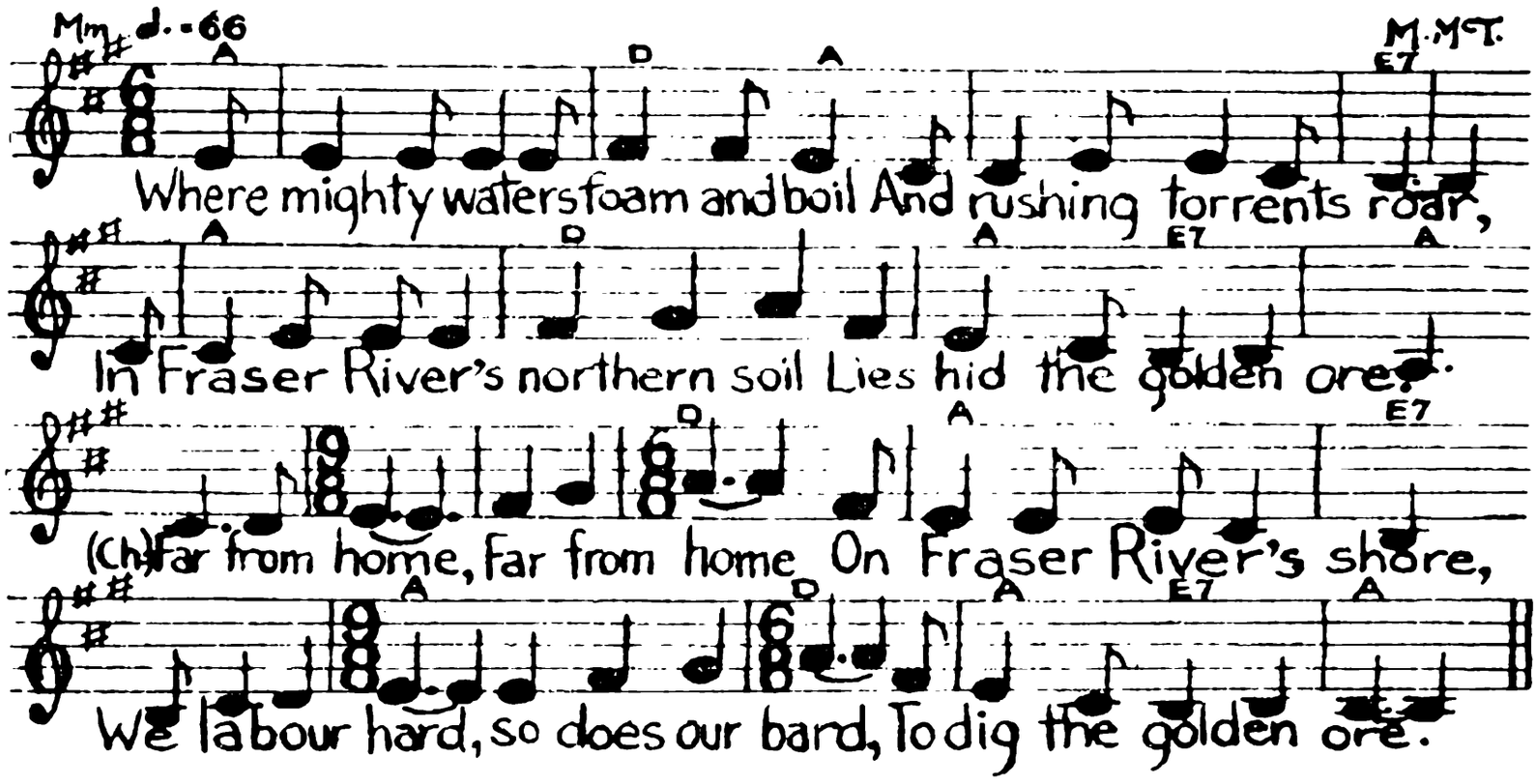


Figure 8.

FAR FROM HOME

Words by "W.H.D., Emory's Bar, July, 1859." Published as "Miner's Song on Frazer (sic) River" in Hutching's California Magazine, in July 1859. Copy of text in Special Collections, University of British Columbia Library.
Tune: by P.J. Thomas.



Where mighty waters foam and boil
And rushing torrents roar,
In Fraser River's northern soil
Lies hid the golden ore.

Chorus: Far from home, far from home
On Fraser River's shore,
We labour hard, so does our bard,
To dig the golden ore.

Far, far from home we miners roam
We feel its joys no more.
These we have sold for yellow gold
On Fraser River's shore.

In cabins rude our daily food
Is quickly counted o'er.
Beans, bread, salt meat, is all we eat-
And the cold earth is our floor.

Lonely our lives- no mothers', wives',
Or sisters' love runs o'er
When home we come at set of sun
To greet us at the door.

At night we smoke, then crack a joke,
Try cards 'til found a bore.
Our goodnight said, we go to bed
To dream of home once more.

With luck at last, our hardships past,
We'll start for home once more,
And greet the sight with wild delight
Of California's shore.

And when on shore, we never more
Will roam through all our lives.
A home we'll find, just to our mind,
And call our sweethearts wives.

PART III

MIXED EMOTIONS

WORDS AND MUSIC

The songs and poetry of a people provide clues about their feelings for their native land and about reasons for wanting to leave it. Other songs express the feelings of the immigrants after they have established their new homes "in the promised land."

Here are two versions in English of Ukrainian folk songs--what might be called the "before and after" view of an immigrant:

1. *Go to Canada, don't put it off,*
   Although you'll suffer for a year or two;
   But later, you and your children
   Will all be living the life of a lord.
   Here everyone is equal,
   At home or in the lawcourt,
   Everyone is a 'sir';
   And 160 acres of land is owned
   By every Harry, Pan'ko or Ivan.
   Work where you want, mow where you can,
   Cut the forest where you wish;
   Work for yourself, not for parasites,
   And pay only five dollars tax.
   Here everyone pays five dollars,
   Be he a Ruthanian, Pole, or Englishman;
   And after you've finished your two days on public works,
   You've got peace for a whole year.

2. *In search of fortune, I rushed here*
   To such a far and distant place
   I've suffered much
   And I still endure all kinds of hardships.
   But happiness is a rare thing here,
   And few will ever find it.
   More people perish in the mines.
   And not one will ever hear again of them.
   Others have their hands cut off --
   Victims of the machines,
   While others die of hunger
   Because they don't know the language
   O save us, Mother of God
   And all you heavenly powers above,
   So that we can earn
   A hundred dollars for our pockets,
   So that we can sail back to our families
   Over that frightful ocean --
   It is there that our hearts will be lighter
   And the black days will be forgotten.[4]

The following verses from a song, "Far from Home," about goldminers who had migrated to the Fraser River region during the 1850's gives another view of men who find themselves far from their native land:

Where mighty waters foam and boil
And rushing torrents roar,
In Fraser River's northern soil
Lies hid the golden ore.

Chorus

Far from home, far from home
On Fraser River's shore,
We labour hard, so does our bard
To dig the golden ore.

In cabins rude our daily food
Is quickly counter o'er,
Beans, bread, salt meat, is
all we eat,
And the cold earth is our floor.

Lonely our lives--no mothers',
wives',
Or sisters' love runs o'er
When home we come at set of
sun
To greet us at the door.[5]

SUGGESTED THINGS TO DO

1. Compare the different views of life in the "new land" in two ways:
   1. as described in prose and in verse;
   2. as viewed before and after migrating.
2. Interview recent immigrants to Canada about their expectations about or disappointments with their experiences in Canada.
3. Discuss possible challenges confronting you in emigrating to a non-English or non-French speaking country.

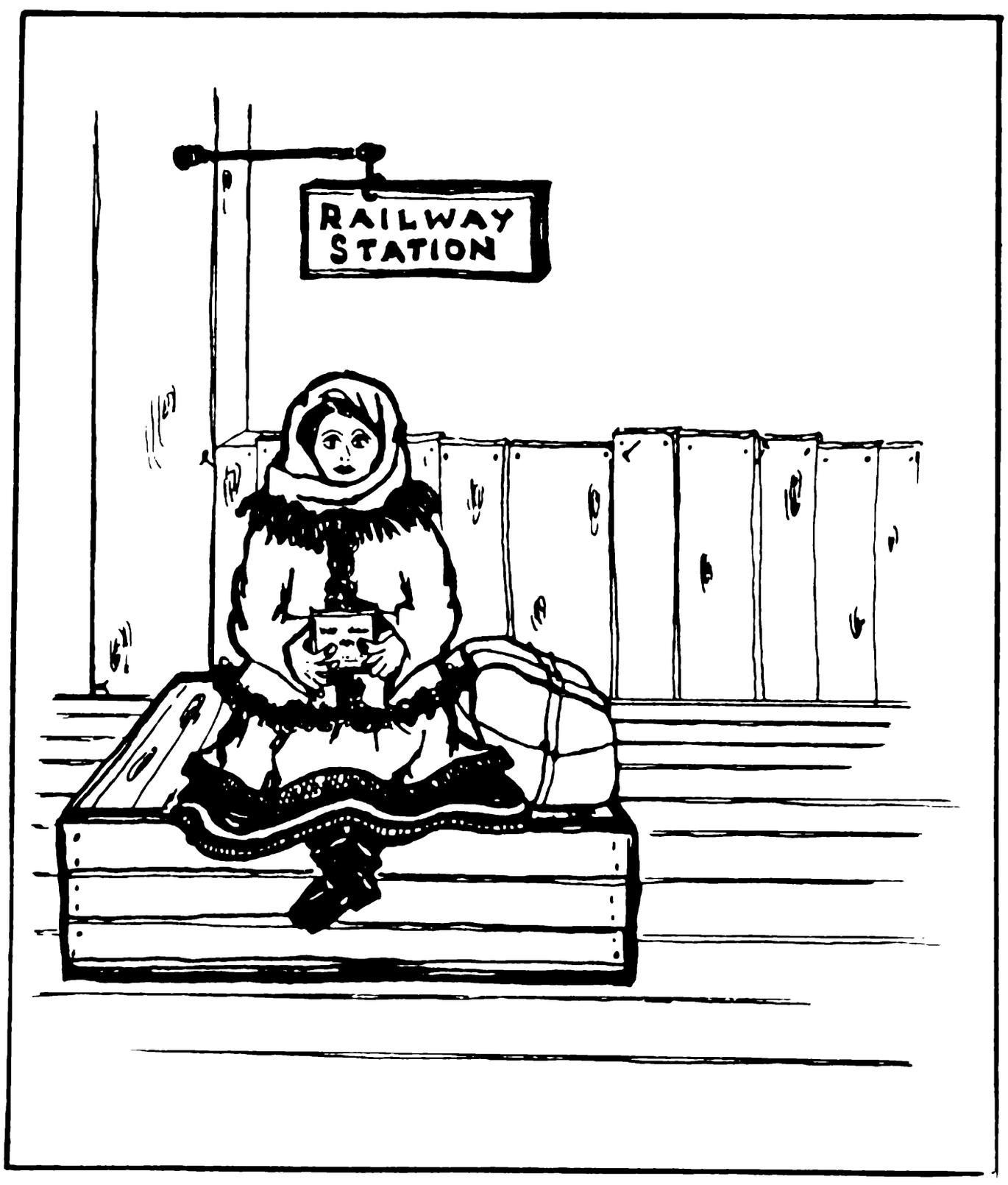


Figure 9

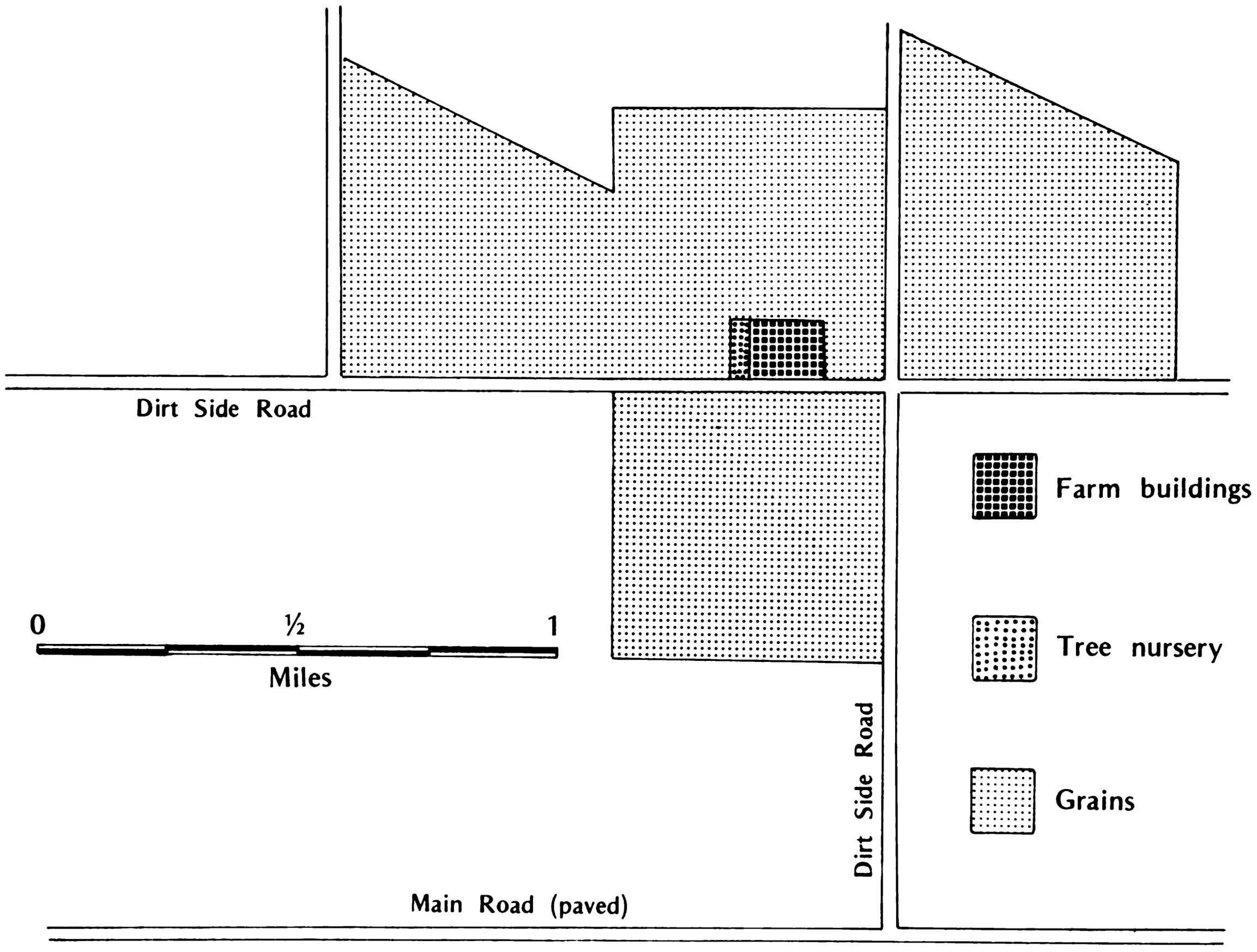


Figure 10. Wheat Farm Map

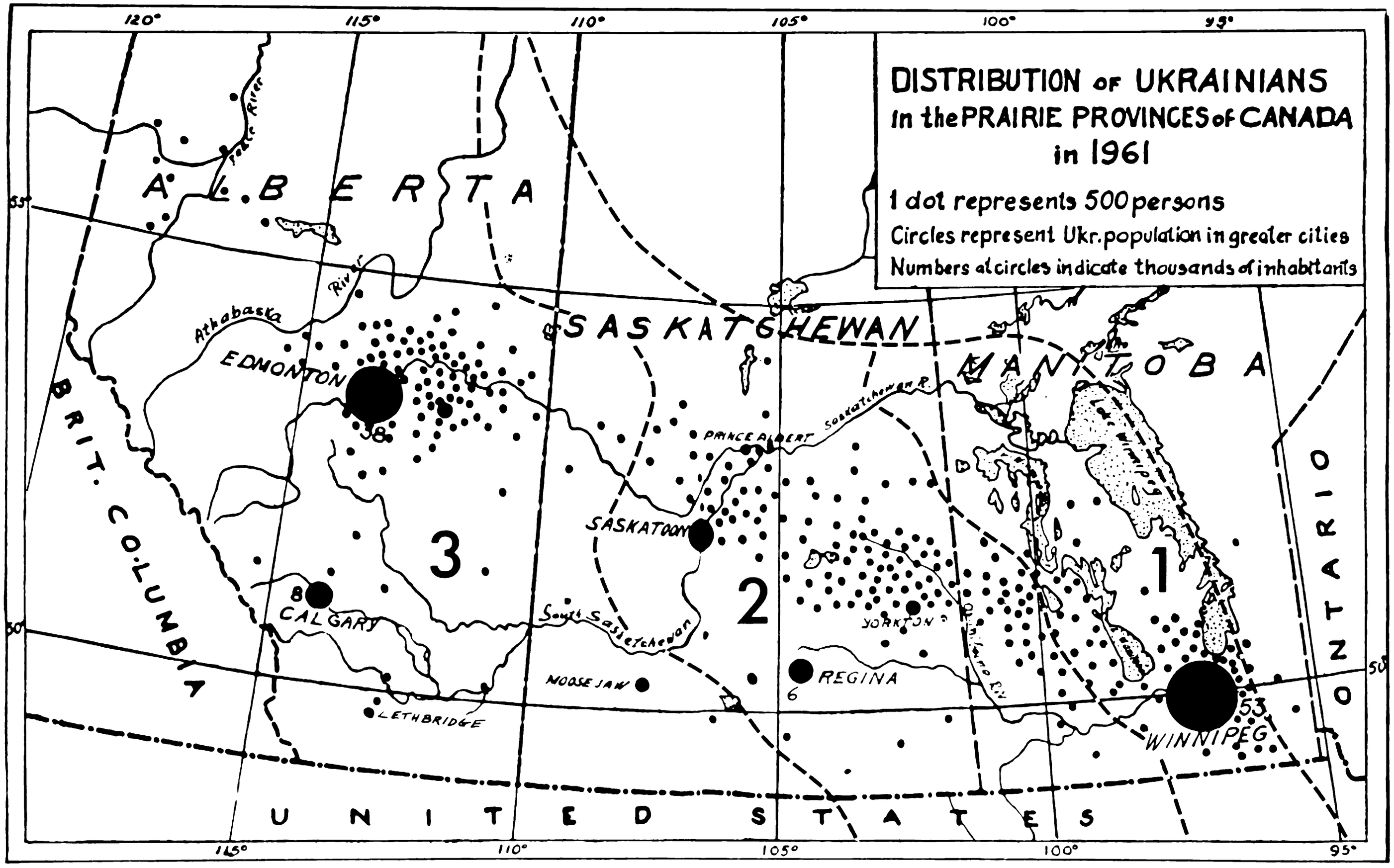

DISTRIBUTION OF UKRAINIANS
in the PRAIRIE PROVINCES of CANADA
in 1961
1 dot represents 500 persons
Circles represent Ukr. population in greater cities
Numbers at circles indicate thousands of inhabitants
ALBERTA
SASKATCHEWAN
MANITOBA
ONTARIO
BRIT. COLUMBIA
UNITED STATES
EDMONTON
38
CALGARY
8
SASKATOON
REGINA
6
WINNIPEG
53
LETHBRIDGE
MOOSE JAW
PRINCE ALBERT
YORKTON
3
2
1
120°
115°
110°
105°
100°
95°
55°
50°

Figure 11

PART IV

HOMESTEAD VERSUS COLLECTIVE FARM

GOODBYE TO THE HILLS OF HOME

A familiar song contains these lines:

My prairie home is beautiful,
but Oh!
I miss the mountain skyline that
I knew . . .

