



# UKRAINIAN CANADIANS

by

PAUL YUZYK

ПАВЛО ЮЗИК



# UKRAINIAN CANADIANS:

## Their Place and Role in Canadian Life

by

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On the Occasion of the  
75th Anniversary of Ukrainian Settlement in Canada  
and the  
100th Anniversary of Canadian Confederation

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**Her Majesty Queen Elizabeth II**  
**Queen of Canada**

The Debrett, July 24, 1966, on the occasion of the 900th anniversary of the Battle of Hastings in 1066, announced that Queen Elizabeth II descended in the 31st generation from Volodymyr Monomakh, Prince of Ukraine. King Harold II of England, who was killed at the Battle of Hastings, left a daughter, Gytha, who married Grand Prince Volodymyr Monomakh.





## P R E F A C E

*This book was written with one main purpose in mind — to provide Canadians and visitors in Canada during the Centennial Year with all the important, authoritative information, in concise treatise form, about a leading dynamic Canadian ethnic group — the Ukrainian Canadians.*

*It does not pretend to be an exhaustive work. Special achievement, representative character and general Canadian significance were the criteria in the choice of persons prominent in particular fields; omissions should not be construed as a slight upon any person.*

*The photos of leading personalities and institutions as well as illustrations, charts and maps are intended to make the knowledge more intimate and leave less to the imagination. For those who would want to learn about or study the Ukrainian Canadians more profoundly, a bibliography of English-language publications is appended.*

*A French-language edition of this book is also being published.*

*For helpful advice in the final drafting of the manuscript I am grateful to the following persons: Dr. Isydore Hlynka, Mr. John Syrnick, Dr. M. Mandryka, Dr. Michael Marunchak, all of Winnipeg, and Mr. P. Jacyk, of Toronto; and for certain information to Mr. Stephen Jaworsky and Mr. R. A. Choulguine, both of Ottawa. Many others gave me encouragement. Of course, I take full responsibility for the material in the book.*

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*This is their Centennial project, as well as mine.*

P. Y.

Michael Gowda

## TO CANADA

(Probably the first English poem written by a  
Ukrainian pioneer in Canada.)

O free and fresh home, Canada! Can we  
    Born far o'er seas, call thee our country dear?  
I know not whence nor how that right may be  
    Attained through sharing blessings year by year.

We are not reared within thy broad domains,  
    Our fathers' graves and corpses lie afar,  
They did not fall for freedom on thy plains,  
    Nor we pour out our blood beneath thy star.

Yet we have liberty from sea to sea,  
    Frankly and true you gave us manhood's share,  
We who, like wandering birds, flew hopefully  
    To gather grain upon thy acres fair.

From ancient worlds by wrong oppressed we swarmed  
    Many as ants, to scatter on thy land:  
Each to the place you gave, aided, unharmed,  
    And here we fear not kings nor nobles grand.

And are you not, O Canada, our own?  
    Nay, we are still but holders of the soil,  
We have not bought by sacrifice and groan  
    The right to boast the country where we toil.

But, Canada, in liberty we work till death,  
    Our children shall be free to call thee theirs,  
Their own dear land, where gladly drawing breath,  
    Their parents found safe graves, and left strong heirs,

To homes and native freedom, and the heart  
    To live, and strive, and die if need there be,  
In standing manfully by Honor's past  
    To save the country that has made us free.

They shall as brothers be to all the rest,  
    Unashamed to own the blood from which they sprang,  
True to their Fathers' Church, and His behest  
    For whom the bells of yester Christmas rang.

Edmonton, North West Territories (Alberta), 1904.

## CONTENTS

	Page
Canadian Reality .....	3
Three Elements of the Canadian Population .....	4
Third Element .....	7
75th Anniversary of Ukrainian Settlement .....	9
Character of Ukrainian Settlement .....	11
Distribution .....	14
Agricultural Achievements .....	17
Achievements in Business, Industry and Professions .....	20
Achievements in Canadian Politics .....	25
Contributions in Government Services and Military Forces .....	32
Church Life .....	36
Organizational Structure .....	40
Ukrainian Canadian Committee .....	45
Cultural and Educational Progress .....	53
Literary Achievements .....	66
General Contributions of the Three Elements .....	72
Canadian Identity is Multiculturalism .....	73
Partnership of the Canadian Elements .....	77
Place and Value of Languages .....	81
Pride in Ancestry .....	84
Unity and Effectiveness of Third Element .....	88
Mission of Ukrainian Canadians .....	91

## APPENDICES

A. Recommended Reading (Books in English) .....	93
1. Ukrainian Canadians .....	
2. Ukrainian Culture .....	
3. Ukraine .....	
B. Member Organizations of the Ukrainian Canadian Committee .....	97
C. Map of Ukraine .....	98
D. Facts about Ukraine and the Ukrainians .....	99



A tremendous transformation has taken place in Canada since the Confederation of 1867. The original four provinces have increased to ten, while the population has increased from 3½ million to approximately 20 million. During the process of her growth, Canada has developed from a colony to an independent state, from a primitive economy to a major agricultural and industrial country, from an outpost of European civilization to an advanced country of universal literacy, expanding technology and cultural refinement, and from a relatively unknown entity to a leader among the middle nations of the world. Few countries in the world have paralleled the rapid and peaceful progress of Canada. Today, she is a vastly different country and consequently our approach to her problems must be in keeping with the new situation and the new times.

The Canadian Confederation of 1867, although essentially a consolidation of former British colonies and territories in North America, was also a compromise reached by two groups of people — the British and the French. At that time, Canada was basically bilingual and bicultural, if one is justified in forgetting that there were prominent groups of indigenous Indians and Eskimos, as well as Germans in Nova Scotia. The immigration policies of the successive Canadian governments have attracted to our country many other peoples, preponderantly from Europe, but some from Asia, the purpose behind which was to retain possession of Western Canada and prevent it from falling into the possession of the United States. These various ethnic groups settled the vast empty lands, which they brought under cultivation, helped build the railroads, established new villages and towns, expanded and improved the economy, thus substantially contributing to the rapid development of all aspects of Canada life. They are therefore builders of Canada, along with the British and the French, and collectively can be regarded as the Third Element. During the past hundred years Canada has gradually evolved into a multicultural nation. On the basis of the B.N.A. Act, she is still officially bilingual, but in reality she has become multicultural, displaying the principle of "unity in diversity" and that the whole is greater than its three component parts.

## THREE ELEMENTS OF THE CANADIAN POPULATION

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

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

2) The French Element, and

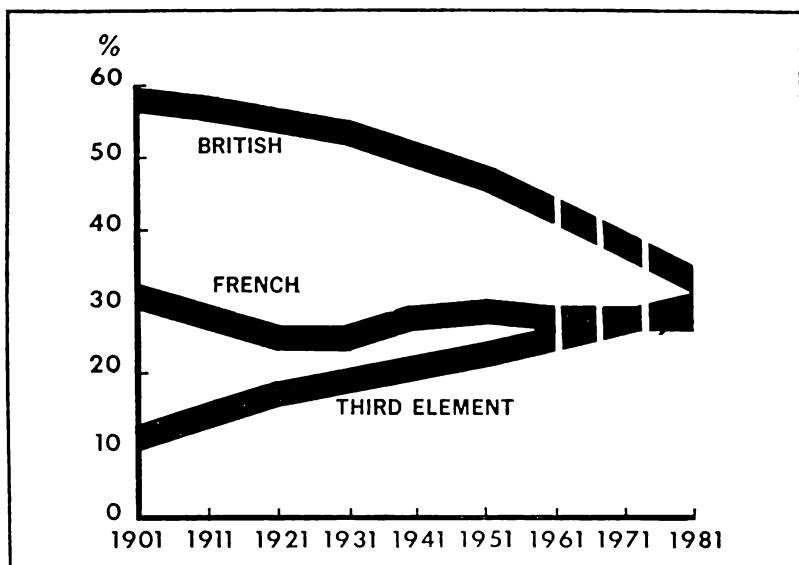
3) The Third Element, consisting of all the other ethnic and cultural groups, including the Indians and the Eskimos, who also do not have official language or cultural recognition.

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 (catalogue 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 the following graph:

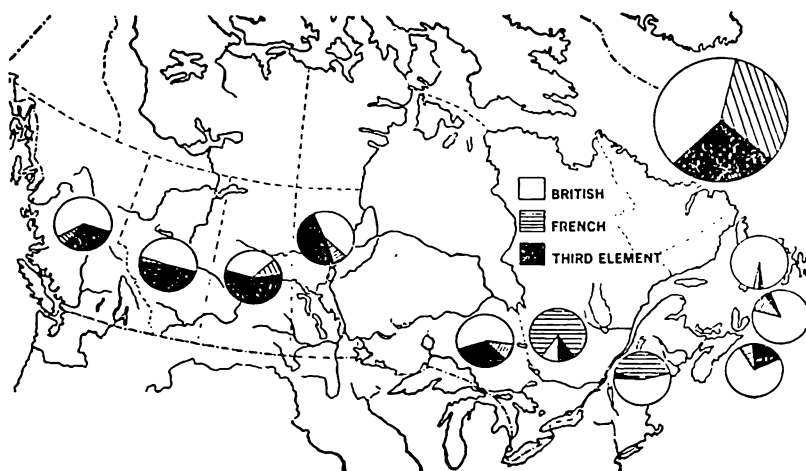
## CANADIAN POPULATION TRENDS (percentagewise)



The above graph clearly shows that the British Element during the past 60 years has steadily decreased, not in numbers but in proportion, from 57 percent to 44 percent. The French Element has constantly held its own proportion, about 30 percent. The Third Element, on the other hand, has steadily increased, from 12 percent to over 26 percent, more than doubling itself, and is quickly approaching the numerical and proportional position of the French Canadians. If the trends of the last 60 years continue, and there is every indication that they will, it means that in the near future the three elements of our population will be approximately equal. Canada, being a country of minorities, is obviously multicultural, a fact which should always be borne in mind by our governments, parliamentarians, politicians and leaders of our society.

It is interesting and revealing to examine the present composition of the population of the provinces according to the three elements. The British Element predominates in Newfoundland, constituting 94 percent; Prince Edward Island 80 percent; Nova Scotia 71 percent; British Columbia 61 percent; Ontario 60 percent; and New Brunswick 55 percent. The French Ele-





ment predominates only in Quebec, constituting 81 percent; the largest minority in New Brunswick, 40 percent. The Third Element predominates in Saskatchewan, constituting 53 percent, exceeding the British with 40 percent and French with 7 percent. It forms the largest element in Alberta — 49 percent, followed by the British with 45 percent and the French with 6 percent. In Manitoba, it forms 48 percent, followed by the British with 43 percent and the French with 9 percent. The Third Element constitutes 35 percent of the population of British Columbia, 30 percent of Ontario and 17 percent of Nova Scotia. It is significant, that the Third Element, composed overwhelmingly of Canadian-born, forms about 50 percent of the population of the three prairie provinces, where their pioneer efforts brought about progress and prosperity.