The picture in Fig. 8 presents an artist's impression of a Ukrainian family who have emigrated from the Ukraine to Canada. From the details of the drawing, one may speculate about the particular part of the Atlantic Ocean voyage shown in the drawing. Figure 9 tells its own story.

The excerpts from *Early Ukrainian Settlements in Canada* offer word "pictures" of the experiences of several immigrants in attempting to leave their native land.

Canadians living on the Prairies are familiar with what might be called a typical Canadian farm devloted mainly to growing cereals, see Fig. 10. These farms are spread over literally tens of thousands of square miles of the prairie land levels, see Fig. 11. They were developed by Ukrainian and other immigrants to the prairies, during the post 1890 years. It was during these years, following the building of the Canadian Pacific Railway, that the former Indian and buffalo grass lands were disciplined by the technology of the industrial and agricultural revolution.

It is interesting to compare and contrast a large Canadian farm such as that shown in Fig. 10 with one of the huge collective farms developed in the Ukraine since the establishing of the Soviet Union (U.S.S.R.) in 1917, see Fig. 12.

The Canadian farms have grown within the framework of the land survey system shown in Fig. 13, which was introduced on April 25, 1871. Townships were numbered from a base line on the U.S.A. border, and ranges--each containing many townships--east and west from principal meridians farther west. The survey arranged for each of the 36 sections of each township to be numbered from the south-east corner. That helped the postman deliver his mail!

The Ukrainian newcomers found themselves part of a huge migration of people moving into a vast area at one time controlled by the Hudson's Bay Company, but after 1872, administered by a Dominion Lands Act. This act not only set the pattern and controlled the influx of population into the prairie provinces but provided contracts whereby the railways gained some 30,000,000 acres for land sales to help them finance their construction.

Figure 13 is a map of a township as described in the passage on page 21 commencing: "Oleskow goes on now to a more detailed and scientific examination, etc. . . . "

Our artist, Avis Harley, has suggested in Figure 14 a familiar kind of house built wherever the Ukrainians chose their first homesteads. In Fig. 15 the artist has suggested the way the newcomers added to their

A COLLECTIVE FARM IN THE UKRAINE

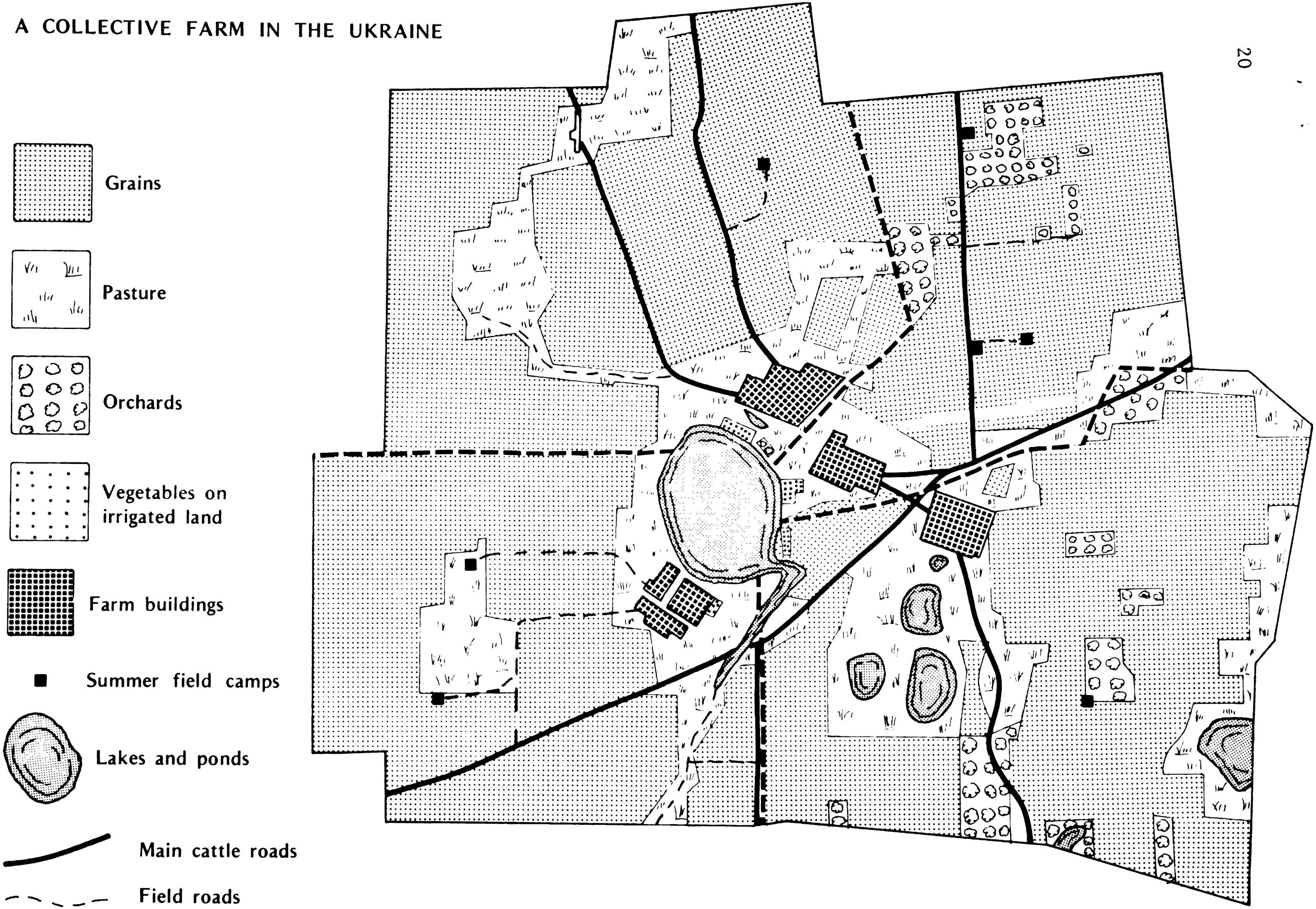


Figure 12.

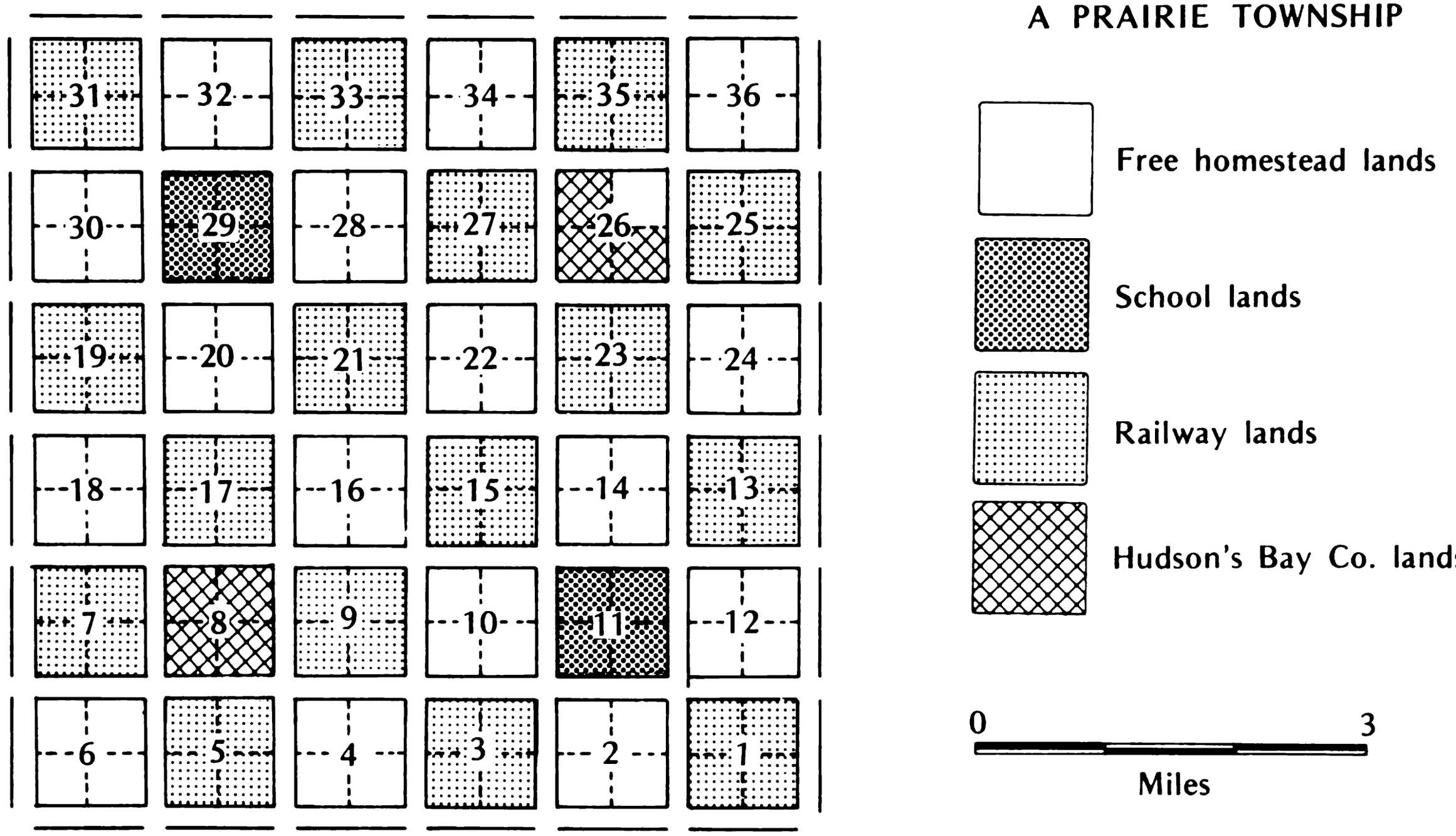


Figure 13. Map of Township

settlements architectural features of buildings familiar to them in the Ukraine.

Fig. 16 shows other kinds of homes built by immigrants to the prairies. Fig. 17 provides clues about the kinds and speed of transportation, other than on the railways; and Fig. 18 clues about the experiences and feelings of a Ukrainian as his plow digs the first furrow along one side of his homestead.

SUGGESTED THINGS TO DO

1. Study advertisements for the sale of farm lands for a discussion of the factors which have caused the price of land suitable for farming to increase so much since 1890. (Newspaper publishers usually have on file issues of their papers dating back to the early days of the firm.)

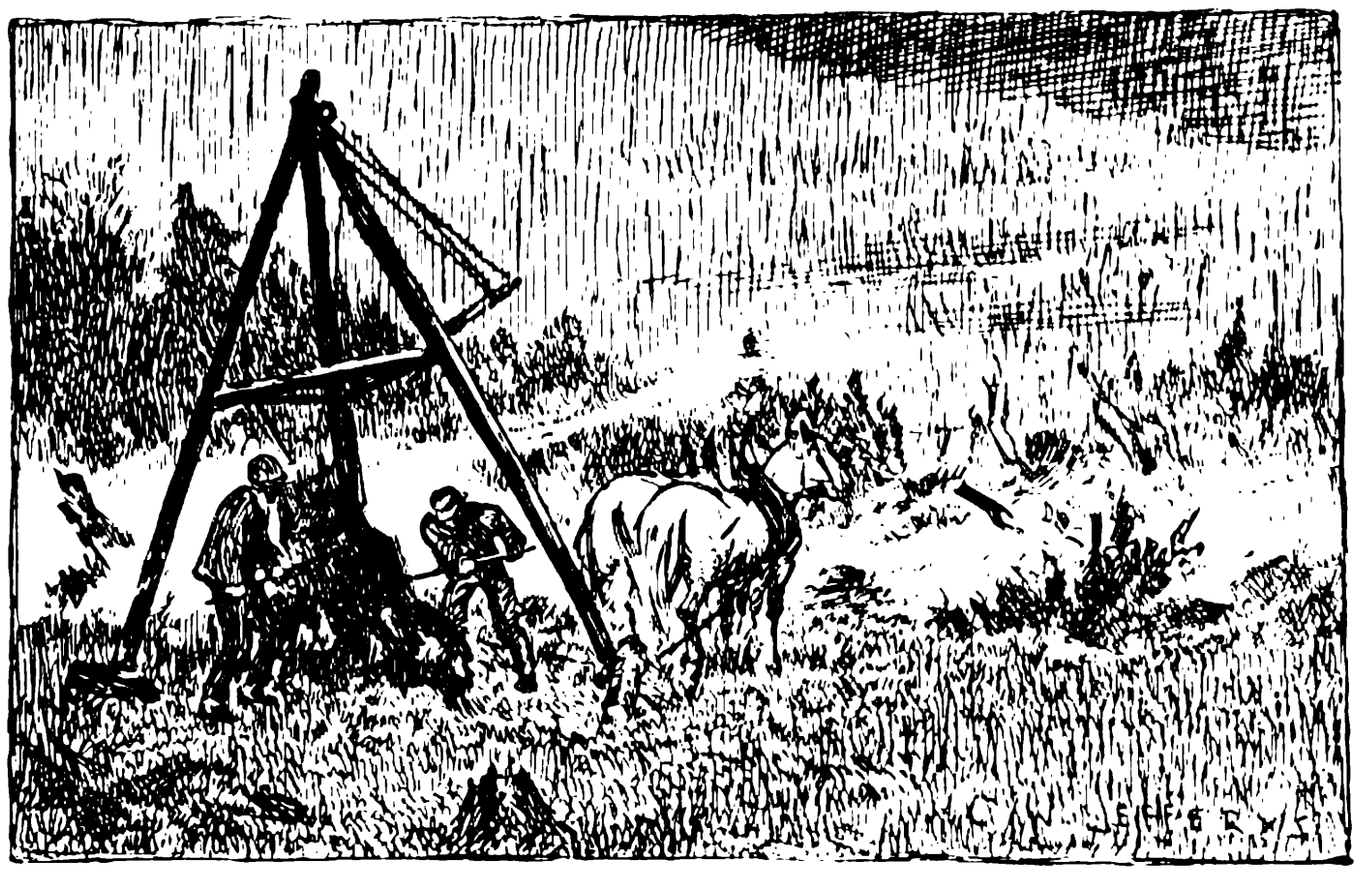
2. Use the source materials (documents, maps, drawings) for ideas for a newspaper article about the differences between the collective farms of the Ukraine and the typical Canadian prairie farm developed by a Ukrainian or other immigrant.

3. Use the map in Fig. 10 as a source of ideas for drawing a sketch of a farm viewed from an aerial oblique angle.

4. What features of life in their native land did the Ukrainian immigrants introduce into their prairie homesteads?

5. Discuss possible reasons for the differences in size, shape, and other features between the Canadian and U.S.S.R. farms, as indicated in Figs. 10 and 12.

6. Undertake research to prepare a presentation on the relationship between the Land Grant System and the building of railways.



PULLING STUMPS AND CLEARING LAND, 1880-1890

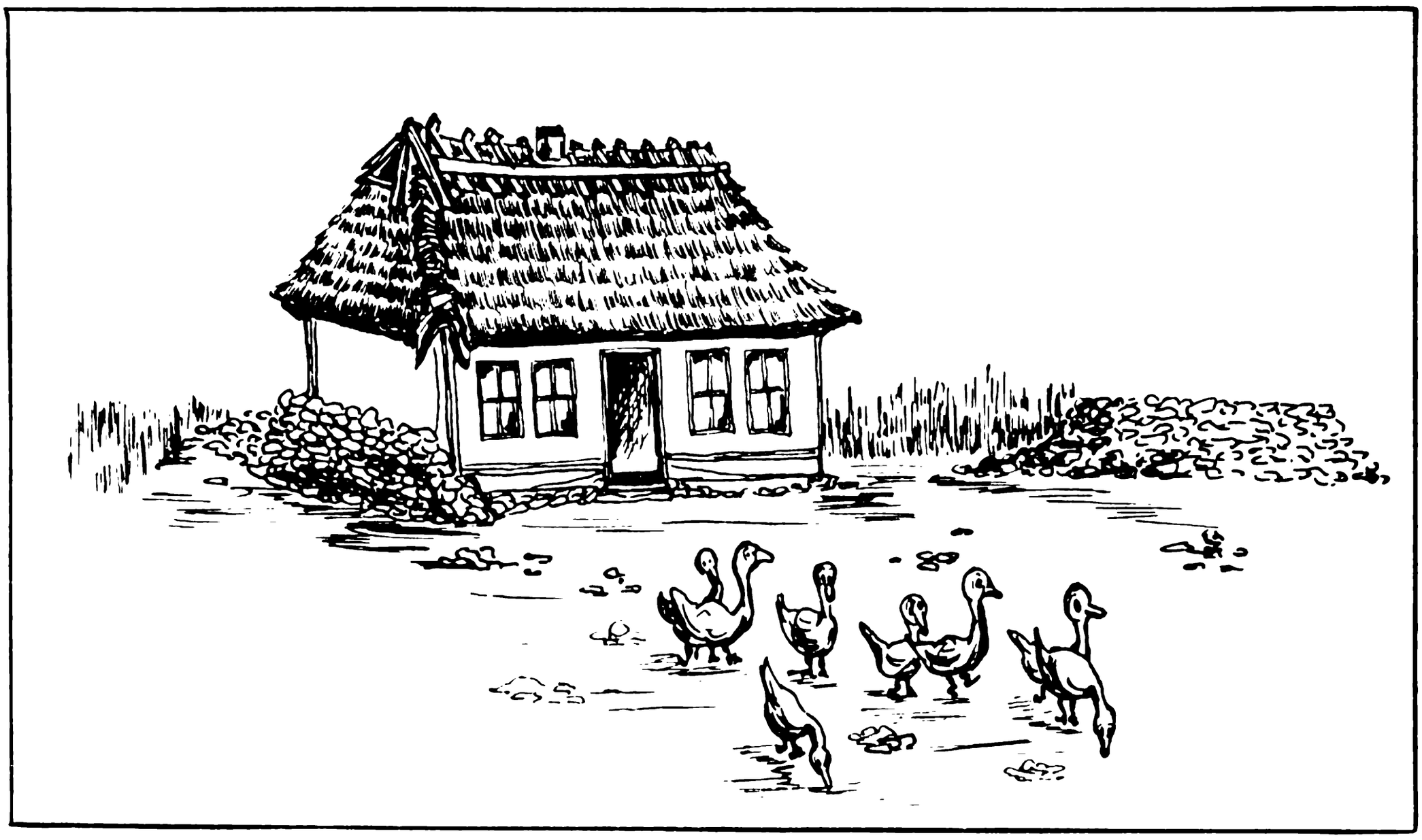


Figure 14

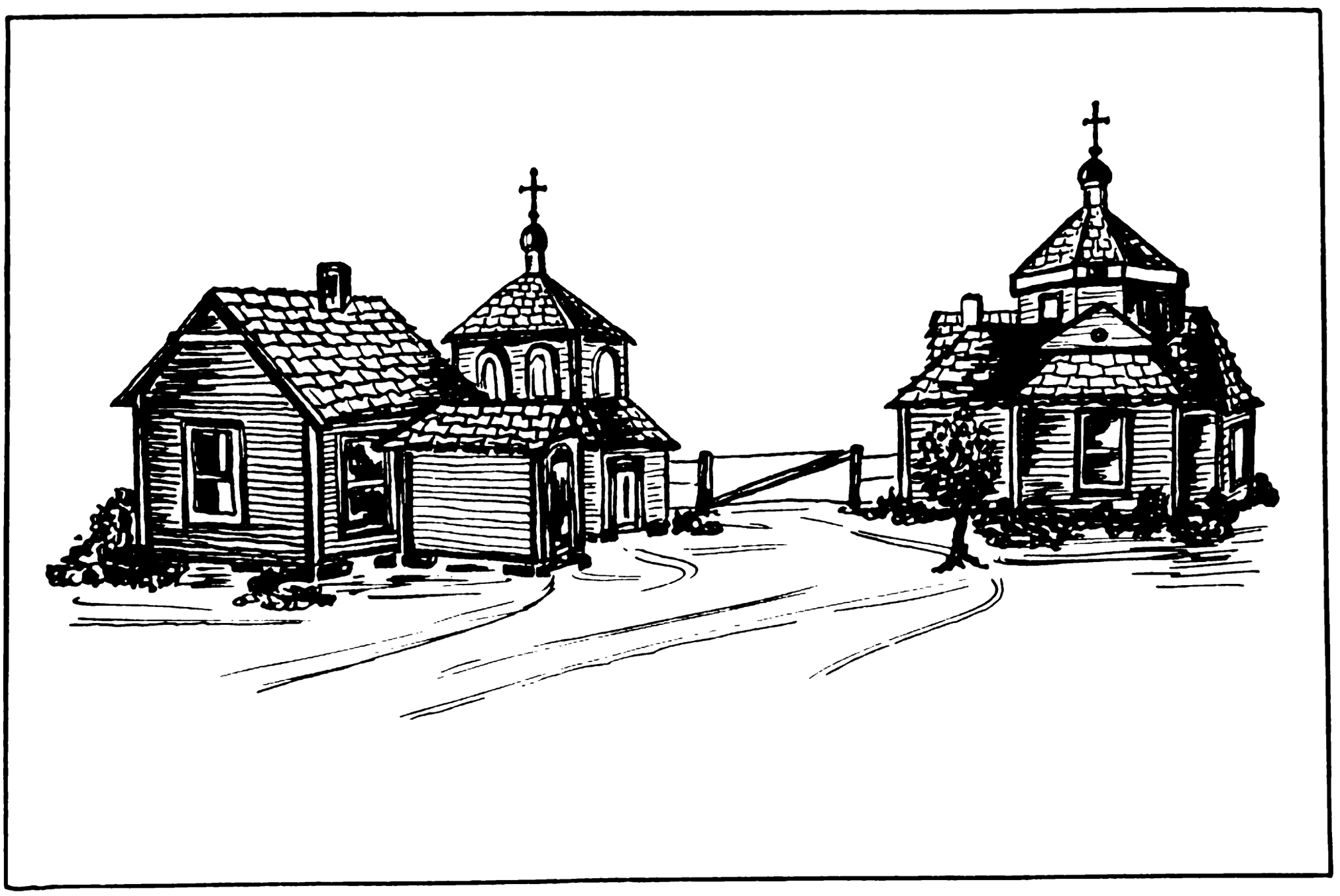


Figure 15

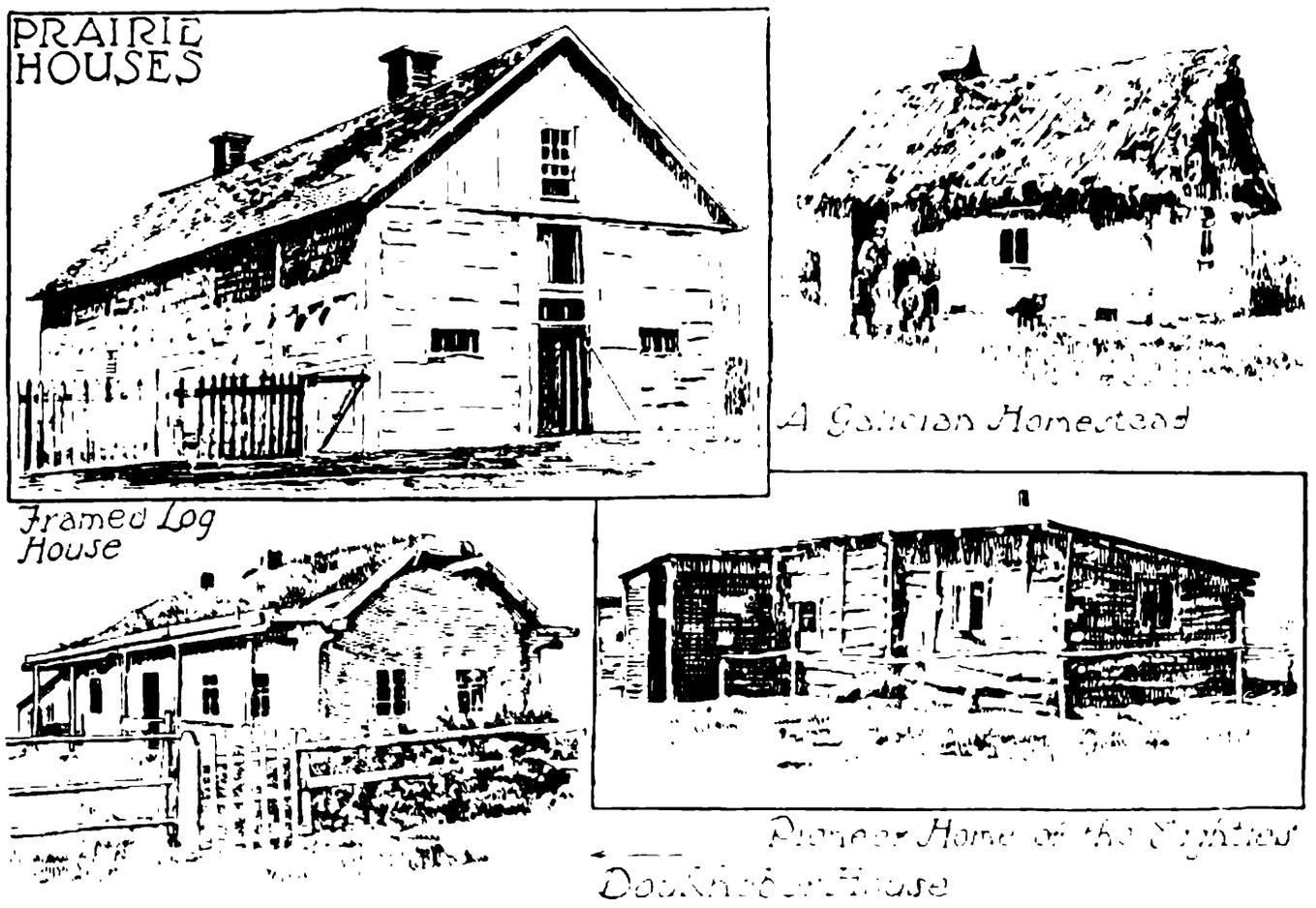


Figure 16

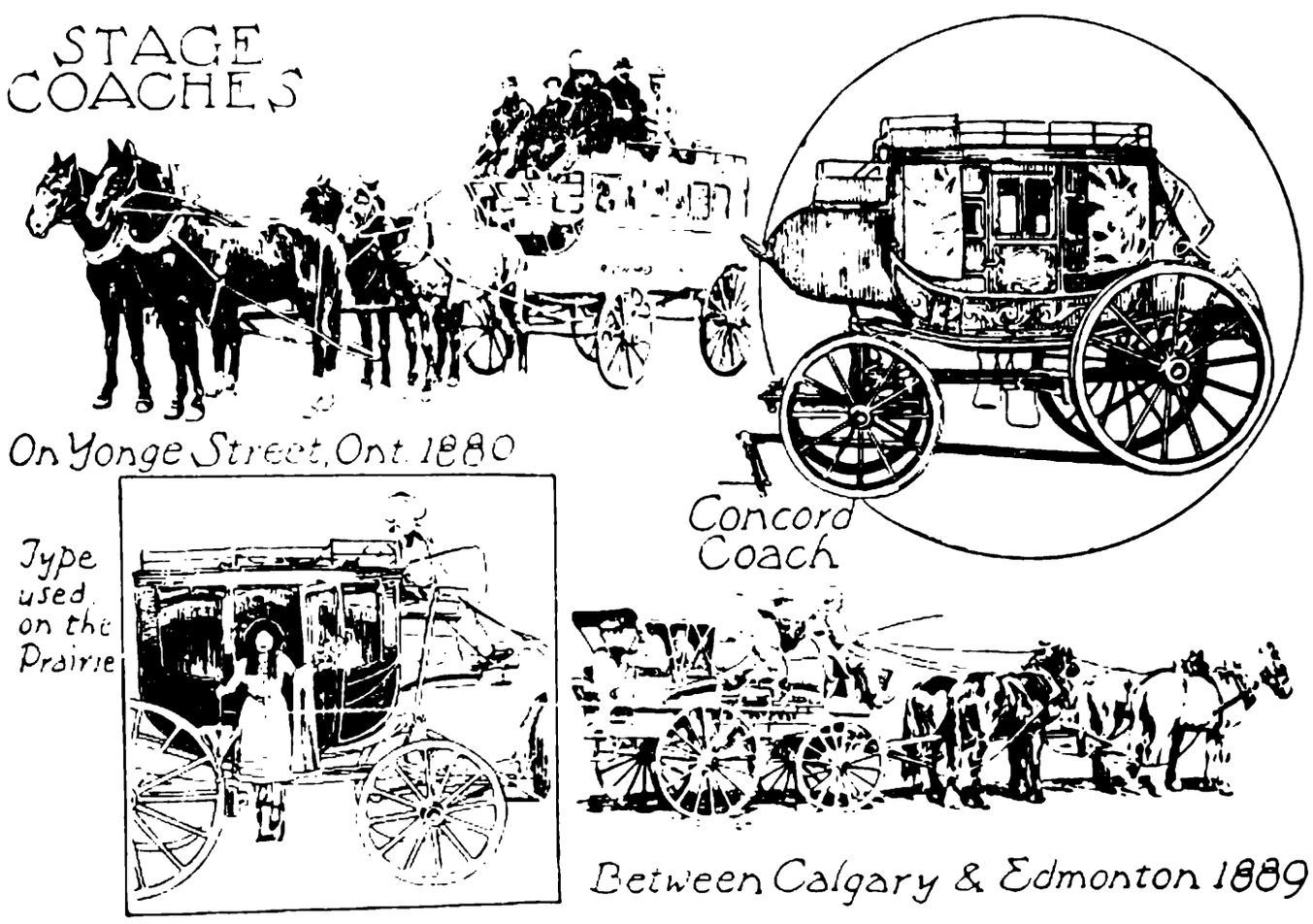


Figure 17

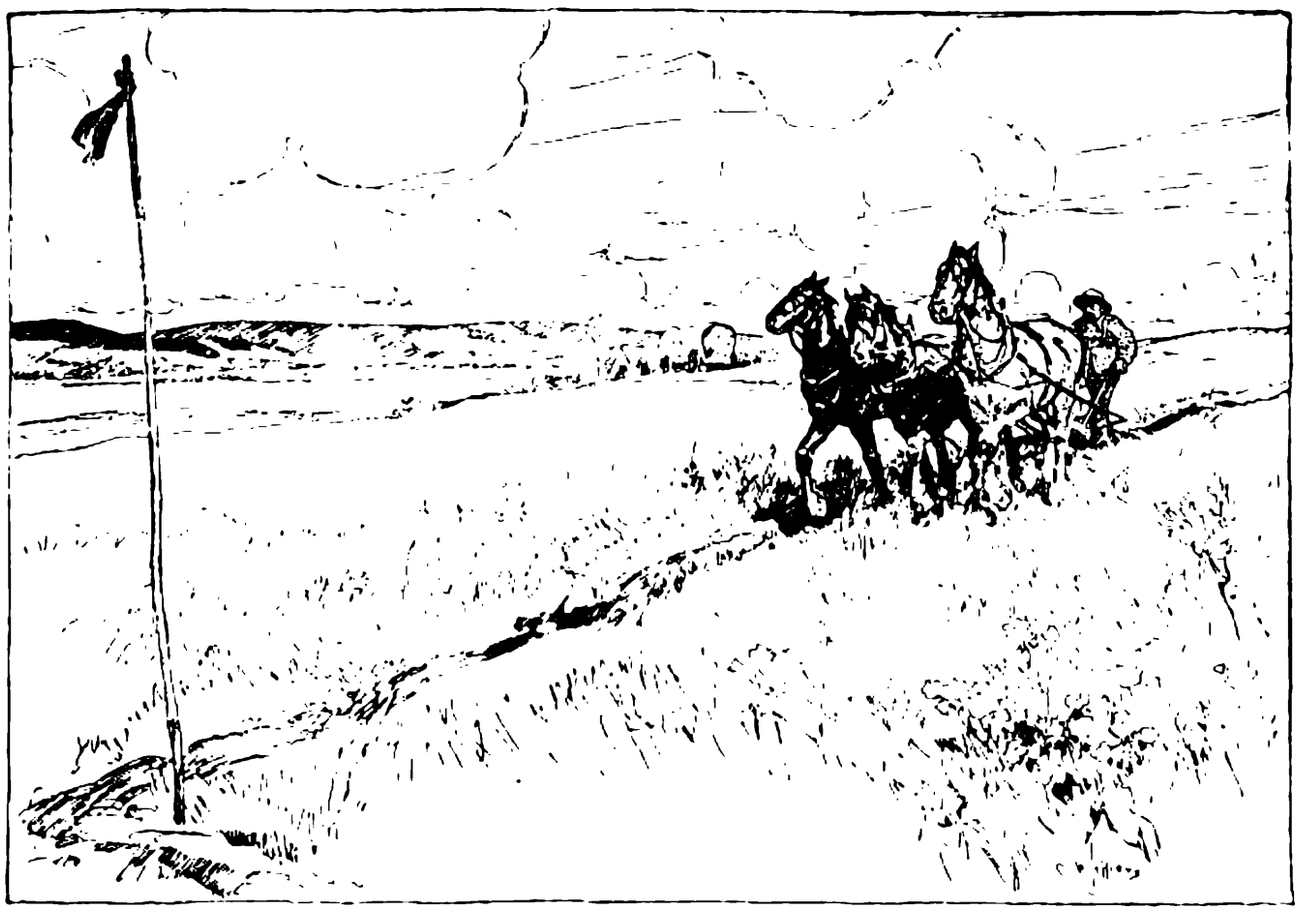


Figure 18

PART V

PRAIRIE HOMEMAKING--A NEW DEAL

After receiving a free homestead the Ukrainian newcomers had to build their homes with whatever materials were available, prepare the land for cultivation, buy a few farm animals, and learn how to make the land produce food, materials for clothing and additional buildings.

The Ukrainians established a reputation for showing qualities of character which they, along with similar immigrant groups, have contributed to Canada.

The materials that follow will reveal many of the challenges which the "Men in Sheepskin Coats" faced and overcame.

A MULTI-PURPOSE HOME IN MANITOBA

Once a sample of the thatched cottage, twenty by sixteen, built of logs, with chinks filled with clay, it has now been extended to fifty feet and is beautifully plastered, while outside it retains its thatch. There is a space ten feet wide with its earthen floor between two large rooms, one for living and working and one for sleeping. Most interesting is the fact that this central hall space opens to the roof, although the two other rooms are covered with boards as a ceiling. As chimneys are expensive and difficult to build, the simple plan has been adopted of putting a stove in each room and bringing its stove-pipe into the middle space where its smoke rises to an opening in the roof, but spreads through the whole gable space, which becomes the smoke-house for curing the family bacon.[6]

KEEP STRAIGHT ON--YOU CAN'T MISS OUR HOME

Father Nestor Dmytriw included the following in a booklet, published in 1897, a description of a visit to a Ukrainian settlement in the Dauphin district. He travelled by slow train from Portage la Prairie stopping overnight at an *immigration shed* with newly arrived Ukrainians.

Early in the afternoon, I hired a team of horses and headed for our colony on the Drifting River, sixteen miles from the Valley River rail station; the settlers called their colony Trembowla. The valley was spread out wide before my eyes. The white houses of the settlers, each a mile apart, could be seen from afar. Near the houses were roughly-built stables that looked like potato bins; the cattle and horses waded in snow and water pools, scratching for dry grass like the reindeer of the north. . . . Forlorn and deep in thought, I finally reached the Valley River. It was impossible to proceed further by wagon. The river, which during the summer is reduced to a trickle, could not be crossed by wagon now. After some consideration, I saw no other alternative but to continue my journey on foot, the colony being still some six miles away. On the other side of the river, I came to a farm of an Englishman and hired a wagon and a team of horses. We drove three hours through bush and glens and finally reached the homstead of a young English farmer who lived alone in a small shack. The track ended behind his house. The wagon could not penetrate the bush. Again there was no other choice than to

proceed on foot. The sun was beginning to set, and its cold parting rays glistened on large snow patches and reflected in the pools of water. For more than an hour, I picked my way through dense bush and deep, dry grass in a country where probably only hunting Indians ever walked. Darkness was falling. I became alarmed. I experienced the fear of a lonely human being who was like a small worm amidst invincible silent nature, a fear that engulfs one who faces the dark night in the heart of the primeval forest or the steepes.[7]

THRIFTIER THAN THE SCOTS

During the 1890's a member of the Assembly for the North West Territories in Regina gave an interview to the Montreal Gazette about the Ukrainian settlers in the Edmonton area:

They are certainly fine settlers, and in a comparatively short time will develop into good and patriotic Canadians. When they first take up their 160 acres of land, each occupant proceeds at once to build a fence around his possessions, this immediate fence building being the distinctive trait in the character of the Galician people. They are industrious, honest and exceedingly frugal in their habits. If they need anything and have the money on hand, they make the purchase, but if they do not have the cash, they will wait rather than go in debt.

Mr. Villeneuve also remarked that a good many people born in this country might take valuable lessons in frugality from the Galician settlers of the Northwest . . .

A similar view of the Ukrainians appeared in a 1902 article in the *Toronto Globe*, called "A Day in a Galician Village." The village was Gonor on the Red River.

Farther along the winding highway--and a Manitoba road is as capricious in its course as a Manitoba river--stood the home of a Galician settler of five years' residence, now a prosperous market gardner, raising potatoes and hens, onions and garlic, cabbages and beets for the Winnipeg market, to which he drives his ox team once a week. If the weather be too hot for his sleek beasts of burden, he will mercifully make the tedious journey by night, even though his own rest is sacrificed. The cattle in the grove nearby are his too, and the milk and butter therefrom further add to the savings, for the Galician can give pointers to a Scotchman in economy. 'I sell 400 bushels potato; this year I sell 200 more,' boastfully remarked this proud land-owner in his pulverized English. His house showed corresponding prosperity. The logs were plastered over, and he made the plaster. The clay floor had been planked, the one original room had been expanded into two and a lean-to and a porch added dignity to the front door.

Hardworking are these simple-minded peasants, rising before sunrise and laboring till darkness, the women doing a man's part in the field. Only the babies are immune from work, and there were enough of them to give promise of thickly populating the colony in the near future. Besides those which swarmed around my feet, I found others stowed away in the nooks and corners of the interiors.

In the Immigration Hall, excitement was great. Talk was of nothing but the impending departure, and even those who had hesitated before joined the group, so that twentyseven

families were ready to go to the 'promised land,' which they decided to call 'Ruthenia.' Some apprehension was felt, however, because of the season of the year; the settlers worried about not being able to plant potatoes or other vegetables in time to have supplies for the winter. On Tuesday, August 11, 1896, the whole party, consisting of twenty-seven families and several single men, led by John W. Wendelbo and assisted by Cyril Genik, set out on the historical trek that ended in the founding of one of the largest Ukrainian colonies in Manitoba. One of the participants in that memorable expedition was Mykhailo Stashyn, then a boy of eight, who described the story of the settlement in his memoirs some forty years later:

'After two weeks' stay in Winnipeg, we were taken to Stuartburn some sixty miles south of Winnipeg. We were brought to the big farm of a man who was raising stock, and he allowed us to use his stable as our temporary dwellings. We slept indoors, but all housework was done outdoors. There the laundry was washed, the bread was baked, the meals were cooked, and we, the children, played near our mothers. Our fathers went to select homesteads with the surveyors and to cut the lanes, because all land was covered with bush.