### THIRD ELEMENT

The Third Element, numbering about 5,000,000, is more heterogeneous than the British Element, coming later on the Canadian scene. The following table presents the largest ethnic groups of all three elements:

**Ethnic Composition of Canadian Population (1961)**

Group	Population	Percentage	Canadian-born (%)	Canadian Citizenship (%)
Total	18,238,247	100.0		
French	5,540,346	30.4	98	99
English	4,195,175	23.0)		
Scottish	1,902,302	10.4)	86	96
Irish	1,753,351	9.6)		
German	1,049,599	5.8	73	87
Ukrainian	473,377	2.6	77	97
Italian	450,351	2.5	41	61
Netherlander	429,679	2.4	64	81
Scandinavian	386,534	2.1	73	93
Norwegian	148,681			
Swedish	121,757			
Danish	85,473			
Icelandic	30,623			
Polish	323,517	1.8	60	90
Indian	220,121	1.2	100	
Jewish	173,344	1.0	62	93
Judaic Faith	254,368	1.4		
Others				

There are, of course, many more smaller ethnic groups such as (in decreasing numerical order): Welsh, Hungarians, Russians, Austrians, Czechs and Slovaks, Belgians, Yugoslavs, Roumanians, Lithuanians, Japanese, Latvians, Negroes, etc. Some have been longer in Canada and some have come fairly recently, but they are Canadian citizens.

The above table depicting the ethnic composition of the Canadian population in 1961 establishes the French as the

largest ethnic group in Canada, forming 30.4 per cent of the total population, considerably ahead of the English, who constitute 23 percent, the Scottish 10.4 percent and the Irish 9.6 percent. To the British element should be added the Welsh, numbering 143,942 in 1961, about .08 per cent of the Canadian population; in their efforts to keep alive their language and culture, the Welsh are in the same position as the Third Element groups. The larger ethnic groups of the Third Element, with the exception of the Italians who have arrived in large numbers only recently, are preponderantly Canadian-born. The vast majority of these settlers have rapidly acquired Canadian citizenships and hence are Canadians in the full sense. Having been in this country for several generations, they resent being referred to as "new Canadians", because they regard themselves as fully Canadian in the same way as the British and the French.

The ethnic groups of the Third Element have been, and are, integrating into the Canadian way-of-life, and in the process are making their own contributions towards its distinctive evolution. Having been invited to this country, or having been born here, these peoples regard Canada as their own country in every way. They have fully accepted the Canadian parliamentary system, laws and democracy, brought civilization to vast areas hitherto unsettled; greatly aided in the expansion of the Canadian economy, thus increasing our prosperity; loyally participated in the Canadian armed forces of the two World Wars, and other wars, many having laid down their lives for Canada; and conscientiously performed their duties as citizens in every respect, even though there was outright discrimination against them for a long time, and some of which in subtle form still exists. Most of these ethnic groups have unquestionably proved their Canadian citizenship and must be regarded as partners in the government of Canada, if our democracy has any meaning.

## 75th ANNIVERSARY OF UKRAINIAN SETTLEMENT

The year 1966 marked the Seventy-fifth Anniversary of Ukrainian Settlement in Canada. It was in early September, 1891, that the first two Ukrainian settlers, Iwan Pylypiw and Wasyl Eleniak (died in 1956 at the age of 97) arrived in Winnipeg. Pylypiw and Eleniak were the first permanent Ukrainian homesteaders in Canada, whose example and appeals attracted many thousands of their countrymen to Canada from the Western Ukrainian lands, which at that time were part of the Austro-Hungarian Empire. Over a half-million Ukrainian Canadians paid tribute to these and other pioneer settlers and leaders; the achievements of the group were assessed and plans were presented to realize a fuller participation in Canadian life in the future.

A sketchy summary of the achievements of the Ukrainian Canadians during the past seventy-five years must, first of all, note the economic contribution. The pioneers acquired homesteads and farms throughout the prairies and brought under cultivation millions of acres of virgin land, establishing civilization in large areas, many of which bear witness to this fact by over 130 Ukrainian place-names. Having come to Canada as experienced farmers from the "black-earth" region of Ukraine, known as "the granary of Europe", they have made their greatest contribution in agriculture, producing frequent winners of World and Canadian championships of wheat, oats, and vegetables, and substantially increasing Canadian prosperity. Railroad construction, large building and housing construction, mining, various kinds of manufacturing, trades, commercial enterprises, etc., have benefited from the labour, inventiveness and management of Ukrainians. They are found in large numbers in the teaching profession, including the universities and play a fairly significant role in many other professions, such as law, medicine, etc.

The Ukrainian Canadians have, in many ways, when compared with other ethnic groups of the Third Element, made a remarkable contribution to Canadian political life. They have produced hundreds of reeves of municipalities, many aldermen of towns and cities, several mayors of large cities, many mem-

bers of provincial legislatures, several provincial cabinet ministers, many federal Members of Parliament of all parties, one federal cabinet minister, and three senators — altogether at least 79 parliamentarians. Some have become magistrates and judges. About 10,000 Ukrainians participated in the Canadian military forces during the First World War, one of whom, Philip

Philip Konoval, Victoria Cross  
First World War Hero



Konoval, received the Victoria Cross, the highest award for bravery in the British Commonwealth; and about 40,000 voluntarily served in the Canadian forces of the Second World War, many as officers and thousands of whom paid the supreme sacrifice for this country. Conscious of Ukraine's almost legendary democratic freedom of the Cossack period and her subjugation by Russia, Ukrainians cherish Canadian freedom and democracy.

Their cultural contribution is known in most parts of the Dominion. Ukrainian folk-dancing in colourful costumes, choirs, orchestras, embroidery and handicraft have been winning the enthusiastic applause and praises of audiences, leaders, critics and monarchs, at local and national celebrations since the Diamond Jubilee in 1927, and will be featured in greater magnitude at the Centennial Celebration in 1967. All forms of Ukrainian literature have been flourishing, also in the English language. The Ukrainian language, literature and history are taught at the leading universities in English-speaking and French-speaking Canadas, and as an elective subject in the secondary schools of Manitoba, Saskatchewan and Alberta. Ukrainian culture is being gradually woven into the multi-coloured fabric of the composite Canadian culture.

## CHARACTER OF UKRAINIAN SETTLEMENT

The arrival of Iwan Pylypiw and Wasyl Eleniak in 1891 encouraged other Ukrainians to immigrate to Canada. The first Ukrainian communities were established in Winnipeg and at Beaver Creek (Star), about 40 miles east of Edmonton. The Canadian government decided to encourage Ukrainian Settlement and invited Dr. Joseph Oleskow (Oleskiw), a chemistry professor and agricultural authority from Lviv (Lemberg), who toured the prairies in 1895. In two of his booklets he highly recommended Canada for settlement. In 1896, Sir Clifford Sifton of Manitoba, Minister of the Interior in Sir Wilfrid Laurier's cabinet, sponsored large - scale government - directed immigration to the West. Driven by political, social and cultural oppression, as well as economic circumstances causing increasing poverty in the homeland of Galicia and Bukovina under Habsburg domination, spurred by a sense of adventure and the promise of the New World, and attracted by the "free lands", economic opportunities, freedom and democracy in Canada, the Ukrainian small farmers and farm labourers commenced a mass immigration to this country in 1896. An Immigration Bureau was set up in Winnipeg, directed by Oleskow's friend, Cyril Genik, a former school teacher. The numbers of Ukrainians arriving in Canada increased every year, reaching a peak of over 22,000 in 1914, the year that the First World War began. By that time, probably 100,000 of these people entered the Dominion; the exact number will never be determined as the Ukrainians were registered under several nationalities, such as Ruthenian, Galician, Bukovinian, Austrian, Russian, Polish, Hungarian, and Roumanian, according to the designation of their region or the citizenship of the country of their origin.

The outstanding and everlasting contribution of the Ukrainian pioneers is the bringing under cultivation of millions of acres of virgin soil in the Canadian West and the bringing of civilization and prosperity to these vast, hitherto unsettled regions. The significance of this contribution can be fathomed when a comparison is made: the Ukrainians brought under cultivation considerably more land (my estimate is approximately 10,000,000 acres) in seven decades than the French

Canadians in Quebec (over 5,000,000 acres) in over 300 years. It took courage, faith, goodwill and perseverance for these humble folk to leave their native land forever and settle in an unknown wilderness to face and endure all the trials and hardships of a tough pioneering venture in order to establish a new home and a new life. They pushed back the frontier on the periphery of settlement at that time, establishing numerous new communities forming a long and almost continuous belt commencing in the south-eastern corner of Manitoba and scattering diagonally across the three prairie provinces in a north-westerly direction to the Peace River area in northern Alberta, in some places the width of the belt being over 100 miles. To their eternal memory, they have left over 130 place-names of Ukrainian origin in this vast strip of territory such as Ukraina, Komarno, Senkiw and Medika in Manitoba; Gorlitz, Tarnopol, Dnieper, Krydor and Sokal in Saskatchewan; Myrnam, New Kiew, Shandro and Stry in Alberta. Together with the British and French, the Ukrainian are builders of Western Canada and have every right to be recognized as partners.

There were three phases of Ukrainian settlement in Canada. The first phase consisted of the pioneers who arrived between 1891 and 1914, prior to the First World War, numbering about 100,000. The second phase during the inter-war period (1921-1939) brought in about 45,000 Ukrainians. The third phase of the post-war period, since 1947 resulted in about 38,000 new settlers coming to this land. The present-day figure over 500,000 Ukrainian Canadians shows that over 77 per cent of the group are born in Canada; there is no longer any justification in calling this ethnic group "new Canadians".

Because of the different circumstances in Ukraine and changed circumstances in Canada, each of the three waves of Ukrainian settlement produced in general a different type of settler. The first and largest group, which arrived before the First World War, was overwhelmingly of peasant-farmer origin, representing the younger and more adventuresome element. These pioneer people acquired homesteads and farms, establishing new communities throughout the prairies. Although preponderantly agriculturists, they also settled down in the urban centres throughout Canada as labourers, tradesmen and small businessmen, forming urban communities. The majority of the members of the inter-war group had been participants of the Ukrainian struggle for freedom at the end of the First World War and therefore were political refugees, having a higher level

of education and political consciousness than their predecessors; some went into farming but most of them settled down in the urban centres during the Great Depression. They formed organizations of their own. The recent wave, commencing in 1947 and tapering off in the late 50's, brought to Canada political refugees mostly from the Displaced Persons Camps in Western Europe. Composed of skilled tradesmen, professionals and scholars from the urban areas of Ukraine, they made their homes preponderantly in the industrial centres, mostly in Ontario. Intensely nationalistic, these new settlers for the most part did not integrate into the established Ukrainian organizations in Canada but re-established a large number of organizations from their native country, causing considerable ferment in Ukrainian Canadian society. Common to all three categories of settlers and the Canadian-born element in general are consciousness of Ukraine's lost freedom, strong anti-communist tendencies, a profound appreciation of Canadian freedom and democracy and a fervent desire to retain their identity as a distinctive component of the religion, language and culture; these are a unifying basis for the ethnic group.



**Wasyl Eleniak**  
**First Ukrainian Settler-Homesteader**  
**in Canada**



## DISTRIBUTION

Today, the majority of the Ukrainians are still concentrated in the three prairie provinces. The Great Depression of the 1930's and the recent influx of settlers, however, has scattered them to industrial centres in other parts of Canada. The Ukrainians are found in every province and territory, which is evident in the following table:

**Ukrainian Population by Provinces**

	1941	1951	1961
Newfoundland	—	20	141
Pr. Ed. Island	2	47	11
Nova Scotia	711	1,235	1,763
N. Brunswick	22	129	379
Quebec	8,006	12,921	16,588
Ontario	48,158 (1.3%)	93,595 (2.0%)	127,911 (2.0%)
Manitoba	89,762 (12.3%)	98,753 (12.7%)	105,372 (11.4%)
Saskatchewan	79,777 (8.9%)	79,399 (9.4%)	78,851 (8.5%)
Alberta	71,868 (9.0%)	86,957 (9.3%)	105,923 (8.0%)
Br. Columbia	7,563 (0.1%)	22,613 (0.2%)	35,640 (0.2%)
Yukon & NWT	60	170	345
<b>TOTAL</b>	<b>305,929 (2.7%)</b>	<b>395,043 (2.8%)</b>	<b>473,337 (2.6%)</b>

The above statistics reveal definite changes and trends in the Ukrainian group during the two decades 1941 to 1961. They are still holding their proportion of the general Canadian population, but this proportion is beginning to decline because Ukrainian immigration to Canada has tapered off to a mere trickle, due to the political restrictions in Russian-dominated Ukraine. They are still concentrated in the three Prairie Provinces, where they constitute the highest proportion, almost every tenth person being of Ukrainian origin. The proportion of Ukrainians in the Prairie Provinces within the whole group

itself, however, has been steadily decreasing from 79 per cent in 1941, to 67 per cent in 1951, and to 61 per cent in 1961. Two factors are responsible for this trend — the general shift of the Canadian population from the rural areas to urban centres, mainly in Ontario. Consequently, the proportion of the whole Ukrainian group has conspicuously increased in Ontario from 16 per cent in 1941 to 27 per cent 1961, and in British Columbia as well — from 3 per cent in 1941 to about 8 per cent in 1961, because the economic opportunities are much greater in those provinces.

A striking fact becomes apparent. The Ukrainian group in a short period of 20 years has transformed itself from a predominantly rural society to a predominantly urban society. In 1941, the Ukrainian Canadians were 66 per cent rural and 34 per cent urban, in 1951 they were exactly 50 per cent rural and urban, while in 1961, they were only 35 per cent rural and 65 per cent urban. The general Canadian urban-rural ratio in 1961 was 70-30, showing that the Ukrainians generally conform with modern trends in Canadian society.

The largest Ukrainian urban communities are found in the following metropolitan cities (in decreasing order, 1961):

#### Ukrainian Urban Population

	1951	1961
1. Winnipeg, Manitoba	41,437	53,918
2. Toronto, Ontario	29,262	46,650
3. Edmonton, Alberta	18,945	38,164
4. Vancouver, B. C.	11,030	18,712
5. Montreal, Quebec	11,154	14,519
6. Hamilton, Ontario	7,088	10,931
7. Fort William-Port Arthur, Ont.	7,760	9,609
8. Saskatoon, Saskatchewan	4,116	9,072
9. Calgary, Alberta	3,302	8,033
10. Regina, Saskatchewan	2,702	5,741
11. Windsor, Ontario	5,019	5,508
12. Sudbury, Ontario	2,571	4,942
13. St. Catharines, Ontario	1,599	4,742
14. Oshawa, Ontario	2,470	3,982
15. Ottawa, Ontario	1,722	2,985
16. Jasper Place, Alberta	726	2,437
17. Brandon, Manitoba	1,573	2,119
18. Kitchener, Ontario	1,616	2,163

19. London, Ontario	1,023	1,834
20. Moose Jaw, Saskatchewan	1,281	1,797
21. Saul Ste. Marie, Ontario	1,092	1,661
22. Welland, Ontario	257	1,693
23. Lethbrodge, Alberta	914	1,358
24. Brantford, Ontario	751	1,295
25. Portage la Prairie, Manitoba	903	1,238
26. Kenora, Ontario	933	1,198
27. Flin Flon, Manitoba	778	1,104
28. Niagara Falls, Ontario	360	1,079

The gradual migration of the Ukrainian population eastward from the prairies can easily be discerned by checking the above list of incorporated cities. Over half of the larger Ukrainian urban communities are located in Ontario and these appear to be steadily increasing in size and number. Proportionately, they are at the present time strongest in Winnipeg (11.4%), Edmonton (11%), Kenora (11%), Portage la Prairie (11%), Fort William-Port Arthur (10.3%), and Saskatoon (9.5%), where they elect aldermen, school trustees and mayors. Their greatest impact on Canadian life is preponderantly in the Prairie Provinces, the cradle of the Ukrainian Pioneers.



**Taras Shevchenko Monument — Unveiling by Prime Minister  
J. G. Diefenbaker, 1961 — Winnipeg**

## AGRICULTURAL ACHIEVEMENTS

The advent of Ukrainian settlement in Canada was preceded by two other Ukrainian newcomers. One was the introduction of Red Fife wheat in the West in 1876, which because of its early maturing as well as superb milling and baking qualities made possible the settlement of the Prairies. Red Fife wheat was Galician (Ukrainian) wheat planted first in Ontario, from which later were developed over 80 other North American varieties, such as Marquis, Ceres, Reliance, Reward, Thatcher and Apex. It is also remarkable that Red Fife was first produced in the West in the Red River Valley, whose soil on both sides of the river is officially designated in agricultural atlases as "chernozem", the Ukrainian name meaning "black earth", after the fertile soil in central Ukraine "the granary and bread-basket of Europe". Adjacent to the Chernozem of the Red River Valley is a lighter, greyish-black soil labelled "Podzol", named after the soil in the Western Ukrainian region known as Podilia or Podolia, of which "podzol" is a Polish version. And so, when Ukrainians arrived in Manitoba in the 1890's, and subsequently, they felt at home, on a Ukrainian-type of soil and with a Ukrainian variety of wheat.

Consequently, as could be expected, with their centuries-old background of farming in their native land, and their devotion to hard work and their families, the Ukrainian Canadians have made the most spectacular progress in agriculture. Almost half of the Ukrainian population in the Prairie Provinces is still engaged in farming, the size of the average farm having increased to approximately four quarters, 640 acres, or one square mile. Farming today is highly mechanized and costly, bringing in a good income and wealth to the country.

Ukrainian farmers are ranked among the best in Canada and in the world. The Canadian National Railway Community Progress Competition, held in 1930, awarded the Ukrainian municipalities of Rosscburn and Ethelbert first and second place respectively in Manitoba, and first and third place in Alberta — a remarkable achievement. Examples of individuals recognized for the highest grade of grain production are the following: William Skladan, of Andrew, Alberta, won the title of

the World's Oat Champion at the Chicago International Show in 1939, and again in 1941; in 1940, Paul Pawlowski, of Vilna, Alberta, won the world oat championship and Elia Lastiwka, also of Andrew, Alberta, won the world barley championship; in 1941, Pawlowski won the barley championship. The Pushka brothers, of Angusville, Manitoba, gained the greatest number of awards at the Manitoba Seed Fair in 1938; John Palidwor of Hazelridge, Manitoba, won that distinction in 1949; William Desiatnyk, of Sandy Lake, Manitoba, became Canada's barley champion in 1951. The Ukrainians are the best vegetable growers in Manitoba and rank high in dairying. The full achievements of Ukrainian Canadian farmers and agriculturists and the benefit derived by Canada await a scholarly study.

Agricultural experts and scientists of Ukrainian descent have made important contributions in their specific fields. The following field representatives employed by provincial governments or by the pools have left their mark on agricultural progress: C. S. Prodan, John A. Negrich and Theodore Bodnar in Manitoba; John Stratychuk in Saskatchewan; and W. Pidruchney and John Charnetski in Alberta. Several agricultural



**Dr. I. Hlynka, Cereal Chemist  
President of Taras Shevchenko  
Foundation**



**Dr. T. K. Pavlychenko,  
Professor of Plant Ecology  
at the University  
of Saskatchewan**

scientists have advanced their special fields: Dr. T. K. Pavlychenko (died in 1958), former professor of Plant Ecology at the University of Saskatchewan, an author of a number of scientific publications, was an outstanding researcher of world renown in chemical weed control; Dr. Isydore Hlynka, an internationally recognized sereal chemist with the federal Board of Grain Commissioners, is author of several scientific papers, former president of the Manitoba Section of the Chemical Institute of Canada, and member of the editorial boards of the publications **Chemistry in Canada** and **The Cereal Chemist** (U.S. A.); Dr. W. J. Cherewick, with the Dominion Plant Pathology Laboratories in Winnipeg, was for two years supervisor of the Colombo Plan agricultural activities in Malaya, Asia; Dr. Peter Kondra, professor of Poultry Husbandry at the University of Manitoba. Many others could be mentioned; it is regrettable that some went permanently to the United States, thus becoming a loss to Canada.

## ACHIEVEMENTS IN BUSINESS, INDUSTRY AND PROFESSIONS

The fact that the pioneer Ukrainians were almost exclusively of peasant-farmer stock explains their remarkable progress in agriculture but a relatively much slower progress in business, industry and professional services. It should be remembered also that these settlers, because of political circumstances, possessed little formal education, little, if any, capital (much like the early French and British settlers), and a very little knowledge of the English language. Their first business efforts were with small stores, shoe-repair shops, barber shops, bakeries, meat markets, etc. Several early co-operative ventures, including the Ruthenian Farmer's Elevator Company, which operated 11 grain elevators in Manitoba and Saskatchewan from 1917 to 1930, failed because of inexperience. It took over a generation before adequate adjustment could be made and for the Canadian-born generation to move into the scene, and with their education to enter the professions, business and industry. The turning point was after the Depression, in the mid 30's. Today, there does not exist a branch of economic, commercial or professional activity that Ukrainians have not entered. They are keeping abreast with all modern developments, and in some cases taking the lead.

For a decade after the Second World War, it was easy to follow the business, industrial and professional achievements and progress of Canada's Ukrainians in F. A. Macrouch's **Ukrainian in Canada Business Year Book**, published in Winnipeg from 1945 to 1956. This was a business directory listing firms and persons engaged in these fields throughout the country, but including also organizations, churches, clergy, analytical articles and a valuable section of biographies of Ukrainian leaders in all walks of life. Lacking such a guide and excellent source, it is very difficult today to get an accurate picture of the economic aspects of Ukrainian Canadian life. Business and professional circles would be well advised to resume publication of this valuable and indispensable periodical.

If we look into this business directory, for example, we shall find that in 1948, the Ukrainians in Winnipeg owned companies or firms engaged in the following fields of manufactur-

ing; building contractors (13), furniture manufacturers (9), bakeries (6), soft drink manufacturers (5), medicine preparers (4), sash and door manufacturers (3), bus and truck manufacturers (2), boat-builder (1), men's wear manufacturer (1), artificial limb manufacturer (1), monument maker (1), creamery (1), tire retreader (1). Small businesses and commercial enterprises included: groceries (125), shoe repair shops (102), barber shops (40), restaurants or cafes (33), real estate offices (23), beauty shops (23), tailor shops (22), drug stores (13), hardware stores (11), hotels (10), service stations (10), taxis and transfer companies (10), watch-repair shops (10), photo studios (9), ladies' wear shops (8), radio service shops (8), fuel companies (8), printing firms (6), dry goods stores (6), electrical contractors (6), billiard parlors (6), meat markets (5), dry-cleaners (5), confectioneries (5), tire service shops (5), lumber yards (4), furniture stores (3), wholesale luggage store (1), wholesale confectioner (1), wholesale grocer (1). Great changes have taken place since 1948 in all Ukrainian communities, which could be ascertained only through a regular directory.