'As soon as a homestead was measured, one of the heads of the families registered it in his name. All wanted to have as much wood on their land as possible. And that was because in the old country everybody was fed up with having to pay--or to work hard for the landlord in lieu of pay--for the privilege of obtaining some wood.

'Everybody was asking the agent to allot homesteads as near as possible to each other. All wished to be with their friends, because being in a strange country, among strange people, whose language they could not understand, made them feel very lonely. In order to satisfy their wishes even C.P.R. sections were thrown open for the settlement of homesteaders. Some people divided their farms in two, saying that 160 acres was too much for them to work . . .

'Charles Genik entered his homestead not far from us. He was doing well. He was employed as an interpreter and was well paid for it.

'Our father brought approximately $50 with him. Immediately on arrival he bought a cow so as to have milk for the children. . . . He paid $22 for her. She was a very good cow, and gave enough milk to supply seven families.

'After some time, we moved onto our homestead in the bush to live. The cow used to go into the woods to graze and when milking time approached, she came home on her own. It would seem that she was good and gracious to us, for we would have never been able to find her if we had had to look for her in the woods.

'There were no roads worthy of that name, only trails. But even they had to be marked off with sticks, and we cut notches on trees so as not to lose our way to the next neighbor. In those days, people were very friendly to each other. Visitors were received with open arms and accorded openhearted hospitality. They assisted each other in every way. This helped us to endure the hardships of pioneering and to overcome homesickness.

'The time came to build the house as winter was approaching. But how does one build a house? Nykola Genik

ETHNIC ORIGIN OF CANADA'S POPULATION, 1961

	Number	*Percent*
French	5,540,346	30.38
English	4,195,175	23.00
Scottish	1,902,302	10.43
Irish	1,753,351	9.61
German	1,049,599	5.75
Ukrainian	473,337	2.60
Italian	450,351	2.47
Netherlands	429,679	2.36
Polish	323,517	1.77
Native Indian	208,286	1.14
Jewish	173,344	0.95
Norwegian	148,681	0.82
Welsh	143,942	0.79
Hungarian	126,220	0.69
Swedish	121,757	0.66
Russian	119,168	0.65
Austrian	106,535	0.58
Danish	85,473	0.46
Yugoslav	68,587	0.38
Belgian	61,382	0.34
Finnish	59,436	0.33
Chinese	58,197	0.32
Greek	56,475	0.31
Czech	48,341	0.26
Roumanian	43,805	0.24
Negro	32,127	0.18
Icelandic	30,623	0.17
Japanese	29,157	0.16
Lithuanian	27,629	0.15
Slovak	24,720	0.14
Syrian-Lebanese	19,374	0.11
Estonian	18,550	0.10
Latvian	18,194	0.10
Eskimo	11,835	0.06
East Indian	6,774	0.04
Others	271,978	1.49
	18,238,247	100.00

Source: 1961 Census, Dominion Bureau of Statistics, Catalogue No. 92-545.

stood us in good stead. He hailed from the Carpathian Mountains and knew how to build shacks. He helped us put up our house. It wasn't much of a house. A ditch three feet deep was dug, and two poles in each end of the ditch were put in, with a log across. Long poplar poles were then leaned to on the log and covered with sod. The end walls were plastered with clay. In one, a pane of glass 10" x 10" was put in, and in the other a door made from hewn poplar planks. It was a memorable day when we moved into our own house. There was great rejoicing and great delight.

'The banks of the walls served us as beds. An old ink bottle was used as a lamp to light the house in the evenings. The fuel did not cost much. The lamp consumed only one quart of kerosene during the whole winter. We made wicks from threads.

'We also accepted lodgers into our house. Many people arrived later than we did and had no time to build houses. Seventeen persons lived in our house for a time. . . . I remember, we had a great amount of snow during the first winter. . . . We ran short of money and supplies before spring arrived, the same as other settlers. But we were able to manage somehow. Usually those who had some flour to spare, loaned it to those who were short. And thus we carried on, waiting for the spring.

'One day, during the winter, an Englishman came to our place, clad in a fur coat, with the fur on the outside, asked some questions, and tried to explain something, but nobody could understand him or guess what he wanted. He looked in every corner of the house, counted all of us, left a note and went away. The next day, another Englishman came. He also started to tell us something, but again we didn't understand what he wanted. We guessed that perhaps he was asking for the note the other man left. He took the note and brought us seven sacks of flour and with his hands intimated that it was for making bread.

'We were now well supplied with bread, and there was no lack of meat either. There were plenty of rabbits. Father made a big trap from twigs, 4' x 6', and caught them in the trap. Sometimes several were caught in one night. We ate the meat and made socks from their skins.

'In the spring, the Indians showed us some roots, called "Seneca." They dug those roots and sold them in stores. We started to do the same. In those days, the stores paid thirteen cents for a pound of dry roots. This became our source of income. . . .' [8]

HOW TO START FARMING ON A SHOESTRING

One more account of the early days of the Ukrainian settlers comes from a John W. Wendlebo's account about the first days of a new Ukrainian settlement.

In accordance with your instructions, I proceeded on August 11 with a party of 27 heads of families in all about 100 souls, to Dominion City, and from there by teams 17 miles east, near Stuartburn P.O. where Mr. Dodge, Manager on a Stock Farm, kindly consented to permit them the use of his large out-buildings for shelter, until they were inabled to erect houses of their own.

From Wednesday morning Aug. 12th to Wednesday Aug. 19th, I was very busy

engaged, locating each settler on his respective quarter section of land, and I beg to mention that when the work of locating was completed, the land was found to be very satisfactory to all parties, we having been obliged to set aside, after careful inspection some few quarter sections of second class land, my desire being to select for the first settlers, only the very best Homestead land to be found, and at the time of my departure, all expressed themselves well satisfied with the district and their location, assuring me that a considerable number of their friends and countrymen would surely join them in the near future, trusting that the Department would kindly give them the odd numbered sections as Homestead.

Although some nine or ten families of this party had very limited means wherewith to settle and land, yet I am confident, that they will manage to live much better in the country than they could in the City, where expenses are greater and competition for employment much keener. I may mention, that as soon as they have errected shelters for their families, a number of them have been promised employment on Threshing machines intending to work near Dominion City.

The Routainers with few exception seems to be possessed of but a limited education, but are in every way a very industrious class of settlers, who will be able to start on a farm with much less capital than most people, they having been practical farmers on a very small scale in Galitzien, and find 160 acres of land a very large farm. At home they have been well accustomed to house industry, handling Flax from its seed until a garment is completed out of its fibers, and such garments, suplemented in winter by home manufactured Sheep Skin Coats seem to constitute their principal wearing apparel, the raw cow hide after a home taning is made into a crude feet gear.

Mr. Cyril, or Charles Genik, a German speaking Routainian, has during the trip been a great service to me as interpreter, without him I would have been entirely unable to communicate with these people.

On behalf of this colony, I very respectfully beg to recommend, that all odd numbered sections not now disposed of, in Tsps 2, Range 6 and 7, east may be granted as Homesteads to these people and their friends, whom I am sure will in a very short time make this settlement a very prosperous community.[9]

To this report Wendelbo added a list of the first settlers and their location at Stuartburn. Each of the homesteads may be located by reference to maps in the National Topographic Series, which can be purchased from the Surveys and Mapping Branch, Dept. of Energy, Mines & Resources, Ottawa.

Here is the list of settlers and their locations:

NAME OF SETTLER		Sec.	Tsp.	East Rge.	of 1.M.	No. of souls
Ivan Prygroski (Ivan Prygrocki)	SE1/4	22	2	6	E	5
Nykolai Kahut (Nicola Kohut)	NE1/4	22	2	6	E	1
Onofry Smuk (Onufry Smuk)	NW1/4	22	2	6	E	4
Josef Bzowy	SW1/4	28	2	6	E	4
Iwan Storoszuk (Ivan Storoszezuk)	NW1/4	28	2	6	E	2
Jan Tomeszewski (Ivan Tomaszewski)	NE1/4	28	2	6	E	4
Siman Salamandyk (Semen Salamandyk)	SE1/4	28	2	6	E	6
Nikol Wyseczynski (Nicola Wysoczynski)	NW1/4	14	2	6	E	1

SUGGESTED THINGS TO DO

1. Draw a plan of the thatched cottage described on page 29 or draw sketches to suggest the appearance of the exterior and interior of the house.

2. Compare Father Nestor Dmytriw's experience in travelling to the Ukrainian settlement in the Dauphin district with one of your own travel experiences.

3. Collect from business advertisements examples of how a Canadian in the 1970's can acquire a heavy debt. Contrast this with the practices of Ukrainian settlers noted in *Thriftier Than the Scots*.

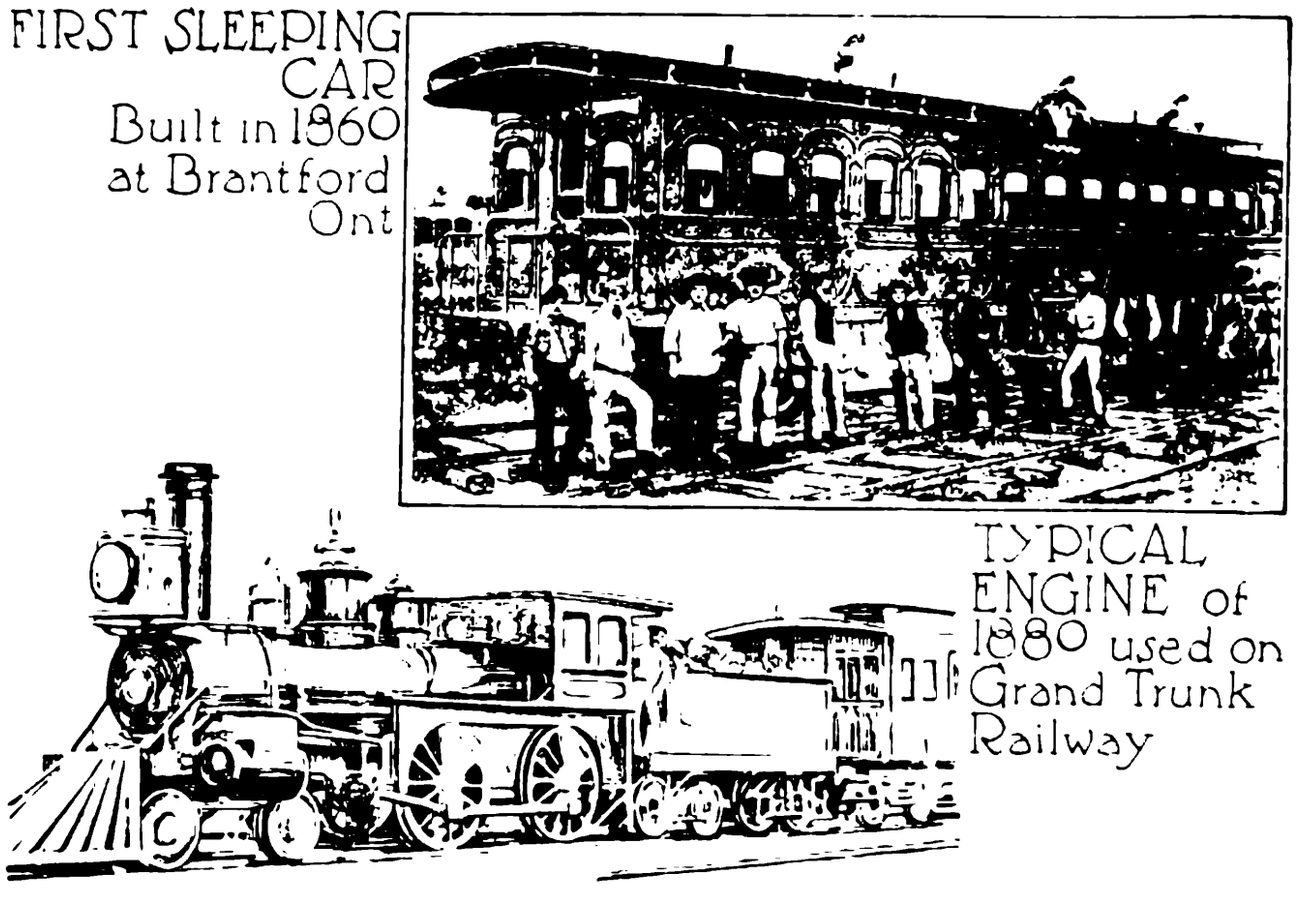
4. Make lists of "do-it-yourself" activities of the Ukrainian settlers and of rural or urban Canadians in the 1970's.

5. If you have access to National Topographic Series of maps, on scales of 1:50,000 or 1:250,000, locate the homesteads of the families listed on page 30. (Note: the abbreviation Rge stands for RANGE. Each range contained a number of townships).

6. The scales of the maps in Figures 10 and 12 are the same. What is the approximate area of each farm?

7. What clues can you find in Figures 10 and 12 to help explain the differences between the size and shape of Canadian prairie farms and U.S.S.R. collective farms.

8. Use *A Historical Atlas of Canada* (Thomas Nelson & Sons) and other available source materials to find out the extent of the land actually granted to the Canadian railways in the four Western provinces. Plot this land on a map.



First Sleeping Car - Typical Engine 1880

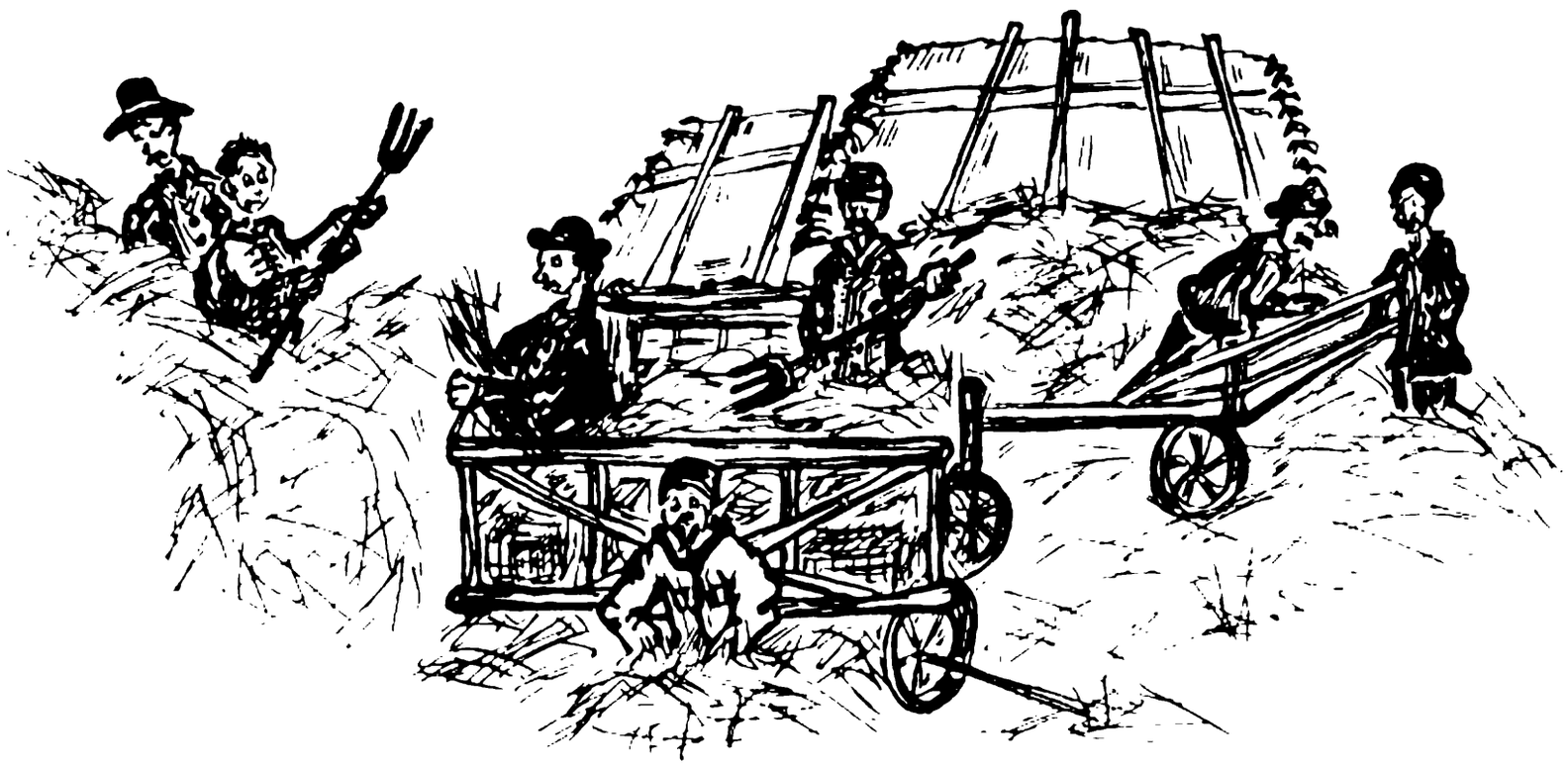


Figure 19

Figure 20a

Figure 20b

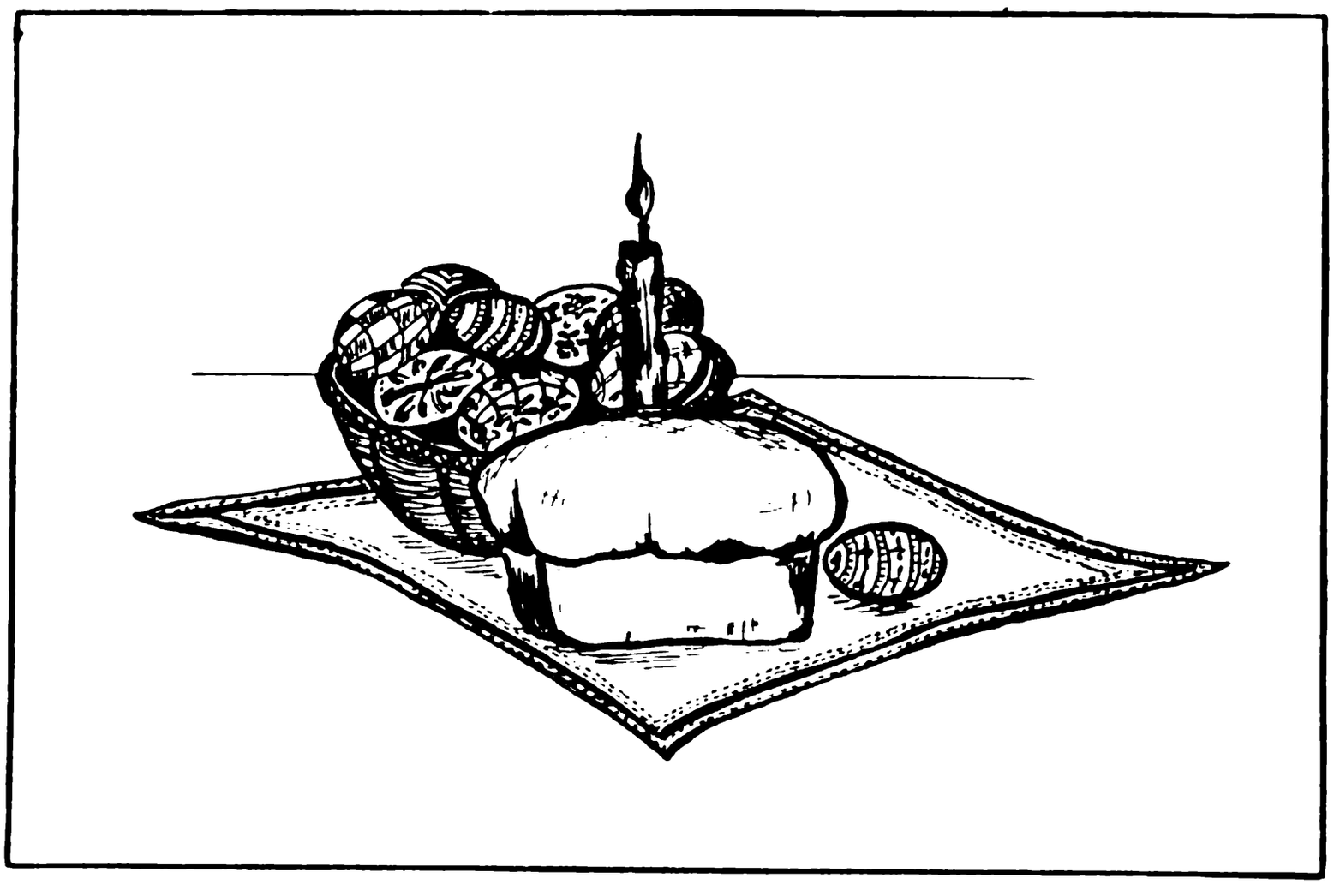


Figure 20c

PART VI

BEFORE THE PENICILLIN AGE

Illnesses ranging from measles and chicken pox to diphtheria and typhoid fever could spread rapidly among a group of immigrants, both on board ship and in the immigration receiving centres and other places like large barns where families newly arrived in a village might stay for a few days.