A very interesting comparison can be made in the professional field between Winnipeg and Toronto, the largest rival Ukrainian urban communities, based on Macrouch's directories, telephone directories and consultation. Here is the table:

	Winnipeg			Toronto		
	1949	1956	1966	1949	1956	1966
Doctors	11	17	40	10	25	70
Lawyers	11	22	45	11	15	50
Pharmacists	19	23	25	4	6	20
Dentists	4	8	26	9	16	45

The much greater population and economic potential of Toronto has provided better opportunities for Ukrainian Canadians in all fields of economic and commercial endeavour. Consequently, in recent years they have forged ahead of their compatriots in Winnipeg. This is evident in the professions, which can be seen from the above statistics, and even more so in the business and commercial field, which be seen from the subsequent data. A survey of metropolitan Toronto conducted by Michael Szafraniuk in late 1966 reveals that there were 416 Ukrainian-owned grocery businesses, ranging from 248 with



an annual turnover of up to \$25,000, 96 up to \$50,000, 47 up to \$150,000 and 25 over \$250,000, among which the UBA Trading Company, established in 1955, reported a gross income of over \$5,000,000 for 1966. Contractors, mainly in the construction industry number 31, several with a volume in the millions of dollars. There were 15 real estate firms, one of which R. Cholkan Ltd. employs 55 agents has an annual turnover of \$30,000,000. The following is a statistical list of Ukrainian-owned commercial, industrial and business enterprises in metropolitan Toronto: restaurants (49), hotels (18), motels (15), cigarette and stationery shops (98), tailor shops (20), beauty shops (25), barber shops (20), gift shops (15), billiard parlours (12), photo studios (10), furniture stores (10), dry cleaners (10), garages (10), meat markets (9), printing firms (7), oil deliveries (7), shoemakers (7), insurance agencies (6), hardwares (6), watchmakers and jewellers (6), bookshops (6), shoe stores (6), clothing stores (5), honey shops (5), flower shops (5), parcel exporters (5), paint shops (5), bakeries (4), creameries (3), funeral homes (3), transports (2), art shops (2), aluminum window manufacturers (2), travel bureau (1), tire shop (1), ceramic shop (1), door and sash manufacturer (1), carwrecker (1), shoe factory (1), and lemonade producer (1).

Lacking a general survey of the economic activities of the halfmillion Ukrainian group scattered throughout Canada, it is not possible to offer a valid assesment of their achievements in this field. The co-operative movement which started in the 1930's has had little success in business and is now confined mainly to grocery stores in a few centres, whereas in the meantime private enterprise surged ahead in leaps and bounds. On the other hand however, credit unions have grown rapidly since the establishment of the first one in Saskatoon in 1939. In 1966 there were at least 60 Ukrainian credit unions across Canada with assets amounting to over \$50,000,000. In Toronto there were 9 credit unions with a membership of 16,400 and assets over \$20,000,000, the largest being the Ukrainian National Federation with 4,900 members and a capital of \$6,500,000, followed by Future with 3,600 members and a capital of \$5,100,000, and So-use with 3,200 members and a capital of \$4,300,000. By comparison, Winnipeg also had 9 Ukrainian credit unions, but the membership was only 6,000 members and the assets amounted to \$7,000,000, the largest being Carpathia with 3,070 members and assets of \$3,925,000. The application of the principles of co-operation by credit unions in the field of

finance and business would bring tremendous benefits to the general Ukrainian community and Canada.

Large-scale enterprises have produced several Ukrainian millionaires. Among many successful entrepreneurs are such men as Mark G. Smerchanski, of Winnipeg, geologist, with gold and uranium mining interests in Northern Manitoba and Quebec, owner of chemical plants in Moncton, N. B. and Winnipeg; Hnat Poworoznyk, President of Essex Packers in Hamilton; Harry Winton, Toronto, construction contractor of large apartments, office buildings and stores; and R. Cholkan, Toronto, a large-scale realtor. There are others. It is obvious that Ukrainian Canadians are expanding into every branch of economic activity, including those that require large investments, such as Settlers Savings and Mortgage Corporation in Winnipeg, and technological knowledge in industry.

How diversified the Ukrainians are in their occupations throughout Canada can be readily gathered from the following table, published by the Dominion Bureau of Statistics (some smaller classes of manufacturing have been omitted for the sake of space):

**Occupations of Ukrainians,  
15 years of age and over, by industry, 1961.**

	Male	Female	Total
All industries	135,987	55,693	191,680
Agriculture	30,779	9,279	40,058
Forestry	1,278	46	1,324
Fishing and trapping	129	11	140
Mines, quarries, oil wells	3,903	206	4,109
Manufacturing industries	28,904	7,891	36,795
Food and beverage	5,410	2,119	7,529
Clothing	2,024	1,787	3,811
Paper and allied	2,179	326	2,505
Printing, publishing	1,002	420	1,422
Primary metal	3,251	147	3,398
Metal fabricating	2,973	19	2,992
Machinery	1,229	127	1,356
Transportation equipment	3,823	276	4,099
Electrical products	1,119	427	1,546
Chemical and products	992	289	1,281
Construction	10,726	277	11,003
Transport., communication	16,991	2,456	19,337

Trade	16,525	9,669	26,194
Retail	10,821	7,844	18,665
Finance, insurance, real estate	1,845	2,999	4,844
Community, bus. & p. serv.	14,260	19,936	34,196
Education	2,894	2,801	5,695
Health and Welfare	1,931	5,215	7,146
Business management	1,052	805	1,857
Personal	5,939	10,012	15,951
Public administr. and defence	7,768	1,964	9,732
Unspecified	2,879	959	3,838

Of the total labour force of 191,680 Ukrainians of both sexes, 21 percent were engaged in agriculture, 19 percent in manufacturing, 18 percent in community, business and personal service, 14 percent in trade, 10 percent in transportation and communication, 6 percent in construction and 5 percent in public administration and defence. It should be noted that they have a higher proportion than the Canadian average in agriculture and community, business and personal service, notably teaching.

In the course of 75 years, the Ukrainian Canadians have developed from a preponderantly rural-type of society engaged in agriculture to an urban-type engaged in industry, business, professions, requiring education and training for skills. With the rise of a middle class they have conformed to the normal Canadian class structure. The emergence, since the last war, of the Ukrainian Professional and Business Men's Clubs in the larger Ukrainian centres has exerted an influence toward general conservatism, economic advancement, stability and Canadianism. The Ukrainians have taken their place alongside the British and the French as partners in the economic development of Canada, whose contributions are steadily increasing in every field.

## ACHIEVEMENTS IN CANADIAN POLITICS

Perhaps the most important criterion of the integration of any group into Canadian society and life is its active participation in politics and public life. In this respect the Ukrainians are far in advance of the ethnic groups of the Third Element. This can be explained by at least four factors: 1) The Ukrainians settled in compact communities in the rural areas, and generally in towns and cities, thus being in strong position to elect their own candidates; 2) In Ukraine, they had been oppressed by foreign rule, which manipulated elections and deprived them of representation in parliament; here they possessed complete freedom and the opportunities were open to them; 3) They were anxious to prove that they were active, rather than passive, citizens in politics; and 4) Discrimination and prejudices demonstrated by some segments of the British population served to spur them to political activity through Canadian parties.

The Ukrainians first started at the lowest rung of the political ladder, in municipal affairs, a school for higher politics. The first Ukrainian reeve was elected in 1908; it was Ivan Storoschuk for the Stuartburn Municipality in south-eastern Manitoba. He was followed next year by Michael Rojecki for the Gimli Rural Municipality, north of Winnipeg; who later in 1922 was elected Liberal provincial member. Ever since, they have been electing hundreds of reeves and councillors in many of the municipalities of Manitoba, Saskatchewan and Alberta. Besides aldermen and school trustees in several cities in Canada, several Ukrainian Canadians have been elected as mayors, i.e., Michael Starr, Oshawa; William Hawrelak of Edmonton, who, in 1956 was president of the Canadian Federation of Mayors; Stephen Juba of Winnipeg, twice re-elected by acclamation; Michael Patrick of Windsor, Ontario; Peter Ratuski, of Kenora, Ontario.

To date, there have been 63 Ukrainian members of the provincial Legislative Assemblies, some having been re-elected many times, and four of whom have served as cabinet ministers. The first parliamentarian of Ukrainian origin to be elected in Canada was William Shandro, in 1913, as a Liberal for the



**First Ukrainian Member  
of Parliament in Ottawa  
Michael Luchkovich**



**First Ukrainian  
Federal Cabinet Minister  
Hon. Michael Starr**

Vegreville constituency to the Alberta Legislative Assembly. The first in Manitoba was Taras D. Ferley, Independent Liberal, elected in 1915 in the Gimli riding. The first Ukrainian to serve in the Saskatchewan Legislature was Dr. George E. Dragan, Liberal, elected in 1934, in Kelvington. It was not until 1951 that the Ontario Legislature received its first Ukrainian member, Conservative, in the person of John Yaremko, barrister of the Toronto Bellwoods constituency, who later became a cabinet minister. The first and only Ukrainian woman MLA was a lawyer, Mary Batten (Fodchuk), Liberal, Humboldt, Saskatchewan (1956-64), who subsequently became a judge. A record in parliamentary service was established by Nicholas V. Bachynsky, first elected in 1922 in the Manitoba riding of Fisher, which he served, as Liberal for 34 years, for several years as Deputy-Speaker and the last two years as Speaker of the provincial house, retiring in 1956. Of the 63 provincial members, 20 were in the Alberta Legislative Assembly, 11 in Saskatchewan, 30 in Manitoba and 2 in Ontario.

So far, there have been four provincial ministers of Ukrainian ancestry, each from a different party and each in a different party and each in a different province. The first was

Alexander G. Kuziak, businessman and municipal secretary in Canora, Saskatchewan, who was appointed by the Co-operative Commonwealth Federation (C.C.F.), government of Saskatchewan in 1952 as Minister of Telephones and Minister in charge of Government Finance Office; Minister of Natural Resources, 1956-60; and Minister of Mineral Resources, 1960-64, having served twelve years. Subsequently, in 1955, Michael N. Hryhorchuk, barrister and former Reeve of Ethelbert, Manitoba, entered the Liberal Government of Manitoba as Attorney General, serving in that capacity until 1958, when his party was defeated in the election; he, however, was re-elected and sat until his voluntary retirement from politics in 1966. The next appointment came in Ontario, when in 1958, John Yaremko, Toronto barrister, became Minister without Portfolio for the Conservative Government and shortly afterwards Minister of Transport; in 1960, he was sworn in as Provincial Secretary and Minister of Citizenship and in 1966 as Minister of Public Welfare. Alberta followed suit in 1962, when the Social Credit Government appointed Ambrose Holowach, a musician and businessman of Edmonton, as Provincial Secretary, which ministerial post he still holds; previously he had served as a federal member of the House of Commons in Ottawa from 1953 to 1958. All of these ministers are Canadian-born sons of pioneer Ukrainian settlers.

Representation in federal politics took a longer time to achieve. Starting with the general election in 1925, when the first Ukrainian was elected, the Ukrainian Canadians gradually increased the number of federal members, from one to two in 1945; to four in 1953, each from a different party and a different province; to six in 1957; remaining at six in 1958 but all of one party representing four provinces; decreasing to five in 1962 and 1963; and to four in 1965, still all of one party but each from a different province. A senator of their own ancestry was appointed in 1955, another one in 1959 and the third in 1963. Their first, and so far the only federal cabinet minister was appointed in 1957. A total of 13 Ukrainians have served in the House of Commons and three in the Senate. When this is added to 63 provincial members, at the 75-th anniversary of their settlement in Canada the Ukrainian Canadians can boast of 75 parliamentarians.