The following is the report of a doctor about an epidemic that existed among members of one "Galician Colony":

Sir,
In connection with the Galician Colony, and the epidemic existing among them at the various places of occupation it is a very important fact that the mortality rate the second day after their arrival was very high. That rate has been steadily diminished from that time. The fact that the children were most of them very young and had just completed a long and arduous journey had a great bearing upon the mortality; the difficulties too of keeping them nourished and warm during such a long trip contributed largely to the lack of resisting power to meet disease. The weather was the worst possible for these cases.

The quarantine was effected as efficiently as possible and in the earliest possible time, notwithstanding the fact that it was almost an impossible thing to keep the villagers out of the large barn, owing to their strong curiosity. There has not been one single case of the infection spreading to the local population.

It was extremely hard to get the mothers of children to carry out the simplest matters, their ways being much different from ours in method of cleanliness. I found in several cases that they required to be watched most closely to do what was needed, and also in some cases where out of sentiment the mother tried to conceal their children from inspection. This required close scrutiny.

Thus far I may say that I have carried out the quarantine in the best manner possible, the proof of which is that the disease is confined to the immigrants, notwithstanding that the villagers had no other reason than cowardice for the extraordinary action taken by them in agitating a grievance against the officers responsible for the work.

I beg to say that every order by me under sanitary law has been carried out by yourself by promptness and despatch and I say with the greatest assurance that the best has been done under existing circumstances. I have visited the camps, and they could not be better located. There is an abundance of good dry fuel and in close proximity to a large lake of good water, the natural advantages being well adapted to quarantine regulations. The condition of things is improving, less mortality can be looked for. The weather is more propitious for treating this epidemic. The situation surely was grave enough at your advent and for a few subsequent days.

Yours etc.
(Signed) D.R. Sinclair, M.D.[10]

FOOD FROM THE LAND AND FOOD FOR THE MIND

Besides the physical baggage, often composed of only a few articles of clothing and a number of other personal or family articles, the Ukrainian immigrants brought another kind of baggage--their interest in art, music, schooling, religion, and their inherited patterns of family and community life.

When physical survival in what was often a harsh and inhospitable land challenged their physical resources they could turn to artistic and intellectual interests and activities to keep up their spirits.

Figure 14 shows the kind of house which the newcomers built with the simple materials close at hand, and Fig. 19 one of the most strenuous kinds of work for which the farmer had at first only his own muscles and a few traditional tools and vehicles.

The documents provide clues about the literary and other artistic and intellectual interests which helped to make life on the frontier more bearable. Fig. 20 shows the famous eggs painted with such loving care for each Easter festival and Fig. 22 shows the beautiful clothing made by the Ukrainians in the style and design of clothing in their native land.

I'LL SHOW YOU MY LIBRARY

Wasyl Salamandyk lives nine miles north of Vegreville. His land is well cultivated and is painstakingly looked after. Livestock--cows and sheep--are of a good breed. Buildings are in good condition and are conveniently situated. The house is modern brick surrounded on three sides by trees. The green lawn in front of the house extends to the highway. The gravel driveway, leading from the highway to the house is bordered on each side by flowers. Not far from the house is the orchard: plums (several varieties), apples (several varieties), cherries, pears; and berries: raspberries (two kinds), currants (black, red and white). Beehives in the orchard--the honey is mostly for their own consumption.

I was more than surprised to see Mr. Salamandyk's farmstead. But I was no less surprised when I saw his home library. Glancing over it casually, I noticed books and periodicals on farming (in English), an Encyclopaedia in English; annuals of Literaturno-Naukovyj Visnyk, *latest works by Lepkyj, works by Kulish, poetry of Lesya Ukrainka, Czykalenko's Memoirs, Kobzar, Holy Bible, etc. It came to my mind: It could not be a coincidence that a model farmer would also have such a selective library. Rather it must be that this model husbandry owes its success to the library--that is to knowledge which the books provide.*[11]

In conclusion, the author commended Wasyl Pidruchny, who, as a field worker with the Department of Agriculture, guided and advised the farmers in the area. He also praised Hanka Romanchych for her instructive lectures on home economics, handicrafts, and hygiene.

FIRST FALTERING STEPS IN ENGLISH

Not all the pioneers of education were Ukrainian. There were some Anglo-Saxons who had a genuine understanding of the problems of the Ukrainians and who strove, at great cost to themselves, to contribute to the solution of their problems. Such a genuine pedagogue was described by Ilya Kyriak in his novel, *Sons of the Soil*. Coming to a Ukrainian school district in the Alberta wilderness,

Kyriak's teacher, named Goodwin, undertakes one of the most inspiring experiments in the history of teaching:

'Sit down,' said Goodwin to the children, giving them a sign with his hand that they should be seated.

The children looked at one another and at Goodwin and did not sit.

'Sit down,' commanded Goodwin again, and himself took a seat. Some of the children sat down; others did not know what to do.

'Sit down, why are you standing?' cried out Cornelius Vorkun in Ukrainian. The children all sat down.

'Stand up!' said Goodwin, standing.

The children looked uncertainly at Cornelius and, seeing that he stood, they also arose.

'Sit down!' cried the teacher.

And now Cornelius saved the situation. He sat down and so did the whole class.

'Stand up! Sit down! Stand up! Sit down!' Goodwin commanded several times, and the children, caught up in the rhythm of the thing, stood up and sat down with great relish--they had taken a fancy to this kind of 'learning.'

'Stand up!' called Goodwin. The children stood.

'Stand up!' he repeated. All the children sat down, except Cornelius. This bright lad called out at the top of his voice, 'You didn't fool me!' and chuckled slyly because he had gotten the better of his teacher. Goodwin, too, smiled, although he didn't understand the Ukrainian words of the boy. He was happy that he had discovered a method for teaching the children, who didn't understand a word of his language. This was a good omen for future study, not only in language, but in other lessons which he intended to teach the children.

Writing to a friend of his about his school and the people, Goodwin expressed himself as follows:

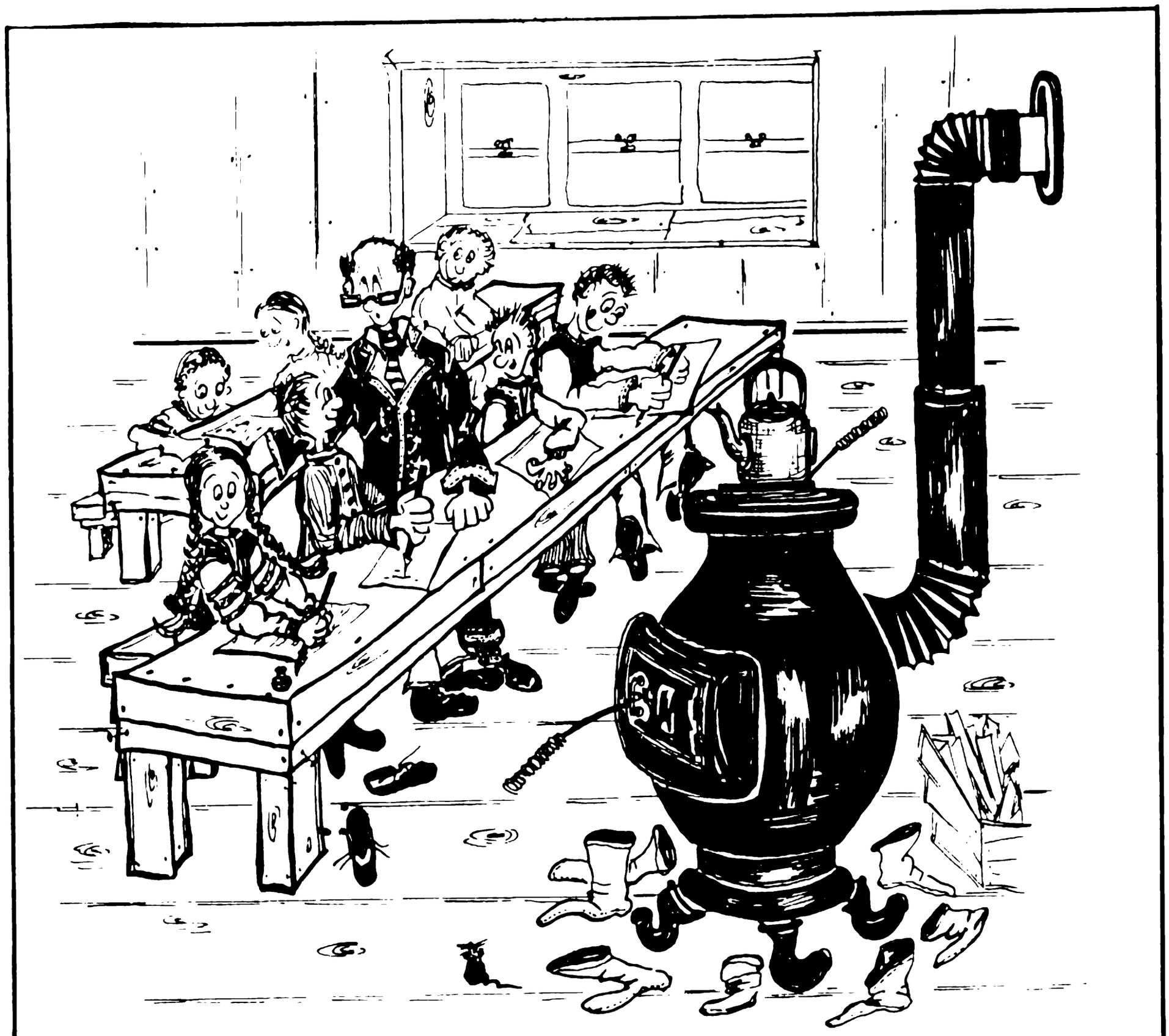
You can't call these settlers wild and uncultured when they had the courage and foresight to migrate several thousand miles into an entirely strange country, without knowledge of the language and customs, or the means of sustaining life for long. Their primitiveness and humility do not stem from an essential basis of their nature, but were superimposed on them by political and economic conditions in which they must have lived for centuries, because otherwise they would not have come to seek freedom in the wilds.

One young girl, when I asked her concerning their struggle with the wild land for bread, expressed herself thus: 'But here is free land, and if there is land, and strong hands, then hope, too, exists that better times will come.'

So then I understood that their half-barbarian life maintained a strong undercurrent of hope: 'Free land and strong hands open the doors to a healthy life for the people.'[12]

Around these teachers grew up a whole educational and cultural movement--later some of their pupils become lawyers, doctors, editors, M.L.A.'s, the leading men in their

Figure 21



←Figure 22→

communities. They took the initiative in organizing school districts, in founding libraries, in building community centres, in holding meetings and concerts. In political life they played a dominant role, for on many issues, politics and education were inextricably related, involving further issues of assimilation, of the right to speak their own language and teach it to their children, to have their own political representative who might defend their rights.

An Anglo-Canadian tourist in France may haltingly and hopefully ask: *"Parlez-vous Anglais?"* and *"Ou est l'aeroport?"* The Ukrainian newcomer has a similar problem. He probably knew less English than the Canadian knew French: but he had come to stay not just to gawk at the scenery.

As the diagram in **Fig.** 13 shows, the township system on the Canadian prairies provided land for public schools. In each section set aside for school lands a one-room ungraded "little red school house" soon appeared, to be followed over the next generation or two by newer elementary and secondary schools. Our artist has drawn in Fig. 21 a picture of the inside of a typical ungraded school in dozens of which thousands of Ukrainian and other immigrant children, and their children, received their early schooling, during and after the 1890's.

Schools, of course, are only one place where education takes place. The books in the home, the stories told around the fireplace or pot-bellied stove, the folk dances and folk costumes, the farm chores--all these, and many more activities, were parts of the total education of the Ukrainian newcomers. And all of these contributed by the Ukrainian gradually blended into the patterns of what we call the Canadian mosaic.

SUGGESTED THINGS TO DO

1. Check with the local Health Units or Medical Health Officers as to the extent of the use of quarantine as a means of controlling the spread of a disease. Prepare a chart of THEN and NOW to distinguish between medical and related practices of the 1890's and 1970's in regard to such matters as controlling epidemics and supervising the hygienic practices of a community.

2. Comment on the statement: "It could not be a coincidence that a model farmer would also have such a selective library."

3. Discuss with teachers in charge of classes for "New Canadians" procedures used in the 1970's to help immigrants learn how to speak English or French.

4. As in #1 above, prepare two columns, THEN and NOW, to illustrate features of school life in the 1890's and 1970's.

Centres of 2,000 and over with 500 or more Ukrainians, 1961

	Population		Ukrainians as a percent of total population
	Ukrainian	Total	
Winnipeg	53,918	475,989	11.3
Toronto	46,650	1,824,481	2.6
Edmonton	38,164	337,568	11.3
Vancouver	18,712	790,165	2.3
Montreal	14,519	2,109,509	0.7
Hamilton	10,931	395,189	2.8
Fort William-Port Arthur	9,609	93,251	10.3
Saskatoon	9,072	95,526	9.5
Calgary	8,033	279,062	2.9
Regina	5,741	112,141	5.1
Windsor	5,508	193,365	2.8
Sudbury	4,942	110,694	4.5
St. Catherines	4,742	95,577	5.0
Oshawa	3,982	80,918	4.9
Ottawa	2,985	429,750	0.7
Yorkton	2,820	9,995	28.2
Prince Albert	2,260	24,168	9.4
Dauphin	2,232	7,374	30.3
Kitchener-Waterloo	2,163	154,864	1.4
Brandon	2,119	28,166	7.5
London, Ont.	1,834	181,283	1.1
Moose Jaw	1,797	33,206	5.4
Welland	1,693	36,079	4.7
Sault Ste. Marie	1,661	58,460	2.8
Vegreville, Alta.	1,518	2,908	52.2
Victoria	1,509	154,152	1.0
Lethbridge	1,358	35,454	3.8
Brantford	1,295	56,741	2.3
Portage La Prairie	1,238	12,388	10.0
Canora, Sask	1,236	2,117	58.4
Selkirk	1,227	8,576	14.3
Kenora, Ont.	1,198	10,904	11.0
Fort Francis	1,171	9,481	12.4
Flin Flon	1,104	11,104	9.9
Niagara Falls	1,079	54,649	2.0
North Battleford	958	11,230	8.5
Timmins	911	40,121	2.3
Sydney-Glace Bay	847	106,114	0.8
Vernon	835	10,250	8.1
Sarnia	782	61,293	1.3
Red Deer	634	19,612	3.2
Melville	525	5,191	10.1

Source: 1961 Census, Dominion Bureau of Statistics, Catalogue Nos. 92-526 and 92-545.

PART VII

BUILDING IN THE PROMISED LAND

The Ukrainian immigrants, settling on their neatly surveyed homesteads, might well have been unaware of the treaties signed between the Canadian Government and various bands of Cree, Chippewa and other Indians, who, along with the buffalo, had roamed across the prairies for countless generations. By means of eleven treaties, the first in 1871, the Canadian Government had taken over all of the lands later to be subdivided into the township system shown in Fig. 13.

The Indians had ideas different from the non-Indians about the "ownership" of land. These different ideas are revealed in documents passing between Ottawa and the Governors responsible for the negotiations with the Indians of the plains. Here are a few extracts from one letter written in 1871 which reveals the problems the Indians faced in dealing with "the white man" and his language:

Furthermore, the Indians seem to have false ideas of the meaning of a reserve. They have been led to suppose that large tracts of ground were to be set aside for them as hunting grounds, including timber lands, of which they might sell the wood as if they were proprietors of the soil.

It was quite clear by the proceedings of today that our views were imperfectly apprehended. When we met this morning, the Indians were invited to state their wishes as to the reserves; they were to say how much they thought would be sufficient, and whether they wished them all in one or in several places. In defining the limits of their reserves, so far as we could see, they wished to have about two-third of the Province. We heard them out, and then told them it was quite clear that they had entirely misunderstood the meaning and intention of reserves.

We explained the object of these in something like the language of the memorandum enclosed, and then told them it was of no use for them to entertain any such ideas, which were entirely out of the question. We told them that whether they wished it or not, immigrants would come in and fill up the country; that every year from this one twice as many in number as their whole people there assembled would pour into the Province, and in a little while would spread all over it, and that now was the time for them to come to an arrangement that would secure homes and annuities for themselves and their children.

We told them what we proposed to allow them was an extent of one hundred and sixty acres for each family of five, or in that proportion; that they might have their land where they chose, not interfering with existing occupants; that we should allow an annuity of twelve dollars for every family of five, or in that proportion per head. We requested them to think over these propositions till Monday morning.

If they thought it better to have no treaty at all they might do without one, but they must make up their minds; if there was to be a treaty it must be on a basis like that offered.[13]

If there was so much confusion and dissatisfaction among Indians over the treaties dealing with prairie lands, we can understand the greater dissatisfaction which eruopted like a fire in a peat bog, during the 1960's and 1970's among Indian tribes in B.C. and the Yukon where the "white man" had moved in, taking over vast areas of land, without any kind of land treaty being signed between him and the Indian bands.

The following is an account of how Ukrainians adapted themselves to their new homes on the former Indian and buffalo lands of the prairies.

AN AXE AND A SPADE

The Ukrainians, too, had not altogether forgotten their primitive arts, and this gave them great advantage over English and Scottish settlers in trying to make homes in the wilderness. In fact, in some ways, they could get along even better than our Canadian backwoodsmen.

The first Ukrainian settlers who came to us were mostly very poor people with little money, what is more to the point, they knew how to get along with little. A man and his wife could go into the bush with an axe and a spade and little more, and make a home for themselves. Trees had to be cut down and shaped into logs for the walls of a house, smaller trees were cut for rafters, and the tall swamp grasses made an excellent thatch. Then clay from the subsoil was mixed with water and chopped straw and puddled together to make a substance something like that used by the Children of Israel in making bricks for Pharoah; with this the walls of the house were plastered thickly, outside and in. It was a much warmer house than English folk would build out of swan lumber, and it cost nothing but the labor. The stove could be built of a framework of willow twigs plastered over with the same composition of clay. Wonderful constructions some of these were, like little houses inside the big houses! Some stoves would have several fireplaces and the tops served as beds for the children.

A large part of the Ukrainians were determined not to submit to a Church that was a subsidiary of another foreign group, for the Greek Catholic Church was the creation of a deal between Rome and Poland, and in this country its financial backing came from the French-Canadians. So, another group of young men organized a new Independent Greek movement, known as the Ukrainian National Church. This was to be supported by the Ukrainians themselves, and not dependent on Romans or Russians or Poles or Frenchmen or Scotchmen. Ever since the flag of our Independent Greek Church was merged in that of Presbyterianism, this new Ukrainian flag has been flying, and it certainly has been intensely nationalistic. Some of their young and enthusiastic emissaries came to our school at Teulon to make sure that we would not succeed in "assimilating" our young charges.