The following table conveys the general elections in which Ukrainians were successful:

<b>Date</b>	<b>Elected members,</b>	<b>Party, constituency, province</b>
1925	Michael Luchkowich,	U.F.A., Vegreville, Alberta
1926	Michael Luchkowich,	U.F.A., Vegreville, Alberta
1930	Michael Luchkowich,	U.F.A., Vegreville, Alberta
1940	Anthony Hlynka, Social Credit,	Vegreville, Alberta
1945	Anthony Hlynka, Social Credit,	Vegreville, Alberta
	Frederick S. Zaplitny, C.C.F.,	Dauphin, Manitoba
1949	John Decore, Liberal,	Vegreville, Alberta
1952	(By-election) Michael Starr, Cons.,	Ontario
1953	John Decore, Liberal,	Vegreville, Alberta
	Frederick S. Zaplitny, C.C.F.,	Dauphin, Manitoba
	Ambrose Holowach, Social Credit,	Edmonton East, Alb.
	Michael Starr, Conservative,	Ontario
1957	Ambrose Holowach, Social Credit,	Edmonton East, Alberta
	Peter Stefura, Social Credit,	Vegreville, Alberta
	Frederick S. Zaplitny, C.C.F.,	Dauphin, Manitoba
	J. Nicholas Mandziuk, Conservative,	Marquette, Man.
	Michael Starr, Conservative,	Ontario
	Dr. John Kucherepa, Conservative,	High Park, Toronto, Ontario
1958	William Skoreyko, Conservative,	Edmonton East, Alta.
	Stanley J. Korchinski, Conservative,	Mackenzie, Sask.
	J. Nicholas Mandziuk, Conservative,	Marquette, Man.
	V. Yacula, Conservative,	Springfield, Manitoba
	Michael Starr, Conservative,	Ontario
	Dr. John Kucherepa, Conservative,	High Park, Toronto, Ontario
1958	(By-election) Dr. Joseph Slogan,	Conservative, Springfield, Manitoba
1962	William Skoreyko, Conservative,	Edmonton East, Alta.
	Stanley J. Korchinski, Conservative,	Mackenzie, Sask.
	J. Nicholas Mandziuk, Conservative,	Marquette, Man.
	Dr. Joseph Slogan, Conservative,	Springfield, Man.
	Michael Starr, Conservative,	Ontario
1963	Same	
1965	Same, except for Dr. Joseph Slogan,	defeated.

The first three Ukrainian Members of Parliament were elected from other than the older parties, but each of which were major parties in Western Canada: Michael Luchkowich from United Farmers of Alberta, Anthony Hlynka from the Social Credit Party and Fred S. Zaplitny from the Co-operative



**Hon. William M. Wall**  
**First Ukrainian Senator**



**Hon. John Hnatyshyn,**  
**Senator**



**Hon. Paul Yuzyk,**  
**Senator**





**Hon. Michael N. Hryhorchuk**  
First Ukrainian Cabinet  
Minister in Manitoba



**Hon. Alexander G. Kuziak**  
First Ukrainian Cabinet  
Minister in Saskatchewan



**Hon. John Yaremko**  
First Ukrainian Cabinet  
Minister in Ontario



**Hon. Ambrose Holowach**  
First Ukrainian Cabinet  
Minister in Alberta

Commonwealth Federation. It was in 1949 that a Liberal was first elected: John Decore, a lawyer; and not until 1952 that a Conservative reached the House of Commons: Michael Starr, former Mayor of Oshawa. The fact that there were three Conservatives elected in 1957 among whom was an experienced parliamentarian resulted in the appointment of Michael Starr as Minister of Labour by Prime Minister John G. Diefenbaker; Hon. Michael Starr served in that position until 1963, when the Conservative Government was defeated; for several years he was chairman of the Progressive Conservative Caucus and in 1965 became House Leader in the Commons; consequently, Starr is a potential candidate for the future leadership of his party. It was the Liberal Government of Prime Minister Louis S. St. Laurent that made the first Ukrainian appointment in 1955, to the Senate: William M. Wall (Wolochatiuk), B.A., M. Ed., a High School principal of Winnipeg, who passed away in 1962 at the age of 51. Subsequently, the Diefenbaker Government appointed to the Senate John Hnatyshyn, Q.C., barrister of Saskatoon, in 1959, and Dr. Paul Yuzyk, Professor of History and Slavic Studies at the University of Manitoba, Winnipeg, in 1963. Because of their background and knowledge of East European and Soviet Affairs, all the Ukrainian Conservative M.P.'s and senators have been members of the Canadian delegations to the United Nations and some to NATO. Their participation in the Canadian Parliament and the Government and an assessment of their work awaits a comprehensive study by a political historian.

## CONTRIBUTIONS IN GOVERNMENT SERVICES AND MILITARY FORCES

As Canadians of Ukrainian origin have been graduating from colleges, universities, technical and vocational schools, and other educational institutions, they have been increasingly entering the administrative branches of the federal, provincial and municipal governments. Being almost 80 per cent Canadian-born, being among the best studies for over two generations and having highly qualified specialists among the newcomers, they are found in almost every department of the federal and provincial civil services, and government bodies, except those where discrimination is practiced.

Many have held or hold important positions in the service of the Canadian Government. The first Canadian judge of Ukrainian extraction was J. W. Arsenych, K.C., of Winnipeg, who, served from 1947 until his death in 1953 in Dauphin, Manitoba. The Saskatchewan appointment went to Michael Stechishin, K.C., of Yorkton, who served in Wynyard from 1949 to 1963. Subsequently, Peter Greschuk, Q.C., of Edmonton, became an Alberta judge; John R. Solomon, Q.C., of Winnipeg, a Manitoba judge; John George Roberts, Q. C., of Toronto, an Ontario judge in Fort William; and Orest Bendas, Q.C., Andrew Kindret, Q.C., and Mary Batten, Q.C., Saskatchewan judges. Magistrate W. M. Darichuk, Selkirk, Man., at the age of 27 became one of Canada's youngest magistrates, being one of several of Ukrainian origin.

In high administrative positions in Ottawa are found the following: S. W. Ozero, Assistant Deputy Minister in the Department of Fisheries and Z. W. Sametz, Director of the Economic and Research Division in the same department; William Darcovich, Economist in the Atlantic Development Board; W. A. Tuskey, Chief of Management Audit in the Department of Northern Affairs and Natural Resources; and P. J. Sereda in the National Research Council. Since its inception in 1952, for the first ten years the Ukrainian Section of the International Service of the Canadian Broadcasting Corporation was headed by G.B.B. Panchuk, a teacher from Saskatchewan and Montreal; daily broadcast programs were transmitted in Ukrainian from Montreal to the 45,000,000 Ukrainians under the Soviet



**J. W. Arsenych, K.C.**  
**First Ukrainian Judge**



Union. In the Canadian Citizenship Branch at Ottawa, Dr. V. J. Kaye, historian and professor in the Department of Slavic Studies at the University of Ottawa, was the Liaison Officer for the ethnic groups and their press; subsequently M. Jaworsky joined the ethnic press section. Walter M. Hlady, M.A., is the Regional Liaison Officer of the Canadian Citizenship Branch in Manitoba and Northwestern Ontario, located in Winnipeg. Several Ukrainian Canadians are prominent in the Royal Canadian Mounted Police, for example, Inspector W. M. Harsym is Assistant Officer of the Identification Branch in Ottawa, and Sgt H. P. Lessick. Among Regional Directors of the Post Office are found such names as Max Lysack in Winnipeg who recently became Director of Planning and Special Projects Branch in Ottawa, and Fred Starchuk in Calgary. Many more could be added to the list of Ukrainians holding important positions in the administration of our country.

Special mention must be made of Ukrainian Canadians serving in important bodies associated with the federal Canadian Government. Dr. Stephanie Potoski, a physician in Yorkton, Saskatchewan, is member of the Board of Directors of the Canadian Broadcasting Corporation, where R. A. Choulguine is the French editor of the staff magazine **Closed Circuit - Circuit Fermé**. Peter J. Lazarowich, Q.C., a lawyer in Edmonton, is member of the Board of Directors of the National Film Board. Leon Kossar, a former journalist with the **Winnipeg Tribune**

and the Toronto Evening Telegram, is the Executive Director of the Canadian Folk Arts Council, associated with the Canadian Centennial Commission. For three years, 1961 to 1964, Monsignor Dr. W. Kushnir, President of the Ukrainian Canadian Committee, was member of the Board of Directors of the Canada Council. In 1963, the Liberal Government of Prime Minister L. B. Pearson appointed to the ten-member Royal Commission on Bilingualism and Biculturalism Dr. J. B. Rudnyckyj, Slavic Linguist and Head of the Department of Slavic Studies at the University of Manitoba; its report to the Canadian Parliament will have an important bearing on the cultural life of Canada and the relations of the component "races" and ethnic groups.

The real test of loyalty and devoted citizenship is brought out when a country finds itself in a crisis or at war. The First World War was such a test for Canada and the Ukrainians here. When Canada declared war on Germany and Austria-Hungary in 1914, the Ukrainians in Canada appeared to be in a serious predicament, as they had come from the Ukrainian regions ruled by the Habsburgs. Many British Canadians openly displayed antagonism towards them and many Ukrainians were interned. In spite of such prejudice, hostility and violence, the Ukrainians in general cherished their new-found freedom in this country and volunteered to the Canadian armed forces, which placed them on the European front in a position where they were fighting their conscripted brethren and compatriots in the Austrian armies. An estimated 10,000 (a high percentage) were in the ranks of the Canadian army during the First World War; many gave their lives for their adopted country, and Philip Konowal received the highest award for valour in the British Commonwealth, the Victoria Cross. During the Second World War (1939-45), the Ukrainians were no longer regarded with suspicion, but as full-fledged Canadian citizens; approximately 40,000, predominantly Canadian-born, served in the Canadian Army, Navy and Air Force, which was a proportionately higher number than the Canadian average; among them were many officers, NCO's and winners of medals for bravery, thousands having paid the supreme sacrifice. Being an integral part of the Canadian population, Ukrainian Canadians participated in the Canadian forces fighting in the Korean War and are active in the military forces wherever they serve Canada in defence of freedom, democracy and peace. Among those who continued in active military service is Wing Commander Joseph Romanow, Commanding Officer of the North Bay Air Base.

## CHURCH LIFE

The lack of Ukrainian clergy during the pioneer period before the First World War made the Ukrainians the object of active proselytizing by the Roman Catholic, Russian Orthodox and Protestant Churches, which resulted in a great deal of religious confusion and strife. Most of the early settlers had been Greek Catholics in their native land. With the arrival of the first Greek Catholic bishop, Nicetas Budka, in 1912, and more priests as well as the training in Canada of new priests, the Ukrainian Catholic Church expanded rapidly, quickly becoming the largest Ukrainian church supported by the majority of the population. In the meantime, the Ukrainian Greek Orthodox Church gradually emerged, steadily gaining adherents and ground, becoming the second largest Ukrainian church, with roughly half of the number of faithful as its rival. During the last war, both churches had chaplains in the Canadian Army, who served side by side. Ukrainian Catholic padres were Fathers M. Pelech (H/Major), M. Horoshko and T. Dobko — Ukrainian Greek orthodox padres were Fathers S. W. Sawchuk, S. P. Symych and T. Kowalysyn.