That word "assimilate" has a terrible significance to the Ukrainian patriot. He understands that the lion assimilates the lamb when he eats him, and is resolved that his people shall not be assimilated in that way.[14]

DRESSED IN OUR SUNDAY BEST

Another writer refers to the difficulties the Ukrainians had because of not being able to speak English at first. They had to depend on their own culture and religion to help them in the strange new world. She writes:

And so thousands of Ukrainian peasants flocked to Canada--the idealized "land of promise," with high hopes of improving their lot and that of their children. To realize their dreams, they were not afraid to face the unknown. They were ready to toil, to sweat, to sacrifice. They would make good.

To those not familiar with the Ukrainians' historical background, the newcomers must have seemed an odd-looking group. Unable to communicate in English, they appeared humble and naive. Nor did the onlooker begin to understand that their religion and their folk culture were the foundation of their beings, from generation to generation, through the turbulent centuries, now bright, now dark. Thus they came to Canada equipped with the attributes of potential wealth, both physical and spiritual.

At no time on the long journey did any of these immigrants entertain one fleeting thought that the move would mean sacrificing language, religion, and traditions. The deep need to adhere to familiar patterns of life not only individually but as a group is obvious: when they had made but a start on the first acres of land, they began to congregate on Sundays and Feast Days in neighbouring huts for their religious rituals and ceremonies. Even before there were Ukrainian priests to minister to their needs, they were building churches. The first congregation was organized in the Edna-Star district of Alberta and Father Nestor Dmytriw, a visiting Ukrainian Greek Catholic priest from the United States, conducted the first service in 1897. During the next year the church building went up. About the same time other congregations were formed in Alberta, Manitoba and Saskatchewan; and for the first time in Canada, the traditional tri-domed cupolas were silhouetted against the prairie sky.

John Panchuk portrays the pioneers' efforts to establish their traditional church life in Canada:

"Church and religion were important in the life of the early pioneers. . . . As the settlers were predominantly Greek Orthodox, they soon erected two churches in Gardenton, the Onutska and Lookiwska churches, named after the villages from which the more influential builders came. A plot of ground on an elevated terrain about two miles west of Gardenton was selected in 1897 as the site of the first church. The selection was due in part to the fact that it had become a burial site. An immigrant family had stopped there to rest with a sick child. The child died and was buried on the spot. During the winter of 1897-1898, logging operations for timber were undertaken. Logs of poplar, ash, oak, tamarack and pine were cut along the banks of the Roseau river and hauled to the church site. By 1899, the log church structure was completed. . . . The new church had no priest, but the people attended church every Sunday and worshipped as best they could with the assistance of Iwan Woroniuk who acted as deacon and read the bible and the psalter . . . "

It was natural that other denominations, already established in Canada and the United States, would extend their missionary work to the clergyless people. This competition for 'souls' confused the settlers. They longed to establish their own churches but that was a difficult goal to realize without their own priests. Some of them were influenced by these missionaries--anything rather than be without a church and a minister. Then of course, complications really set in. Bitter quarrels and even fights divided members of the same community, and worse, set brother against brother.

Some of the methods used in this struggle are reminiscent of the religious intolerance of the Reformation.

NO MAN IS AN ISLAND

Often the study of one family provides a satisfactory view about the lives of many similar families. The following details about what happened to one immigrant family is typical of the experiences of many first and second-generation Ukrainian families.

Pawluk, Theodore (1864-1918)

Theodore Pawluk was born in the village of Zadubrivka, Bukowina, Austria, now Western Ukraine. On April 16, 1899, Pawluk, thirty-five years of age, sailed from Hamburg with his twenty-seven-year-old wife Wasylena (Danyluk) and their two children, Wasyl, seven, and Yustena, two. Ten days later, their ship, the S.S. *Palatia*, arrived in Halifax. Also on board were Mrs. Pawluk's fifty-eight-year-old mother, Maria Danyluk, and her twenty-five-year-old son, George. The group settled on a homestead in the Edna-Star region, in what later became the settlement of Whitford, near Whitford Lake, Alberta. Pawluk became a successful farmer and raised a large family. Theodore Pawluk died on November 9, 1918, but his wife survived him by some thirty years.

One of Pawluk's sons, Stephen, became the President of the Ukrainian Canadian Research Foundation, and has been the President of the Royal Canadian Legion, Ukrainian Branch No. 360, Toronto, since its formation in 1946. Stephen Pawluk was born in Whitford on February 14, 1910. In 1937 he married Olga Geraimchuk, a Ukrainian girl. Before the Second World War, Pawluk served as a Radio Communications Officer with the Merchant Marine, and in 1938, when the possibility of war loomed large, he joined the Royal Air Force in England. In 1944 he transferred to the Royal Canadian Air Force and served with distinction in that branch of the forces until the end of the war in 1945. Later he became a civil servant with the Provincial Government of Ontario in Toronto.

SUGGESTED THINGS TO DO

1. State YOUR views about what might be called the right to own land and pass it on to your descendants. Discuss with an Indian Canadian the ideas about land "ownership" held by his family.

2. Compose a dramatic scene--or conversation--between Indians and the agent of the Canadian Government referred to in the letter on page 39.

3. Draw a sketch of a Ukrainian house, showing by letters or numbers the various parts of the building which were made of the simple materials readily available on a homestead.

4. Robert Hunter, columnist of the *Vancouver Sun*, wrote, on February 23, 1973, a column about the last "squatters" on Burrard Inlet who were being evicted and their houses demolished by workmen of the Municipality of North Vancouver. Mr. Hunter referred to a group *The Save the North Shore Foreshore Committee* organized to save the squatters' homes from being destroyed. He stated: *There are no other squatters' dwellings left standing in this corner of the nation that was built by squatters.* (See Fig. 23).
The people who built these Mudflat houses think that their homes have as much beauty for them as have split level homes for prosperous Canadians living in houses conforming to a

particular style. To what extent do you agree or disagree with Mr. Hunter that Canada "was built by squatters."

5. Prepare arguments for a discussion about the extent to which <u>your</u> total <u>education</u> is the product of many activities and experiences, including those connected with your formal schooling.

6. From ideas contained in the documentary excerpts in this section prepare a statement about the Ukrainian opposition to being completely "assimilated" into the culture of another ethnic or language group.

7. Draw a series of sketches -- or cartoons -- to illustrate the experiences of the Pawluk family.

8. In what ways do the religious practices of a people help them to maintain a cultural identity? Use newspapers, telephone books, etc., to locate religious groups such as Buddhists and Moslems. Make sketches of their buildings and other features which have distinguished them from other religious groups.

9. Discuss the "pros and cons" of the "Bitter [religious] quarrels and even fights that divided members of the same community . . . and set brother against brother." Why do people quarrel about religious ideas and practices?

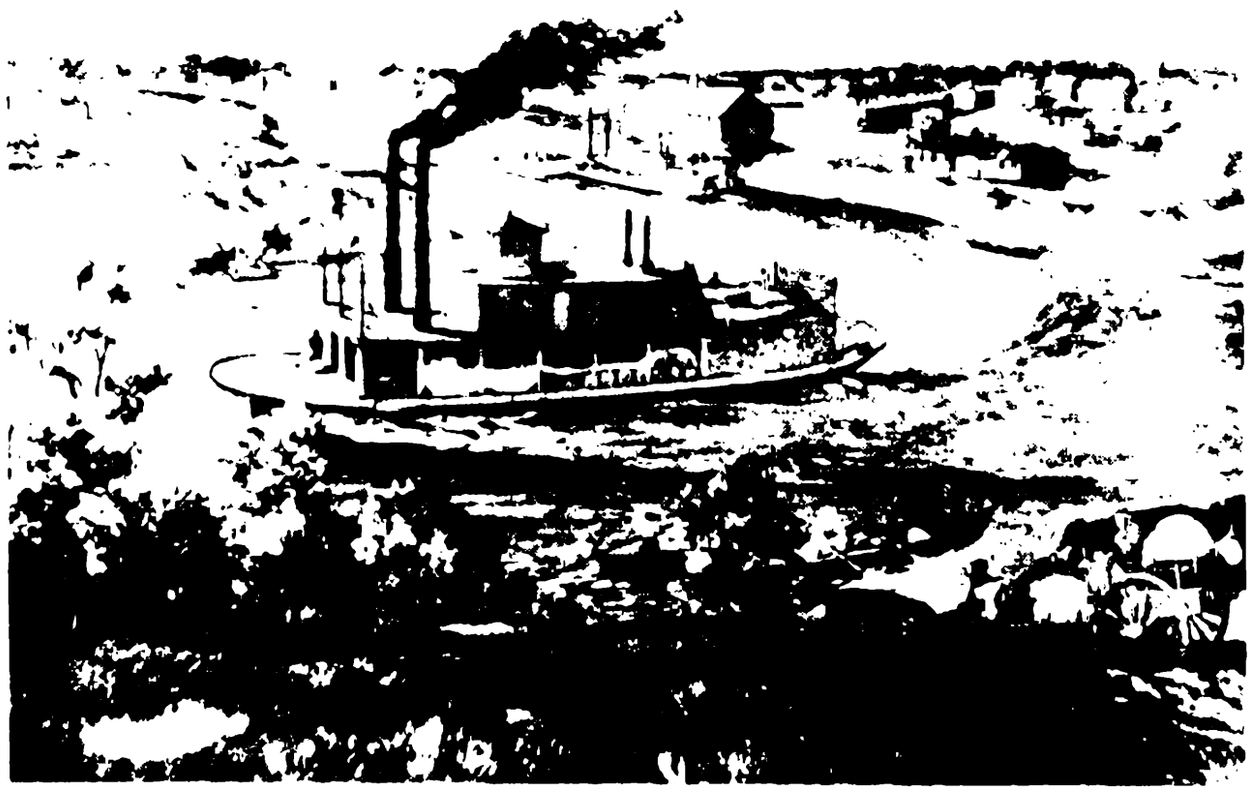
Figure 23. Squatters' Homes, North Vancouver, B.C.

THE PRAIRIES

- Before the Ukrainians Came

Kelsey on the Plains - 1691

BLACKFOOT CHIEF
IN FULL CEREMONIAL COSTUME



Sternwheeler at Fort Garry - 1872

PART VIII

A THING TO EVERY SEASON

TIME TO PAINT THE EASTER EGGS

Easter, north of the equator, has been for many cultures a time to celebrate "the goddess of light or spring," as one dictionary states. And painting eggs in the *easter-mondth* or April, was a pleasant custom among Ukrainians. The loaf of bread was also a prominent edible symbol of the festival. Our artist's drawings reveal details about this part of the festival, see Fig. 20c.

AND DRESS IN UKRAINIAN STYLE

The "men and women in sheepskin coats" wore articles of clothing like those in Fig. 22. Ever since the 1890's similar kinds of clothing have distinguished the Ukrainian participants in their seasonal festivals and ceremonies as well as in folk festivals across Canada. Additionally these beautiful garments have influenced the Canadian clothing industry by emphasizing the charm of varied patterns, colors, and materials developed over the centuries by the ancestors of immigrants to Canada.

FROM A SCOT TO A UKRAINIAN

Lord Tweedsmuir (John Buchan), a former Governor-General of Canada, made the following comments to a gathering of Ukrainian Canadians:

I am among people who have behind them a long historical tradition, for it was your race which for centuries held the south-eastern gate of Europe against the attacks from the East. I can well imagine that this country is home to you, for these wide prairies are very like the great plains of south-eastern Europe from which you came. During my tour of the prairie I have come across many of your people, and I am glad to see that in short time you have come to be a vital element in the Canadian nation. You have played your part in the Great War. Today I find your sone in the permanent and non-permanent militia. Wherever I go I hear high praise of your industry and hardihood and enterprise, even under the most difficult conditions. You have become good Canadians.

Every Briton and especially every Scotsman must believe that the strongest nations are those that are made up of different racial elements. The Ukrainian element is a very valuable contribution to our new Canada. You have accepted the duties and lyalties as you have acquired the privileges of Canadian citizens, but I want you also to remember your old Ukrainian traditions--your beautiful handicrafts, your folksongs and dances and your folk legends. I do not believe that any people can be strong unless they remember and keep in touch with all their past. Your traditions are all valuable contributions towards our Canadian culture which cannot be a copy of any one old thing--it must be a new thing created by the contributions of all the elements that make up the nation.

We Scots are supposed to be good citizens of new countries, that is

largely because, while we mix well with others and gladly accept new loyalties, we never forget our ancient Scots' ways, but always remember the little country from which we sprang. That is true of every race with a strong tradition behind it, and it must be so with a people with such a strong tradition as yours. You will all be better Canadians for being also good Ukrainians.[15]

UP THE STAIRS TO THE MAYOR'S OFFICE

A familiar Canadian story concerns the newly arrived young immigrant with one dollar in his pocket who "makes good" by becoming the president of Marquis Wheat Milling Company or some such firm. If not too many newly arrived Ukrainians achieved such positions, at least many second generation Ukrainian Canadians (see page 45) have made and are increasingly making their names well known in government, the arts, and professions. The *Toronto Daily Star* noted the election of Steven Juba to the office of mayor of Winnipeg with this news item in 1956:

Steven Juba, a man of Ukrainian ancestry, has been elected mayor of Winnipeg. Which should be no occasion for surprise, for this energetic and able ethnic group has been forging to a position of leadership in almost every field of Canadian endeavour. They are to be found in the top ranks of every profession, in commerce, the arts, and politics, while it was recently stated that at least 150 of our leading scientists are either Ukrainian-born or of Ukrainian ancestry.

Hon. Walter Harris once lauded Ukrainians as a splendid example of an ethnic group that has become wholly Canadian in outlook and loyalties while retaining the best of its old world culture and traditions. Like the Scots, the Ukrainians are proud of such features of their national culture as their dancing, their folk songs and their national dress, without prejudicing in the least their very real Canadianism . . .

One year later, in 1957, another son of Ukrainian immigrants stepped into the limelight as the former mayor of Oshawa and a Member of the House of Commons for the Ontario riding, Michael Starr, entered the Federal Cabinet as Minister of Labour.

FREEDOM OF CHOICE

Like most Canadians, those of Ukrainian descent have become largely city-dwellers as the statistics show in the Table (p. 38). And like most city-dwellers, they have taken advantage of the facilities for training in the various professional occupations of modern Canadian society. Volumes of the official Handbook such as *Canada 1961* will reveal this urbanization of Ukrainian Canadians.

The lists of names in the Vancouver Symphony Orchestra for the year 1972-73, and in professional football teams for the same year might reveal the presence of Ukrainian Canadians in these contrasted activities.

HIS EXCELLENCY, THE LIEUTENANT GOVERNOR

On December 23, 1969, the Canadian Press carried this item:

OTTAWA - Prime Minister Trudeau announced the appointment of a Saskatchewan surgeon, Dr. Stephen Worobetz, as the new Lieutenant-Governor of Saskatchewan.

Dr. Worobetz, 55, who was awarded the Military Cross in 1944 while serving as a doctor with the Canadian Princess Patricia's Canadian Light Infantry in Italy, will replace Lieutenant-Governor R.L. Hanbridge, Feb. 1.

Making the announcement at a news conference, Trudeau noted Dr. Worobetz's Ukrainian ancestry and said the appointment was an indication of growing participation by Ukrainians in Saskatchewan public life.

MR. SPEAKER I WANT TO SAY . . .

As Canada's capital, Ottawa is the home of the Ukrainian members of Parliament attending sessions of the House of Commons and the Senate. To the end of 1966 there were twelve members in the House of Commons representing seven different constituencies. There were also three senators, two from Manitoba and one from Saskatchewan.

The list of members of parliament represents all the major political parties that have existed or still exist and indicates the diversity of Ukrainian political thinking. All the members were long-time residents of their constituencies with large numbers of Ukrainians or other immigrant groups.

Ukrainian Members of Parliament

Party	Name	Period Served	Constituency or Province
	House of Commons		
United Farmers	Michael Luchkovich	1926 to 1935	Vegreville, Alta.
Social Credit	Anthony Hlynka	1940 to 1949	Vegreville, Alta.
Liberal	John Decore	1949 to 1957	Vegreville, Alta.
Social Credit	Peter Stefura	1957 to 1958	Vegreville, Alta.
Social Credit	Ambrose Holowach	1953 to 1958	Edmonton East, Alta.
P.C.	William Skoreyko	1958 to ----	Edmonton East, Alta.
C.C.F.	Fred Zaplitney	1945 to 1949	Dauphin, Man.
C.C.F.	Fred Zaplitney	1953 to 1958	Dauphin, Man.
P.C.	Nicholas Mandziuk	1957 to ----	Marquette, Man.
P.C.	Victor Yacula	1958	Springfield, Man.
P.C.	Dr. John Slogan	1958 to 1964	Springfield, Man.
P.C.	Michael Starr	1952 to ----	Ontario, Ont.
P.C.	Dr. John Kucherepa	1957 to 1964	High Park, Ont.
	Senate		
Liberal	William Wall	1955 to 1961	Man. (Winnipeg)
P.C.	John Hnatyshyn	1959 to ----	Sask. (Saskatoon)
P.C.	Dr. Paul Yuzyk	1962 to ----	Man. (Winnipeg)

Note: P.C. - Progressive Conservative; C.C.F. - Cooperative Commonwealth Federation. (New Democratic Party after 1961)

Source: Canada Year Book, various years from 1926.

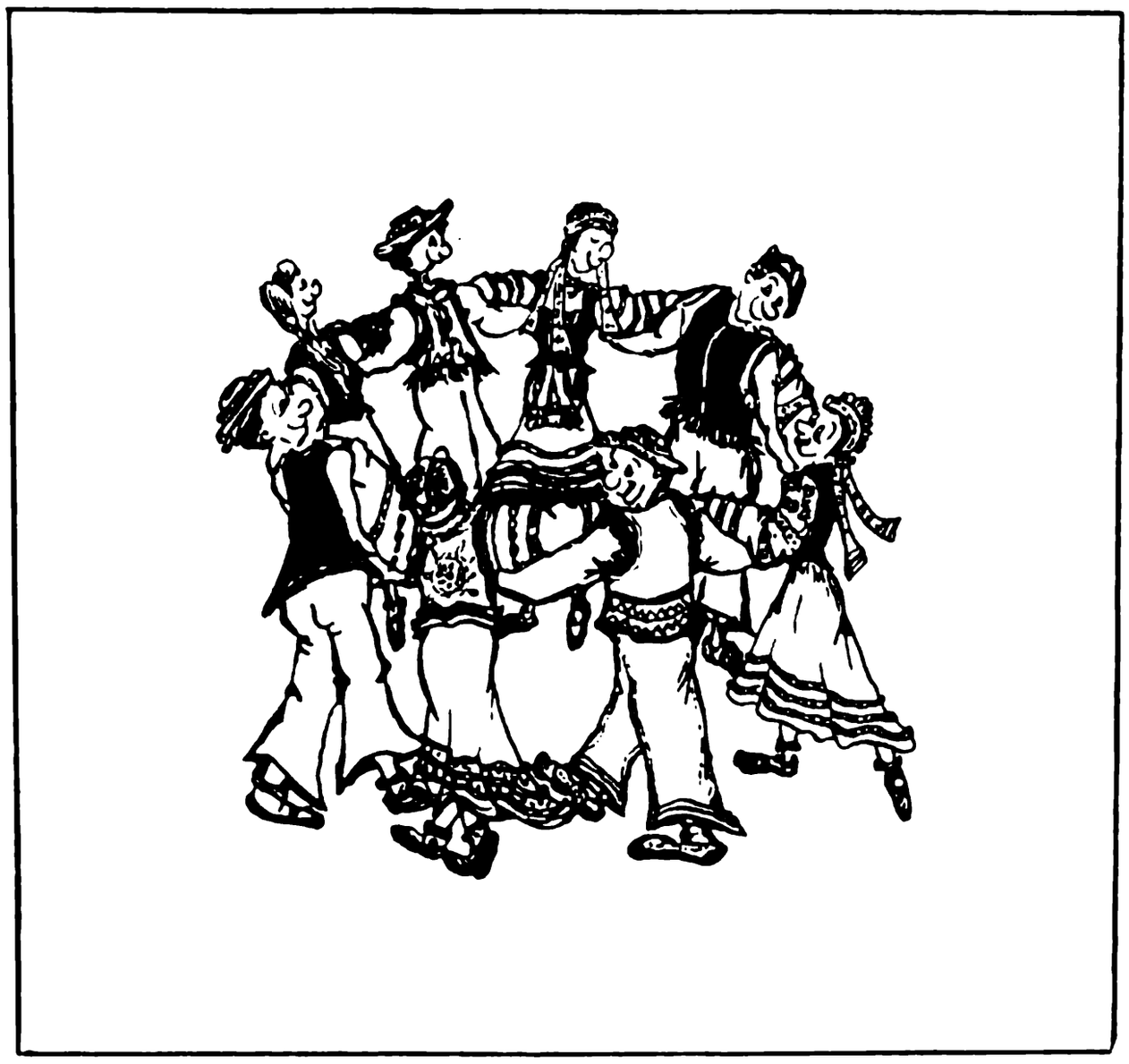


Figure 24

Едмонтон і Вінніпег мо
ліста в Канаді. Єдин
українські школи, церкві і
книжарні. В Едмонтоні і
Вінніпегу мешкають Укра-
їнці. В Канаді ще більше
таких цікавих місць, як Ед-
монтон і Вінніпег.
Канаду по краю, в яких
я побував.