Both churches have the same origin: the Church of the Byzantine rite from the Patriarchate of Constantinople established in Ukraine in 988 by Grand Prince Volodymyr (Vladimir) the Great. After several unsuccessful efforts to consummate the union of the Christian churches rent asunder by the Schism of 1054, subsequently in 1596, a section of the Ukrainian Orthodox Church with some of its bishops proclaimed union with Rome. The new Uniate Greek Catholic Church in Western Ukraine maintained the same rite, traditions and customs as the Orthodox Church, now recognizing the supremacy not of the Patriarch of Constantinople but of the Pope of Rome. In Canada, the Ukrainian Catholic Church and the Ukrainian Greek Orthodox Church maintain the same rite, traditions and customs, except that the Orthodox Church uses Ukrainian in the liturgy while the Ukrainian Catholic Church has been using Church-Slavonic, which, however, now is being replaced by Ukrainian also. The Orthodox Church has adhered to the Julian calendar, while the Catholic Church has allowed a large number of pa-



**Metropolitan Maxime Hermaniuk**  
Ukrainian Catholic Church



**Metropolitan Ilarion Ohienko**  
Ukrainian Greek Orthodox  
Church

ishes to change to the Gregorian calendar, the one officially in use in Canada. The Orthodox Church claims to be more Ukrainian than the Catholic. Because of the similarity of these two churches, the ecumenical movement has raised the question of their union. So far, however, the leaders of the Ukrainian Greek Orthodox Church frown upon such an act, and the possibility of union therefore appears remote at this time.

The census of 1951 indicates that 56 per cent of the Ukrainian population were Catholics (including 14 per cent who were Roman Catholics), 28 per cent Orthodox, 7 per cent United Church, 3 per cent Church of England and 6 per cent of various Protestant denominations, including a few Buddhists. The 1961 census shows that out of a total of 473,377 Ukrainians there were 157,559 Ukrainian Catholics (33.3 per cent) and 79,638 (17 per cent) professing Roman Catholicism, together forming 50 per cent of the population. This indicates a proportionate decrease since 1951; the increase in the number of Roman Catholics indicates that the Canadian-born are either confused as to the terminology or are gradually abandoning the Ukrainian

Catholic Church. The total of 119,219 Ukrainian Greek Orthodox, forming 27.3 per cent of the population shows no proportionate increase since 1951. On the other hand, the United Church with 59,825 Ukrainian faithful (12.6 per cent) has almost doubled percentagewise in the last decade, while the Anglican Church with 19,140 Ukrainian adherents has increased from 3 per cent to 4.5 per cent. There are 6,113 Ukrainian Baptists. On the whole, during the past decade, the Protestant Churches have been gaining ground among the Ukrainian Canadians.

The Ukrainian Catholic Church in Canada is now divided into four dioceses, independent of the Roman Catholic hierarchy.. Metropolitan Maxime Hermaniuk heads the Church, being Archbishop of Winnipeg for Manitoba; Bishop Isidore Borecky of Toronto is in charge of Eastern Canada; Bishop Andrew Roborecky of Saskatoon is in charge of Saskatchewan; and Bishop Neil Sawaryn of Edmonton is in charge of Alberta and British Columbia. In 1965, there were 256 priests serving 569 parishes and missions.

Several institutions are operated by the Church. There is a Basilian seminary in Ottawa and a Redemptorist seminary



**Bishop Nicetas Budka  
First Ukrainian Catholic  
Bishop in Canada**



**Bishop Ivan Theodorovich  
First Ukrainian Greek  
Orthodox Bishop in Canada**



in Meadowdale, Ontario. The most important schools are: St. Joseph's College and Sacred Heart Institute (girls) in Yorkton, Saskatchewan; Immaculate Heart of Mary Academy in Winnipeg; Andrew Sheptycky Institute in Saskatoon; St. Vladimir's College (boys) in Roblin, Manitoba; St. Basil the Great College and St. Josaphat School in Toronto; Mount Mary Immaculate Academy in Ancaster, Ontario, and separate schools in Sudbury, Hamilton and Oshawa. There are old folk's homes in Winnipeg, Dauphin, Canora and Saskatoon; orphanages in Ituna, Saskatchewan, and Mundare, Alberta; and general hospitals in Mundare and Willingdon, Alberta.

The chief lay organization is the Ukrainian Catholic Brotherhood founded in 1932, with which are affiliated the League of Ukrainian Catholic Women and the Ukrainian Catholic Youth. There are student clubs at some of the universities and the graduates are organized in the Obnova. The Ukrainian Mutual Benefit Association of St. Nicholas is their insurance company. The work of these associations and of others is coordinated by the Ukrainian Catholic Central in Winnipeg. Many books and pamphlets are published for the faithful at Yorkton, Mundare, Edmonton, Winnipeg and Toronto. The following periodicals propagate Catholic thought in Ukrainian: **Ukrainian News**, weekly, Edmonton; **Our Aim**, weekly, Toronto; **Progress**, weekly, Winnipeg; **Redeemer's Voice**, monthly, Yorkton; **The Light**, monthly, Mundare; **Logos**, journal, Yorkton; **Obnovan**, magazine, Winnipeg; and others.

The Ukrainian Greek Orthodox Church of Canada is also divided into four dioceses, of a similar pattern to the Ukrainian Catholic Church. The Primate is Metropolitan Ilarion Ohijenko, Metropolitan of Winnipeg and all Canada. The other prelates are Archbishop Michael Choroshy of Toronto; Archbishop Andrew Metiuk of Edmonton, and Bishop Boris Jakowlewych of Saskatoon. In 1965, the Church claimed 285 parishes served by over 70 priests.

Several institutions and organizations promote the work of the Orthodox Church. St. Andrew's College founded in Winnipeg in 1946, was a residential high school and theological seminary, but the new building was erected on the University of Manitoba campus in 1963, it became a theological seminary and university students' residence, planning to establish university classes and full affiliators with the University of Manitoba. There are residential schools in Saskatoon (P. Mohyla Institute), in Edmonton (St. John's Institute) and in To-

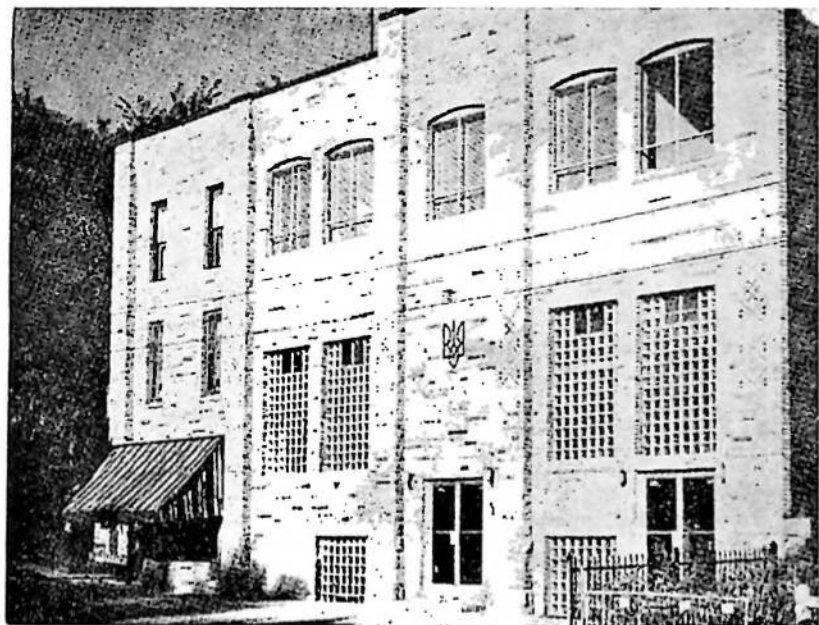
ronto (the St. Vladimir Institute). The Church publishes a bi-monthly paper **Herald**, in Winnipeg, and is supported by the **Ukrainian Voice**, weekly, founded in Winnipeg in 1910, the organ of the Ukrainian Self-Reliance League, Ukrainian Women's Association and the Canadian Ukrainian Youth Association, whose leaders and members founded the Ukrainian Fraternal Society of Canada, a life insurance organization.

There are in various parts of Canada small Ukrainian congregations of Evangelists, Baptists, Jehovah's Witnesses, Seventh Day Adventists, etc., which seldom take part in Ukrainian cultural and political life.

## ORGANIZATIONAL STRUCTURE

The Ukrainian settlers brought with them to Canada a rich cultural heritage considerably different from the British and French settlers before them. Arriving with a background of an unknown history, their peculiar eastern European religion, different yet striking customs and traditions, and a wealth of melancholy folklore, nostalgic and animated songs, and vivacious and colourful folk-dances made them at first a strange people. But equally strange to the Ukrainians were the British people, with a different language, different attitudes and a different way-of-life. For the good of the country adaptation was necessary, and this is what took place. All had to change in the process of becoming Canadian.

In order to survive at first, and later to improve his lot, the Ukrainian settler naturally sought protection, help and strength in organized units, whether on the farms or in the cities. The institutions and societies making their appearance were patterned after those in their native land. As religion had always played a vital role in their life, the first organized group was invariably the church congregation and parish and the first community building was the church, which served not only the spiritual welfare but also social, cultural, economic and political needs of the people. Subsequently, secular societies gradually emerged, at first as literary circles for the purpose of enlightenment and education, and these in turn built community halls that soon numbered in the hundreds and later thousands. Dramas, concerts, lectures, debates, speeches and a variety of social functions made these halls throbbing centres. The first newspapers made their appearance: **Canadian Farmer** (1903), independent, Liberal; **Canadian Dawn** (1905), Presbyterian; **Ukrainian Voice** (1910), nationalist-Orthodox; **Canadian Ruthenian** (1911), Catholic, all in Winnipeg, the centre of Ukrainian life in Canada. Books and magazines began to be published, Ukrainian schools were established in the halls and parishes, and co-operatives attempted. The secular organizations, before the First World War, were preponderantly local in character, but attempts were made at centralization.



**Ukrainian Peoples Home in Toronto**



**Ukrainian National Federation Hall in Toronto**

It was not until after the First World War, which saw the rise of a short-lived independent Ukrainian State, after establishment of the two main churches, the Greek Catholic and the Greek Orthodox, and partially under the impact of the new wave of Ukrainian settlers, who were veterans of the Ukrainian armies or ardent nationalists that the first large-scale Ukrainian organizations loyal to Canada were formed. The first on the scene was the Ukrainian Self-Reliance League, which was established in the P. Mohyla Ukrainian Institute in Saskatoon in 1927, by secular Orthodox leaders having the support of the weekly, **Ukrainian Voice** in Winnipeg; its affiliates are the Ukrainian Women's Association and the Canadian Ukrainian Youth Association. Then came the Ukrainian National Federation in 1932, with the weekly **New Pathway** as its organ and the Dominion Executive at Saskatoon, having as affiliates the Ukrainian War Veterans' Association, the Ukrainian Women's Organization and the Ukrainian National Youth Federation; the Federation was non-denominational, anti-communist and strongly nationalistic in supporting Ukraine's freedom, as it was composed mainly of the new wave of immigrants. The Ukrainian Catholics were not to be left behind and in 1932, also in Saskatoon (the cradle of Ukrainian organizations) they established a Catholic secular organization, the Brotherhood of Ukrainian Catholics, with a monthly magazine **The Bulletin** as its organ; afterwards appeared its affiliates; Ukrainian Catholic Women's League and the Ukrainian Catholic Youth. All of these organizations formed branches throughout Canada and dominated the Ukrainian Canadian life.

In reality, the first dominion-wide organization was the Ukrainian Labour Farmer Temple Association, a pro-communist, pro-soviet body, which came into existence in 1920, and incorporated in 1924 with 24 branches, as a cultural and educational society. The true character of the association was admitted by John Weir (Wewursky), a leading Moscow-trained communist, in **The Worker**, January 10, 1931, a communist paper: "The Ukrainian Labour-Farmer Temple Association began its existence as the legal cover for the then underground Socialist groups and the first hall was built to enable publication of the revolutionary paper". During the depression of the 30's, the movement, financed by the Comintern from Moscow, made rapid headway. Their newspapers, published in Winnipeg, changed names from **The Working People**, 1909, to **Ukrainian Labor News**, weekly in 1919, three times a week in 1924, and daily in



**Myroslaw Stechishin**  
**Long-time Editor**  
**of Ukrainian Voice**



**Michael Pohorecky**  
**Long-time Editor**  
**of New Pathway**

1935, and to **People's Gazette** in 1937, which was suppressed by the Canadian government in 1940 for disloyalty during the Second World War, as was the ULFTA. In 1941, the Ukrainian communists of the ULFTA reorganized in "Association to Aid the Fatherland", fatherland meaning Soviet Russia and not Canada, with a new weekly **Ukrainian Life**, published in Toronto and later **Ukrainian Word**, published in Winnipeg, which recently were merged into one weekly **Word and Life** (Toronto), reflecting rapid decline. When Canada became allied with the Soviet Union against Hitler, in 1943 this organization adopted the facade "Ukrainian Canadian Association" and in 1945 a better camouflage name "Association of United Ukrainian Canadians". The communists still operate under this name as well as the Worker's Benevolent Association. For the youth they published in Toronto an English-language monthly, **Ukrainian Canadian**. The communist element in the 1930's and 1940's had given the Ukrainians a bad name in Canada. Fortunately, the communist movement has declined rapidly after the last war, thanks to work of the loyal Ukrainian organizations, particularly the Ukrainian National Federation and the coordinating

body, Ukrainian Canadian Committee. The communist movement among the Ukrainian Canadians is relatively very weak today, but must be watched as it operates under innocent-sounding names.

## UKRAINIAN CANADIAN COMMITTEE

The most important date in the 75-year history of the Ukrainian Canadians is 1940, the year that the Ukrainian Canadian Committee came into existence. This is the supreme co-ordinating body of all the Ukrainian secular organizations of dominion-wide magnitude, 28 in number,\*) having the support of the Churches. Excluded are the Association of United Ukrainian Canadians, Worker's Benevolent Association and similar pro-communist, pro-Soviet, anti-democratic and anti-Christian organizations, which represent only a small fraction of the Ukrainian population in Canada. The Ukrainian Canadian Committee, representing the vast majority of the Ukrainian Canadians, incorporated with a dominion charter, is the authoritative spokesman for the ethnic group.

The outbreak of the Second World War in 1939, which posed gigantic problems for the Canadian Government and the Ukrainian Canadians, convinced the leaders of the various Ukrainian organizations loyal to Canada that a strong co-ordinating body was necessary to realize their common endeavours. At first, two committees were established but this did not answer the pressing needs. Finally, in November 1940, after coming to an agreement with the Department of National War Services and the Canadian Citizenship Branch, the rival committees settled their differences and formed the Ukrainian Canadian Committee. The founding members were: Ukrainian Catholic Brotherhood, Ukrainian Self-Reliance League, Ukrainian National Federation, United Hetman Organizations (monarchists) and Ukrainian Workers' League (socialist). After the war, the Ukrainian Canadian Veterans' Association composed of veterans of the Canadian military forces, was admitted in 1946. Subsequently, other organizations, mainly of the recent wave of settlers, joined the Ukrainian Canadian Committee, the largest being the Canadian League for Ukraine's Liberation, with its organ *Homin Ukrainy* (Echo of Ukraine) now regarded as one of the Big Four, boosting the number to 28 in

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\*) See Appendix B.





**Monsignor Dr. Wasyl Kushnir**  
**President of the Ukrainian Canadian Committee**

1966, including all the larger and important organizations in the Ukrainian Canadian society, except the communist element.

Although the original aim of the Ukrainian Canadian Committee was to give full assistance to the Canadian Government in futhering the war effort in defence of the democratic way-of-life, other aims took precedence after the war. The Committee regards itself as the spokesman for the aspirations of the 45,000,000 Ukrainians whose state was subjugated by force by the Bolshevik Regime of the Soviet Union. During the war and since, the Committee has been drawing the attention of the Canadian governments, NATO and the United Nations that there are no freedom and no free elctions in the Soviet Union and that the so-called "republics", including Ukraine, are in reality not republics with any kind of sovereignty, but mere facades for Russian communist imperialism; these subjugated peoples should be given the opportunity to establish independent, democratic states in the interest of world peace. The paramount aim is to promote the positive participation of the Ukrainian group in Canadian politics, in the cultural evolution of this country and in all aspects of its economic and social life, as responsible partners with the British, the French and the other ethnic groups of our Canadian nation; emphasis is placed on the distinctive cultural identity of the Ukrainian Canadian community as a valuable component of the Canadian nation. Another general aim is humanitarian, rendering aid to victims of communist aggression, disasters and to needy Ukrainians in Canada. The work of the Committee will be outlined subsequently.

The structure of the Ukrainian Canadian Committee follows somewhat the parliamentary system. The supreme authority and power lies in the Ukrainian Canadian Congresses, held every three years since the first one in 1943 eight in all to date. The Congress is attended by delegates, who represent the component organizations and the local branches of the Committee from the active Ukrainian communities and centres throughout Canada; the congress is like a parliament with respect to legislation. The Presidium of the Committee is the executive arm of the congress and is constituted on a priority basis of the representatives of the leading organizations, who assume the various positions, along the lines of a cabinet. Since the inception of the Committee in 1940, for almost 25 years, except for a brief period, the President has been Monsignor Dr. Basil Kushnir, pastor of the Ukrainian Catholic Cathedral of



**Very Rev. Dr. S. W. Sawchuk**  
**Leader of the Ukrainian**  
**Self-Reliance League**  
**Co-Founder of the**  
**Ukrainian Canadian Committee**



**Wladimir Kossar**  
**Leader of the**  
**Ukrainian National Federation**  
**Co-Founder of the**  
**Ukrainian Canadian Committee**

Sts. Vladimir and Olga in Winnipeg. The headquarters of the U.C.C. is located in its own sizeable building at 456 Main Street, Winnipeg.

To do justice to the work of the Committee, it would be necessary to write a book. A few bare facts will serve merely to indicate the scope of the work. During the war, for five years the Committee gave every possible assistance to the Government to further the war effort by helping to organize and provide speakers and workers for the various campaigns, such as recruiting for the military forces, bond sales, Red Cross drives, operating a canteen for Ukrainian Canadian soldiers in London, England and others. After the war, various kinds of assistance were given in the rehabilitation of the returned veterans of the demobilized Canadian forces. At the same time, a large-scale campaign was organized to aid the Ukrainian victims of the war in Europe through the Ukrainian Canadian Relief Fund, which raised over \$400,000 and thousands of food and clothing parcels for these unfortunate and destitute refugees. Arrangements were made with the Department of Immigration in Ottawa for Canada to open its doors to these

refugees in the Displaced Persons' Camps in Europe for settlement in this country. Envoys were sent from Canada to Western Europe to direct this immigration, which resulted in over 40,000 new Ukrainian settlers in Canada. The Committee had to handle also the problems connected with accommodating, finding employment for and helping the adjustment of the new immigrants to their new life in this land and preparing them for citizenship. All in all, the war and post-war problems received satisfactory solutions which greatly benefited Canada and her Ukrainian citizens.

Prior to the Royal Commission on Bilingualism and Biculturalism, the most attention that Canadians focussed on the Ukrainians were during the three Canada-wide celebrations sponsored by the Ukrainian Canadian Committee. The sixtieth anniversary of Ukrainian settlement was celebrated in 1951 throughout the Ukrainian communities in Canada under the patronage of Governor-General and Viscountess Alexander of Tunis and several lieutenant-governors; Prime Minister Louis St. Laurent toured several pioneer localities; in Winnipeg an extensive exhibit of Ukrainian Canadian culture was held and a large colourful parade marched to the Legislative Building, where a memorial plaque dedicated to the pioneers was unveiled by Lieutenant-Governor R. F. MacWilliams; at the banquet Professor W. L. Morton gave an address entitled "The Common Heritage". In 1961, on the occasion of the seventieth anniversary of Ukrainian settlement in Canada, a huge, bronze statue of Taras Shevchenko, was unveiled before the Manitoba Legislative Building in Winnipeg to honour the greatest Ukrainian poet on the centenary of his death. Approximately 50,000 people attended the unveiling ceremony performed by Prime Minister J. G. Diefenbaker; Manitoba's Premier Duff Roblin quoted a stanza of Shevchenko's poetry in Ukrainian and announced that Ukrainian would be introduced next year in the secondary schools of the province. Then, in 1964, the Ukrainian Canadians celebrated the 150th anniversary of Shevchenko's birth by launching the Ukrainian Canadian Foundation of Taras Shevchenko, incorporated by an Act of Parliament, with the goal of \$1,000,000 to be reached during the Canadian Centennial in 1967, the proceeds of which are to be used to promote Ukrainian culture in Canada; two large books were published on this occasion by the University of Toronto Press: **The Poetical Works of Taras Shevchenko** and **The Ukrainian Poets, 1189-1962**, both volumes translated into English poetry by Professor

C. H. Andrusyshen, Head of the Slavic Studies Department, University of Saskatchewan, and the Canadian poet and critic, Professor Watson Kirkconnell, President of Acadia University.



Professor C. H. Andrusyshen  
Head of the Slavic Studies Department  
University of Saskatchewan



Probably the most publicity and recognition given to the Ukrainian Canadians was during the hearings of the Royal Commission on Bilingualism and Biculturalism, appointed in the summer of 1963. The co-ordinating aspect of the Ukrainian Canadian Committee was manifest in the large number of briefs submitted and defended by Ukrainian organizations in most of the Canadian centres. They maintained that Canada was multi-cultural rather than bicultural and that the Ukrainian Canadians were partners together with the British and the French. The most significant outcome so far was the visit of Quebec's Premier Jean Lesage with the leaders of the Committee in Winnipeg, on October 3, 1965; an understanding was reached in which the Ukrainian Canadians recognized that the French Canadians were a founding people, entitled to have their language official, but not be forced on Canadians, and their language as a language of instruction in all schools in French districts in Canada, or wherever they could form large enough classes; Premier Lesage, on his part, recognized that Canada was bilingual and multicultural, that the Ukrainians are partners with the right to have their language taught in the public schools as a subject and that Quebec would very soon introduce Ukrainian starting at Grade One, wherever, there would be a sufficient number to form a class. The Winnipeg Tribune ran a front-page top headline "Lesage, Ukrainians speak same language" and an editorial supporting this solution on a general basis for Canada's problem

regarding ethnic groups. Thus, the work of the B. and B. Commission made the Canadians from coast to coast realize for the first time that the Ukrainian Canadians are a dynamic and vital part of Canadian society and life.