Figure 25
Ukrainian Script

SUGGESTED THINGS TO DO

1. Inquire from friends and neighbors about their special Easter activities, particularly ones connected with painting eggs and preparing special Easter dishes. Trace these activities to their origins in countries such as the Ukraine.

2. What is the origin of the "blue jeans" fashion or style of dress? What effects do YOU think it has or may have on the survival of national costumes such as those shown in Figure 22.

3. According to Lord Tweedsmuir what qualities make Scots good citizens of other countries? Make a list of--or make sketches to illustrate --several "ways" or customs of people in your community which reveal their cultural traditions.

4. Obtain the lists of names of members of prominent athletic teams, and of orchestras and choruses (see below). Identify the names of those you think are of Ukrainian origin, and of other cultural groups in which you are interested.

5. Obtain from the office of the Provincial Secretary of each of several provinces lists of their Lieutenant-Governors since Confederation. Comment on the extent to which these representatives of the Crown have been representative of different cultural groups of the provinces.

6. By reference to the relevant maps, indicate the constituencies which were or are largely rural.

7. How many years intervened between the election of the first Ukrainian member to the House of Commons and the appointment of the first one to the Senate?

MEMBERS OF VANCOUVER SYMPHONY ORCHESTRA (1973)

FIRST VIOLINS
Norman Nelson, Concert Master
Vaclav Benkovic Assistant Concert Master
Harry Cawood
Frederick Nelson
Zena Wagstaff
Ronald Milne
John Matthews
Mary Tierney
Joan Pearce
Cathy Corneliuson
Vivienne Lenhart
Leonora Patterson
Leona Oraschuk

SECOND VIOLINS
Jean Knight, Principal
Angelina Avison, Deputy Principal
James Reynolds
Ellen Stenger
Milton Niederhoffer
Frederick Reisman
Daniel Norton
Heilwig von Konigsfow
Jeanette Wida
Joseph Marks
Maria Benkovic
Phyllis Chlumecky

VIOLAS
Philippe Etter, Principal
Smyth Humphreys, Deputy Principal
Max Felde
Rudolf Lenhart
Stephen Wilkes
Thomas Marks
William Gordon
Leo Kokes
Victoria Megalos
Veronica Wagner

CELLI
Ian Hampton, Principal
Christopher Catchpole Deputy Principal
Lee Duckles
Hans Siegrist
Audrey Piggott
Jane Phillips
William Wyman
Mary Dennis

BASSES
Robert Meyer, Principal
Bill Fawcett Deputy Principal
Kenneth Friedman
Alex Nichol
Milan Hurt
James MacKay

FLUTES
Harriet Crossland, Principal
Kenneth Helm
Conrad Crocker

PICCOLO
Conrad Crocker

OBOES
Warren Stannard, Principal
Elaine Reid
Eugenia Torvick

ENGLISH HORN
Eugenia Torvick

CLARINETS
Ronald de Kant, Principal
Jerome Summers
Henry Ohlman

BASS CLARINET
Henry Ohlman

BASSOON
Roland Small, Principal
Kenneth Wagner
Harvey Adams

CONTRA BASSOON
Harvey Adams

FRENCH HORNS
Robert Creech, Principal
Janet Summers, Assistant
Diane Lefeaux
Bruce Dunn
Paul Torvick

TRUMPETS
Jerold Gerbrecht, Principal
Raymond Kirkham
Kenneth Hopkins

CORNET
Kenneth Hopkins

TROMBONES
Robert Brickær, Principal
Edward Lazenby

BASS TROMBONE
James Coombes

TUBA
Dennis Miller

TIMPANI
Don Adams

PERCUSSION
William Good
Paul Grant

HARP
Lanalee de Kant
Donna Hossack

PERSONNEL MANAGER
Alex Nichol

LIBRARIANS
Stephen Wilkes
Christopher Catchpole

STAGE MANAGER
Andrew Hackh

ЧАБАН

НАРОДНЯ ПІСНЯ

ар. Андрій Гнатишин

Moderato / Помірно

Мелодія

Супровід

1. Ой по го - рі, по го - рі ча - бан вів - ці зга - ня - є,
гей, гей, йо - хо - хо - хо, ча - бан вів - ці зга - ня - є.

Allegretto / Скоро

Луччеб бу-ло, луччеб бу-ло не хо - ди - ти, луччеб бу-ло, луччеб бу-ло

Ой, що ж бо то за бур-ла - ка,
що всіх бур - лак зби - ра - є?
Ой, що ж бо - то за бур-ла - ка,
що всіх бур - лак зби - ра - є?

2. Ой, збирайтеся, панове молодці, та все народ молодий,
Гей, та поїдем, панове молодці, у той лісок лебедин.

3. Ой, що ж бо там, панове молодці, та у хмарі гуде,
Ой, що ж бо то, панове молодці, за пригодонька буде?

4. Рости, рости та клен древо, рости вгору високо,
Поховали пана-отамана в сиру землю глибоко.

PART IX

THE CANADIAN LANGUAGE - HOW IT GROWS

IT'S ALL GREEK TO ME!

There have been--and still are--many different calendars with which different people keep track of the days, weeks, and years. Canadians follow the GREGORIAN CALENDAR; but the Ukrainian immigrants were accustomed to the Julian Calendar which measured the passage of "time" in a slightly different way. Similarly the English language is based on an alphabet derived from Latin; but the Ukrainian language is based on the ancient Greek alphabet. It is claimed that this alphabet is used by people occupying one-seventh of the earth.

The following material contains:

1. An example of Ukrainian script
2. The Ukrainian alphabet
3. A part of a lesson on Fractions
4. An item of "underground" satire from the U.S.S.R. printed in both Ukrainian and English.
5. Words of a Ukrainian song, also in Ukrainian and English.

ALL TOGETHER! SING IT AGAIN

Men's muscles move better when their souls are making merry music, wrote the novelist George Eliot in *Adam Bede*. Perhaps that is why sailors--that is, men on sailing ships--sang rollicking sea shanteys. Like so many other newcomers to Canada, the Ukrainians brought many songs which have become a part of Canada's musical harmony.

You can imagine the young people dancing in Fig. 24 singing the following folk song:

CHABAN

(The words are a trans-literation of the Ukrainian alphabet into the English alphabet).

1. *Oy na hori na hori*
   Chaban Vivtsi zhaniaye
   Hey, Hey, Yo-Ho Ho Ho
   Caban Vivtsi zhaniaye

Refrain

Lutche v bule, lutche v bulo
ne hodyty
Lutche v bule, lutche v bulo
ne hodyty
A sche krasche, a sche krasche
Tay ne znaty
Yak teper, chy v chetver
pokydaty

2. *Chaban vivtsi zhaniaye*
   Tay na hloptsi hookaye
   Hey, Hey, Yo-Ho Ho Ho
   Tay na hloptsi hookaye

3. *Oy vy Hloptsi molodtsi*
   Na kagzite diventsi
   Hey, Hey, Yo-Ho, Ho, Ho
   Scho v Chervoni plahtotsi.

Even if you cannot speak Ukrainian, you could attempt to sing the words of *CHABAN*, using the music on page 50.

2. THE UKRAINIAN ALPHABET.

Printed	Written	Name	Value, like English
А а		a(h)	a, in far, father
Б б		be(h)	b, in book, boy
В в		ve(h)	v, in valley, if used before a vowel, w, in west, if used at the end of a syllable.
Г г		he(h)	h, in hand, hinder.
Ґ ґ		ghe(h)	g, in get, good, go.
Д д		de(h)	d, in dark, dog
Е е		e(h)	e. in well, step.
Є е		ye(h)	ye, in yes.
Ж ж		zhe(h)	s, in measure, leisure, or z, in azure.
З з		ze(h)	z, in zeal, zest.
И и		i(h)	i, in wit, hit
І і		ee	ee, in sleep, or i in machine.
Ї ї		yee	ye, in yeast, or yie in yield.
Й й		iy	y, in bay, buy, or "y-sound" in rake.
К к		ka(h)	k, in king, bank.
Л л		ell	l, in look, like.
М м		em	m, in make, mud.
Н н		en	n, in nose, need.
О о		o	o, in force, sport.
П п		pe(h)	p, in pick, pan.

Р р	*р Р,*	er	r, in room, rake, bar (rolled as is Scottish r).
С с	*с С,*	es	s, in same, stop.
Т т	*т Т,*	te(h)	t, in top, step.
У у	*у У,*	oo	oo, in loot, or u, in rule.
Ф ф	*ф Ф,*	ef	f, in fat, fit.
Х х	*х Х*	kha(h)	kh, or ch in loch (Scottish).
Ц ц	*ц Ц*	tse(h)	ts, in bets, rats.
Ч ч	*ч Ч*	che(h)	ch, in church.
Ш ш	*ш Ш*	she(h)	sh, in sham, shrine.
Щ щ	*щ Щ*	shche(h)	shch.
Ю ю	*ю Ю*	u	u, in yule, use
Я я	*я Я*	yah	ya, in yarn, yacht.
Ь ь	*ь*		a softening sign, indicating that the preceding consonant has been softened.

In addition to the above letters there are two compound consonants that have each one sound:

Дж дж	*Дж дж*	like English j in joke, or g in George.
Дз дз	*Дз дз*	like English dz in adze.

AN "UNDERGROUND" BARB FROM THE U.S.S.R.

In 1654 Bohdan Khmelnytsky, Ukraine's Cossack leader, hard-pressed by the Poles, formed a federal union with Russia. The ink was not yet dry on the signatures when the Russians began their encroachments. Ukrainians generally are convinced that the union was an error.

In Kieve in 1954, during the 300th anniversary of the union a small elderly gentleman would hold forth on the subject on street cars. It is not known if he was mentally unbalanced or whether he simply acted the part to put across his point.

According to eyewitness reports he would loudly proclaim:

"Yes, comrades, I am Bohdan Khmelnytsky. Over 300 years ago I united Ukraine with Russia. But it was a great mistake. She must be made independent immediately."

Once a commuter reproached him: "You are insane."

"Yes," replied the old gentleman, "then I was insane."17

HERE IS THE BARB IN UKRAINIAN:

В 1654 р. Богдан Хмельницький, лідер українських козаків, під вимогою Польши зформував федеральну спілку з Росією. Це атрамент не висохнув від підписів, як росіяне почали їх втручання. Українці зрозуміли, що така спілка буда помилкою.

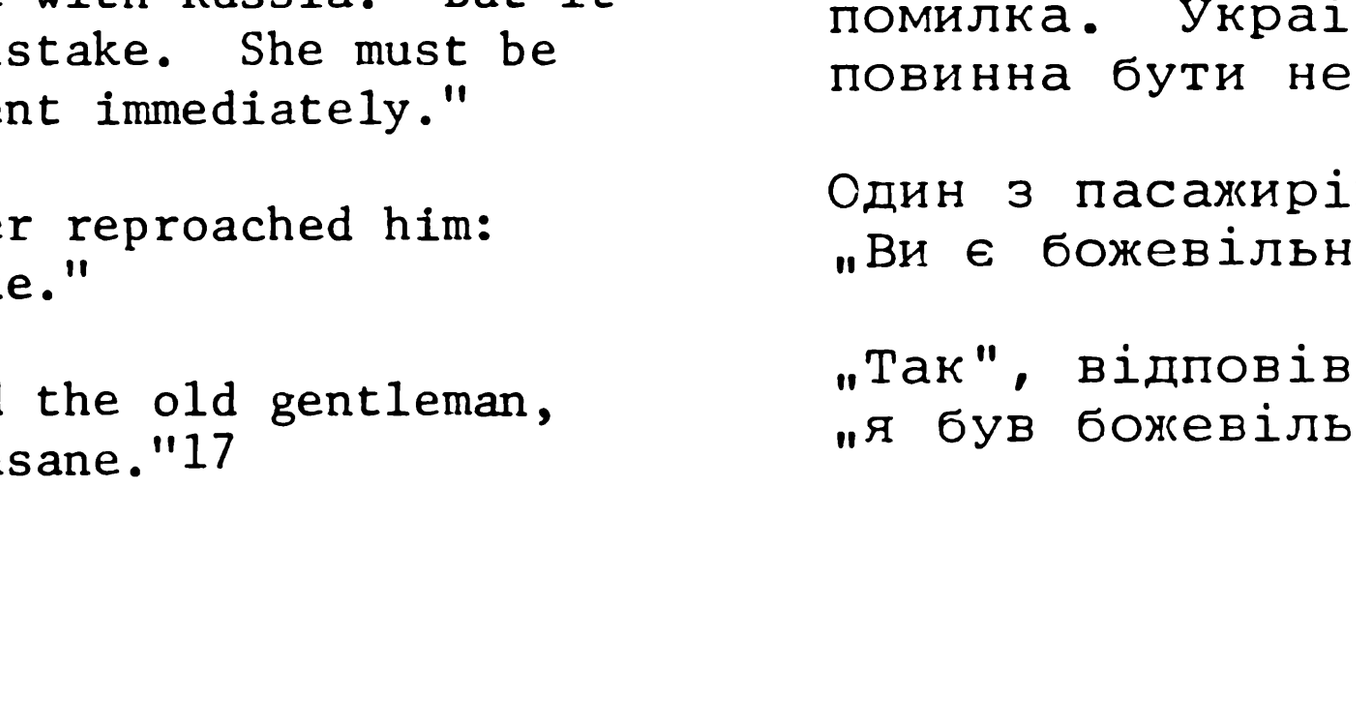
В Київі 1954 р., підчас святкування 300-літньої спілки з Росією, малий, хоробливий чоловік порушив цю справу в трамваї. Невідомо, чи він був розумово ненормальний, чи він лише грав з себе такого.

Згідно свідків він голосно сказав:

„Так, товариші, я є Богдан Хмельницький. Триста років тому я об"єднав Україну з Росією. Але то була велика помилка. Україна негайно повинна бути незалежною".

Один з пасажирів закинув йому: „Ви є божевільні".

„Так", відповів старий чоловік, „я був божевільним тоді".



UKRAINIAN IN THE ORIGINAL FORM

The example of Ukrainian script, Fig. 25 comes from the introduction of a textbook on the Ukrainian language. It is followed by several pages from the same text giving the Ukrainian alphabet, and a lesson on *Fractions*.

THE UKRAINIAN LANGUAGE

The Ukrainian language is spoken by some forty million people inhabiting the territory north of the Black Sea. Roughly speaking, this territory extends westward from the northern Caucasus to the western slopes of the Carpathian Mountains, then northward along the San River, Vislok River, and to the north beyond Brest; then it extends eastward along the Pripet River, across the Dnieper River, to the Don River; and then southward to and across the Kuban River.

Before the First World War, the Ukrainians were divided between the Russian and the Austro-Hungarian Empires. During that war they attempted to break away from these empires and to form a state of their own, but their centuries long aspirations were thwarted by their neighbors. In the struggle that followed, the Ukrainians were defeated. As a result the U.S.S.R. retained the largest part in the east, Poland occupied the Western Ukraine (Eastern Galicia, Kholm and Volynia), and Roumania occupied the northern part of Bukovina and Bessarabia. Carpatho-Ukraine (Ruthenia) was joined to Czecho-Slovakia. After the Second World War nearly all Ukrainian territorities fell under the Union of Soviet Socialistic Republics.

There are over 800,000 Ukrainians in the United States and about 500,000 in Canada.

The Ukrainian language belongs to the Slavic group of languages, other languages of this group being: Russian, White Russian, Polish, Czech, Slovakian, Crotian, Slovenian, Serbian and Bulgarian. Consequently, the Ukrainian language, while distinct, is akin to other Slavic languages. While the Western Slavs--Poles, Czechs, Slovaks and Croats, like the English, have adopted the Latin alphabet for their written language, the Eastern Slave--Ukrainians, White Russians, Russians, Bulgarians, Serbs and Slovenians--developed their own scripts, based largely on the Greek alphabet. The Ukrainian alphabet is therefore different from the English alphabet.

ENGLISH - ITS MANY SOURCES

The English language spoken in Canada is a mixture derived from dozens of other languages--Anglo-Saxon, Latin, Greek, French, Indian-Canadian, etc. For example, on the West Coast people may use the expressions "salt chuck," (salt water--the ocean) and "tillicum" (friend). The following song, sung to the tune of "Clementine," is a mixture of Ukrainian and English. It is sung by second and third generation Ukrainian Canadians in many farming communities. "Mickey and Bunny" have developed this kind of music into an effective form of entertainment. (Recent Ukrainian immigrants who speak a pure form of their native language probably disapprove of this mixture of two languages. But that is the way languages evolve).

Sung to Tune of "Clementine"

1. Oh my Ma-ry, Oh my Ma-ry
   He zoorysia vse alright
   Koopym ford-ah second handah
   Tay poyidem for a ride.

2. Posidaly v tu ford garoo
   Tay poyihaly just one mile

Gara stala no more power
Schey doh toho one flat tire.

3. Posidaly v toho ford-ah
Tay poyihaly just one feet
Gara stala no more power
Schey doh toho too much heat.

SUGGESTED THINGS TO DO

1. Hold a debate such as might occur in the House of Commons on the following: *Mr. Speaker I would like to have this house consider ways and means of assuring that the languages of different cultural groups making up Canadian society be protected through the public school curriculum or through government financial support of the cultural societies that exist in Canada.*

2. Collect material from newspapers, magazines, and other publications to document the influence on Canadian life of "life styles" from the United States of America. Itemize these influences; design a numerical or other system to identify these influences according to what YOU consider to be *beneficial, moderately beneficial, moderately harmful, harmful* (or to have other qualities you select).

3. If you are a member of a school group, organize a series of interviews, using a tape recorder, with families in your community who have come recently as immigrants to Canada. Prepare a map of your community showing with appropriate symbols possible settlement patterns of diffirent cultural groups or "life styles."

4. Find out from a class or other group those who know at least something of a language other than English or French. Prepare a brief dictionary of expressions in both English--or French--and in the other languages for everyday activities such as saying hello, ordering a meal in a restaurant, asking one's way to the post office, making a phone call, etc.

5. Prepare a paragraph or two which combine words from both English or French and one or more of the languages known to the group in #4.

6. Use a dictionary such as *Dictionary of Canadian Usage*, W. J. Gage, 1967, as a source for listing words which reflect Canadian geographical and cultural features rather than British or American (U.S.A.) ones. For example: bluenoses, herring-chokers, lacrosse, saskatoon, and rink rat.

7. Undertake research to discover the variety of activities, legends, etc., which originate with different cultures in Canada in regard to festivals such as Easter and Christmas, and family events such as marriage, birth, death and coming of age.

PART X

THE MULTI-CULTURAL CANADIAN SOCIETY

In *The Third Force in Canada* Senator Yuzyk discusses the "three elements" in the population of Canada.

Historical development and census data bear out the fact that the Canadian population and society are composed of three elements:

1. *The British element, consisting of four ethnic groups--English, Scottish, Irish and Welsh, often colectively referred to as the Anglo-Saxons and by the French Canadians as 'les Anglais,' the English.*

2. *The French Element, and*

3. *The Third Element, consisting of all the other ethnic and cultural groups, including the Indians and the Eskimos, who also do not have official language or cultural recognition.*

Even a casual examination of the statistics of the past seven Canadian censuses will reveal significant trends in our population and the fact that it is multicultural. The following is the percentage distribution of the three elements of the Canadian population. (Catalog 92-545 of the 1961 census, Dominion Bureau of Statistics).

	1901	1911	1921	1931	1941	1951	1961
British	57	56	55	52	50	48	44
French	31	29	28	28	30	31	30
Third Element	12	15	17	20	20	21	26

The significance of these population percentages becomes evident when they are portrayed on a graph, Fig. 26.

The pie graphs in Fig. 27 show the approximate present population of Canada in relation to the three elements. Relating the materials in Figures 26 and 27, one can identify the probably relation between the elements by the year 1981.

SUGGESTED THINGS TO DO

1. Use the Graph in Fig. 26 to do the following:

   a. Make a bar graph to illustrate the 1961 composition of the population in each of the ten Canadian provinces in relation to the three elements. Use approximate percentages. (For example, the British element constitutes about 95% of the

CANADIAN POPULATION TRENDS

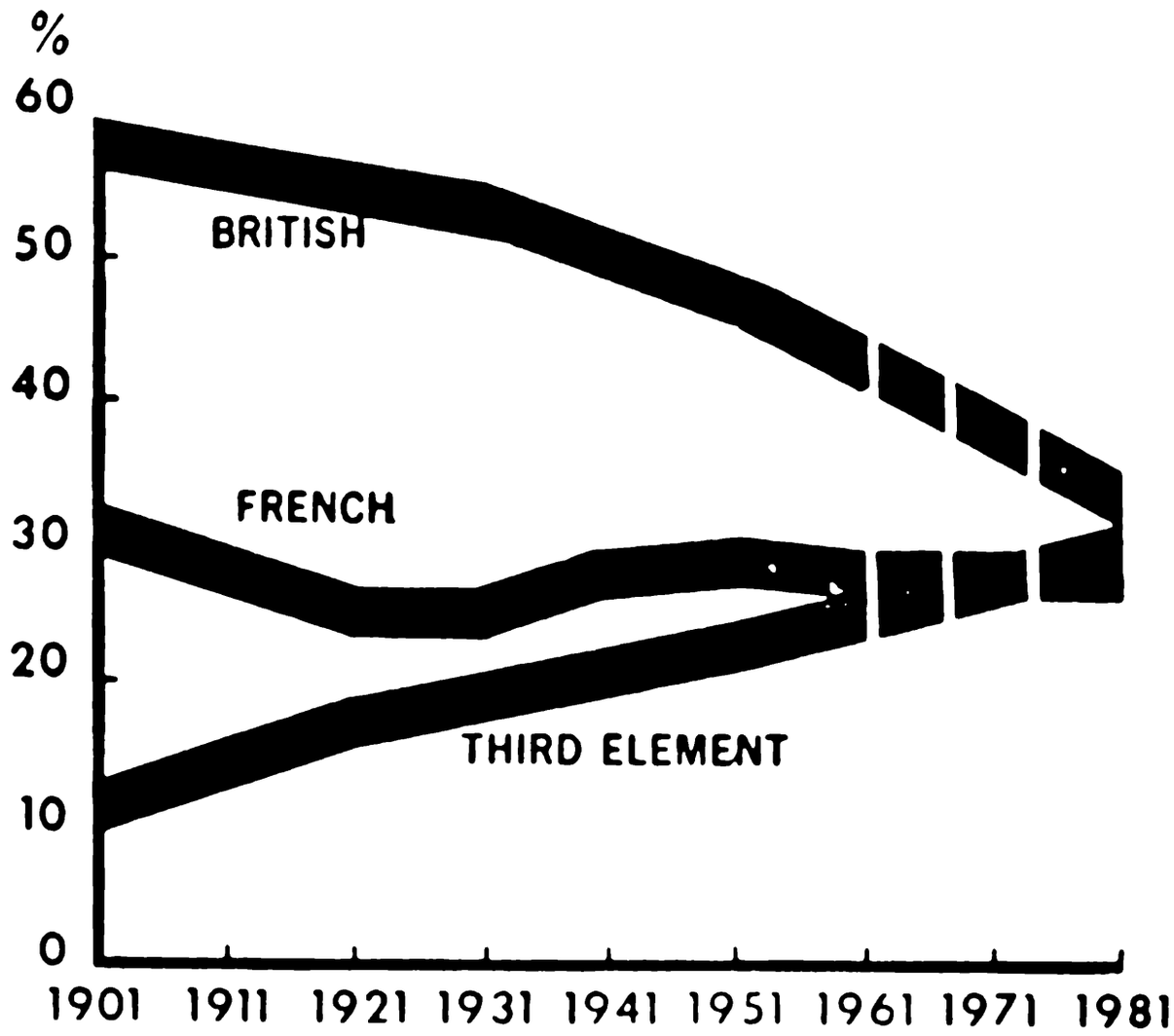


Figure 26

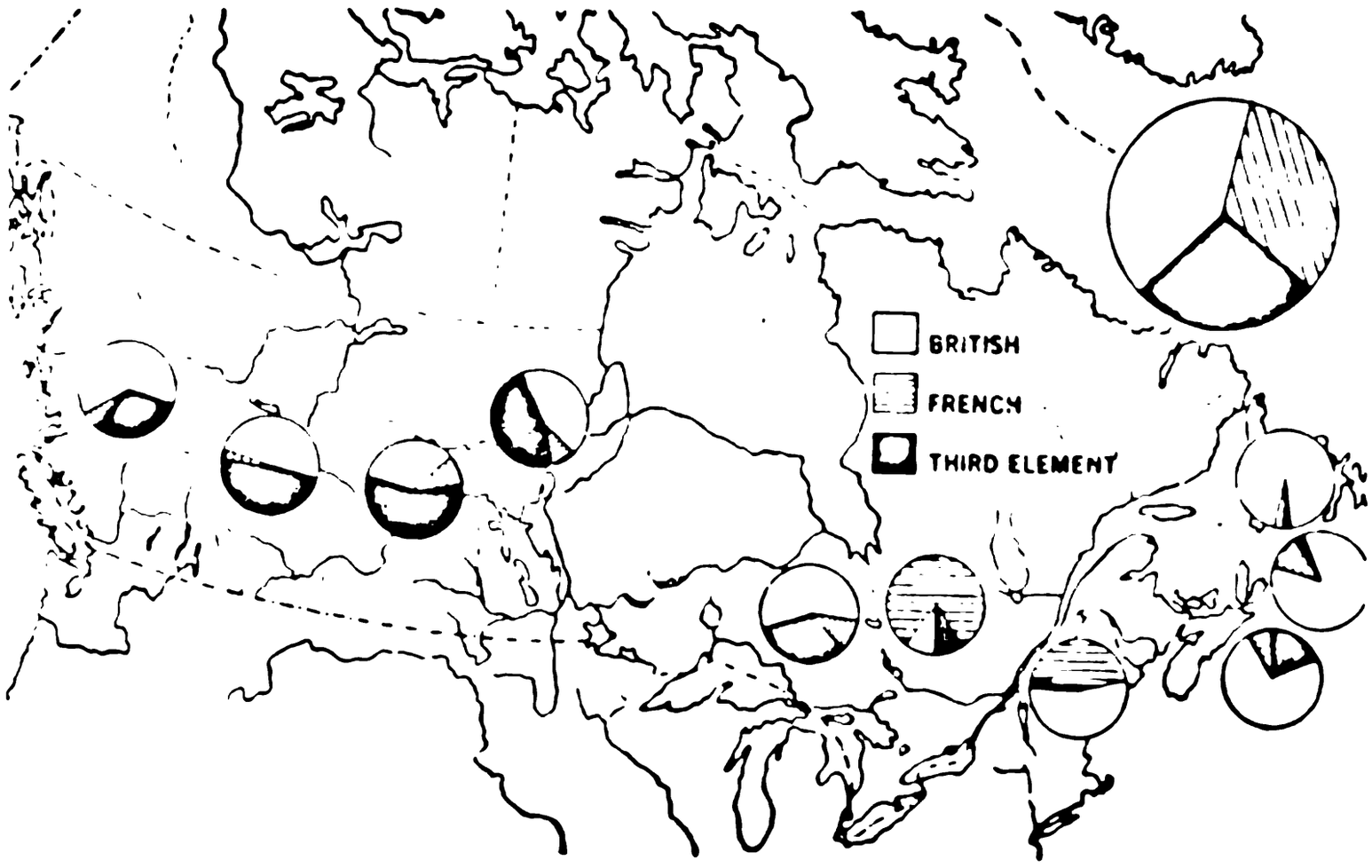


Figure 27

population in Newfoundland, with the French and Third elements sharing the remaining 5%. The French element is about 80% of the population in Quebec, with the British and Third elements sharing 20%).

2. Obtain information from the Immigration Department about the numbers and cultural origin of immigrants during the years since 1961.

3. Discuss possible political factors resulting from a Canadian population that might be equally divided among the three elements, as it may be by 1981. (A clue: the list of Ukrainian Canadians in the House of Commons, page 47.

4. Compose a poen called *The True-born Canadian* which suggests what the Canadian of a later generation might be like. (Use the poem, *The True-born Englishman*, by Daniel Defoe, as a model).

5. The population of Canada in 1973 approximates 21,000,000. The Ukrainian-Canadian element approximates 500,000, probably still about around 3% of the population. Prepare a pie graph or bar graph to illustrate the relation between the Ukrainian unit element and the following other units composing the "third force": European, other than British and French; Asiatic; Indian Canadians; others. (Use statistics on page 28 as a source).

6. Use the graph, Fig. 26, as a source for finding: a) the decrease during the 60 years since 1901 of the British Element; b) the increase in the Third Element; c) (if the present trend continued) the approximate relation of the 3 elements in 1981.

7. Discuss the reasons for calling certain occupations "professions." Which of the professions have appeared as the result of:
a) industrial and technical development; b) the growth of modern urban centres?

8. Collect illustrations and newspaper stories, about people who have returned to or begun farming life in order to "get away from it all." Discuss the appearance of "extended families," "communes" and similar groups who have moved from urban to rural or semi-rural living. In what ways are these groups similar to or different from Hutterite colonies and settlements of Doukhobor and other immigrant groups?

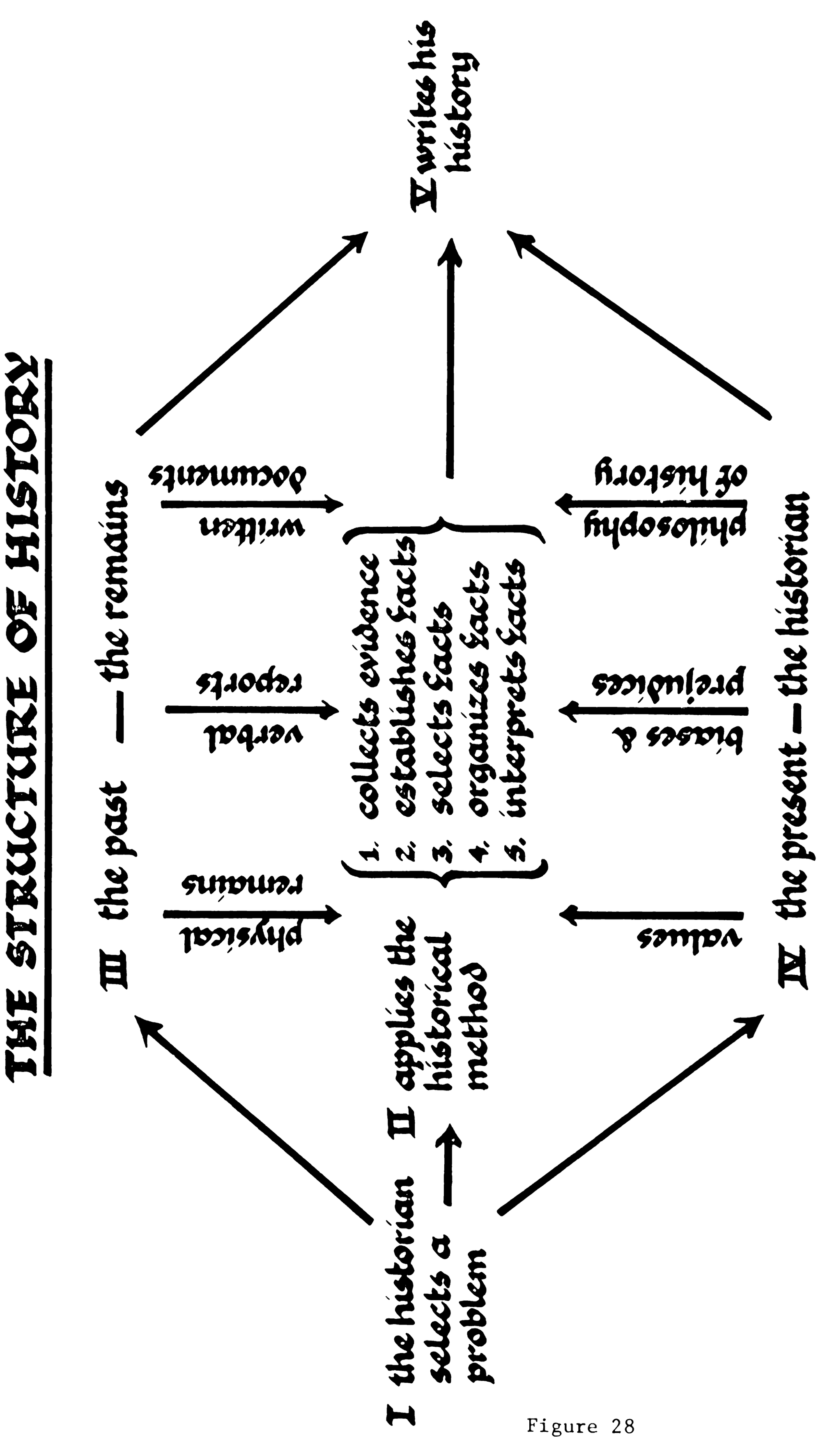

THE STRUCTURE OF HISTORY
I the historian selects a problem
II writes his history
III the past — the remains
IV the present — the historian
physical remains
written documents
verbal reports
1. collects evidence
2. establishes facts
3. selects facts
4. organizes facts
5. interprets facts
values
philosophy of history
biases & prejudices

Figure 28

PART XI

PULLING THE THREADS TOGETHER

WHAT IS HISTORY?

There is no such thing as THE HISTORY of a past event. There is only a collection of remains--pictures, objects, ruins, documents and memories in the minds of the survivors, if any, of the event.

Everyone creates his own "history" of the past; and ALL histories are more or less biased. Using many kinds of source materials about the past, rather than just a textbook, gives the historian a better chance to come up with a balanced and less biased view of what has actually happened, to certain people, in certain places, in certain events.

To The Promised Land has provided this opportunity for the amateur "historian" to have the same experience as a professional historian dealing with the "raw materials" of his craft. Like the professional, the amateur may gather information, select some of it for organizing and interpreting according to a point of view, and then generalizing it into HIS, not THE, history of a small part of the past.

The diagram in Figure 28 illustrates the way a professional historian works when he tackles a problem such as the one dealt with in *To the Promised Land*.

DO-IT-YOURSELF

If the person using this study has followed a similar procedure he will have learned a little about how a historian works, and become himself an amateur historian. He might apply his or her skills as an historian by preparing a collection of source materials dealing with the contributions made to Canadian society by another cultural group, for example, by immigrants and their descendants from Japan, Italy, the West Indies or China.

Source of the following: Woycenko, Olga, The Ukrainians in Canada, Trident Press, Ltd., Winnipeg, 1957.

O my Ukrainian song,
You sweeten my days,
For I learned you
From my dear mother.

O my mother from Ukraina,
Living here, in Canada,
Keep on teaching your children
To sing your native songs.

Gratefully they will remember you,
Just as I remember mine,
Though my mother for many years
Has been lying in the grave.

My mother rests in the grave
Of her native land,
But her songs still re-echo
From my own lips.

SOURCES OF EXCERPTED MATERIAL

[1] (page 7) "The Case for Slavic Folklore in Canada." *MacLean's Magazine*, April 1, 1922, p. 204.

[2] (page 9) B. Klymasz, *Slavs in Canada*. v. 1, Inter-University Committee on Canadian Slavs., 1966, pp. 114-115.

[3] (page 11) Olivia R. Fry, *My Heritage from the Builders of Canada*, Carlton Press Incorporated, New York, pp. 18-21, passim.

[4] (page 15) R. Klymasz, *op cit.*, p. 178.

[5] (page 16) Hutching's *California Magazine*, 1859, Special Collections, The University of British Columbia. Tune by P.J. Thomas. (Included in *The Cariboo Wagon Road*, an archival study prepared by Gordon Batho, Senior Lecturer, The University, Sheffield, England).

[6] (page 25) Vera Lysenko, *Men in Sheepskin Coats*, Ryerson Press, Toronto, Ontario, 1947, p. 12.

[7] (page 26) Father Nestor Dmytriw, *Canadian Ruthenia : Travel Reminiscences*, Svoboda Publishers, New Jersey, N.J., 1897.

[8] (page 29) The *Montreal Gazette*, 1901, quoted by Kaye, Vladimir, *Early Ukrainian Settlements in Canada, 1895-1900*, University of Toronto Press, 1964, p. 373.

[9] (page 30) Kaye, *op cit.*, p. 375.

[10] (page 33) Kaye, *op cit.*, p. 260.

[11] (page 34) Olga Woycenko, *The Ukrainians in Canada*, Trident Press Ltd., Winnipeg, Manitoba. Second Revised Edition, 1968, p. 42.

[12] (page 35) Kyriak, *Sons of the Soil*, (Adaptation by Adam Kozak).

[13] (page 39) From a letter from a governor of the North-West Territories to the Honorable Joseph Howe, July, 1871 (Special Collections, The University of British Columbia).

[14] (page 40) "A Friendly Adventure," issued by the United Church of Canada, as quoted by J. M. Gibbon, *Canadian Mosaic*, McLelland Stewart, Toronto, 1938, pp. 290-291.

[15] (page 46) J. M. Gibbon, *op cit.*, pp. 306-307

[16] (page 53) J. W. Stechishin, *Ukrainian Grammar*, Ukrainian Canadian Committee, Winnipeg, Man., 1951, pp. XVIII-XXI.

[17] (page 54) *Look Comrades, the People are Laughing*, Peter Martin Associates, Toronto, 1972, p. 45. (Ukrainian version by Professor V. Revutsky).