Although the Committee has been publishing a variety of books and brochures, most of the publishing program is concentrated on education. It was paramountly the efforts of the Committee and its branches in the particular centres that Ukrainian language, literature and history courses were established first at the University of Saskatchewan in 1945 and subsequently at the Universities of Manitoba, Alberta, Montreal, Toronto, McMaster, Ottawa and British Columbia. The introduction of Ukrainian in the secondary (high) schools of Saskatchewan, Manitoba and Alberta was the work of the Committee, which now is striving to have the language taught also in the secondary schools of Ontario and in the public schools in all provinces where there are sizeable Ukrainian communities. To meet the requirements of the universities and schools, the Committee has been publishing text-books and books for educational purposes, mainly in English. A general program is being worked out for Ukrainian schools operated by churches, parishes and organizations. Education, therefore, is a major function of the Ukrainian Canadian Committee.

It is very obvious that the extensive successes of the Ukrainian group can be attributed not only to the foresight and action of its leaders but above all to the unity of the organizations in the U.C.C. Without the co-ordinating role of the Committee and without the support of the organizations, churches and the people, it is inconceivable that the Ukrainian communities scattered throughout the vast domain of Canada could have achieved anything beyond local recognition. On the other hand, through the Committee the Ukrainian Canadians have negotiated with the federal and provincial governments, with universities and municipal governments as Canadians and because of their achievements, united leadership and efforts have won national stature and some recognition as partners.

The only national organization, outside the communists, that is not a member of the Ukrainian Canadian Committee is the Federation of Ukrainian Professional and Business Men's Clubs, which has launched an English-language magazine, the **Ukrainian Canadian Review**. These service clubs in the various cities of Canada formed the Federation at the Eighth Ukrainian Canadian Congress in October, 1965, although some of the clubs

have existed for 25 years and have been members of the local branches of the U.C.C. The Federation has announced that it will give its co-operation to the Committee, thus adhering to the principal of unity.



**Holy Supper Scene**

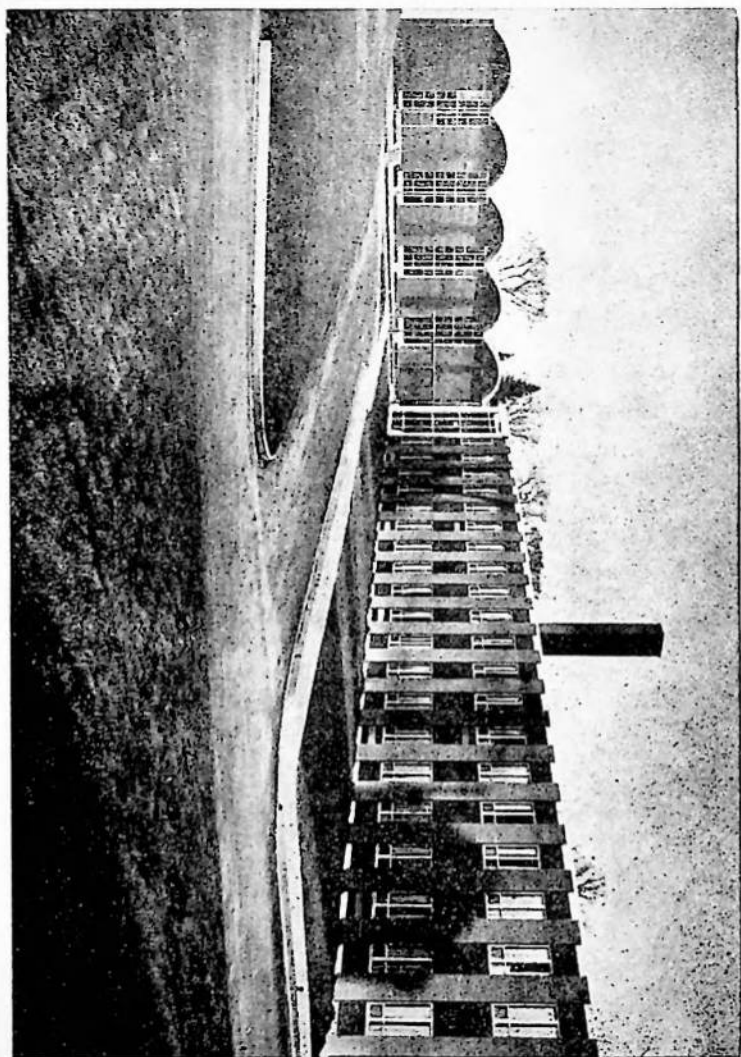
## CULTURAL AND EDUCATIONAL PROGRESS

Ukrainian settlement in Canada brought with it the transplanting of their distinctive culture. Byzantine-style churches with bulbous domes, under which was sung and chanted a different and more majestic liturgy, made their appearance in the cities, towns, villages and in the rural areas of Canada. Their religious and national customs were new and strange to the Canadian population. Their choral music and swift-moving folk dances in picturesque costumes were perhaps the first to attract the enthusiastic applause of Canadian audiences and maintain their popularity. Almost equally impressive were the Ukrainian handicrafts, such as the multicoloured and exquisitely designed Easter eggs, and embroidery, as well as the intricate pattern of wood-carving. The flavourful and nutritious foods, such as borsch, pyrohy (pyrogies), holubtsi, studynets (head-cheese) and kowbasa (garlic sausage) were gradually adopted by other Canadians and sold in large departmental stores. It was evident that the Ukrainians possess a dynamic culture, many features of which had an appeal to the Canadian public.

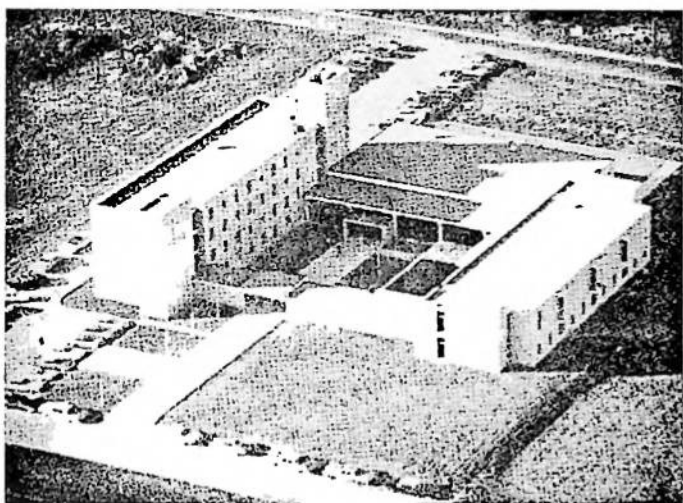
As the Ukrainians transformed from a rural to an urban type of affluent society, their cultural pattern has been undergoing a constant change. The most rapid changes took place in dwellings, furnishings, clothing and gradually food in order to conform with general Canadian standards and tastes. Certain folkways, such as kissing hands, wailing at funerals, superstitions, elaborate wedding ceremonies, etc., have all but disappeared. Many family and church customs, such as the Holy Christmas Eve Supper with twelve dishes, Easter egg exchanges, ceremonies connected with birth, marriage and death, as well as the language and certain national celebrations are still vigorously retained. But national features of Ukrainian culture, such as choral singing, folk dances, folk arts and music have been gaining ground because of their aesthetic and universal appeal to Canadians; these are being accepted as an integral part of the Canadian cultural pattern.

It was Dr. Alexander Koshetz, a choral genius and outstanding composer, the director of the Ukrainian Republican Cappella (1919-1922), which toured the great centres of the





St. Basil the Great College (Catholic) — Toronto



**St. Andrew's College (Orthodox) — Winnipeg**

world, and subsequently, of the Ukrainian National Choir, which toured the large cities of North and South America, that brought choral singing in Canada to a high level. In the words of Ludwig Lewisohn, New York critic: "Here was perfection. The chorus is a human organ. The praise that preceded the chorus from all the musical centres of Europe seemed excessive until one heard it, until one saw Alexander Koshetz with his extraordinarily living hands mould the sound as a sculptor moulds the pliant clay." His choir's performances in some of the large cities in Canada in 1924 and 1926 attracted large audiences and won wide acclaim. Since that time it has become a model for Ukrainian choir conductors in Canada and the United States. From 1941 to his death in 1944, Koshetz conducted courses for choir conductors in Toronto and Winnipeg, training some 300 men, women, priests and nuns, mostly Canadian-born, in this art. Other masters of choral singing have been Dr. Eugene Turula, Dr. Pawlo Macenko, Walter Bohonos (Ukrainian Male Chorus), Walter Klymkiw of Winnipeg; Jacob Bubniuk of Saskatoon, Lev Turkiewicz of Toronto and Nestor Horodovenko of Montreal. The Training of choir conductors is given by the Ukrainian Cultural and Educational Centre in Winnipeg, founded by Koshetz.

Ukrainian folk-dancing was popularized and standardized in Canada by the energetic ballet-master, Vasile Avramenko. Commencing in Winnipeg in 1926, his folk-dancing schools were established throughout the centres of Ukrainian population. The performances of his colourful dancing groups together with local choirs were held in the largest halls and theatres in this country, and were received everywhere with overwhelming ovations and enthusiastic press reports. In Canada's Diamond Jubilee celebrations in 1927, for example in Saskatoon in the Exhibition Grandstand, over 400 dancers performed simultaneously twice a day for the whole week, together with a 200-oice choir. His variety of folk-dances has become traditional in Canada, although new combinations have been making their appearance. Since 1936, Avramenko has been producing Ukrainian movie films, such as "Natalka Poltavka" and "Cossacks in Exile".

The Ukrainian handicrafts such as rug-making, bead work, woodcarving and decorative pottery which were popular among the pioneers had almost vanished from the homes in the 1930's but were revived, by the postwar immigrants who established shops for commercial purposes. Embroidery and Easter-egg painting (an intricate art), however, are more popular than ever with the Canadian-born women and girls, who carry on these arts in church and organization circles, as there is a ready market for these products, now produced on a commercial basis. The Canadian Handicrafts Guild and many needlecraft circles have been sponsoring displays of these articles and encouraging Canadian women to learn these beautiful arts, with some success.

There are many small and some larger Ukrainian libraries and a few small museums in Ukrainian halls, societies and institutions, and in some of the Canadian universities. The most significant is the Ukrainian Cultural and Educational Centre in Winnipeg, founded in 1944 by Dr. Alexander Koshetz and Dr. T. K. Pavlychenko with the support of the Ukrainian National Federation. The Centre is a non-sectarian institution with a Manitoba charter devoted to the preservation of Ukrainian culture, possessing a valuable library of over 12,000 books (Ukrainiana) archives for researchers, and a fine, representative museum, altogether valued at over half a million dollars. It has been annually sponsoring Ukrainian Summer School, including folkdancing and choir-conducting, at the University of Manitoba, at United College and recently in a Winnipeg High School; approximately 1,200 young men and women from across Canada

have taken these courses. The Centre has published many books, brochures and music. Outstanding scholars, writers, poets, artists and community leaders are members of the Board of Directors. The Institution is financed by membership fees, and donations of individuals and societies; lack of sufficient funds prevents the proper expansion of its work and functions.

The post-war immigration brought into Canada many highly specialized persons, scholars, professors, scientists, engineers, teachers, writers and the like, who established two active learned societies patterned after those in Ukraine. The Ukrainian Free Academy of Sciences (UVAN) was established in Winnipeg in 1949 by Dr. Dmytro Doroshenko, historian, Dr. Leonid Bileckyj, literary critic, and Dr. Jaroslaw Rudnyckyj, linguist, who has been the President for a decade.

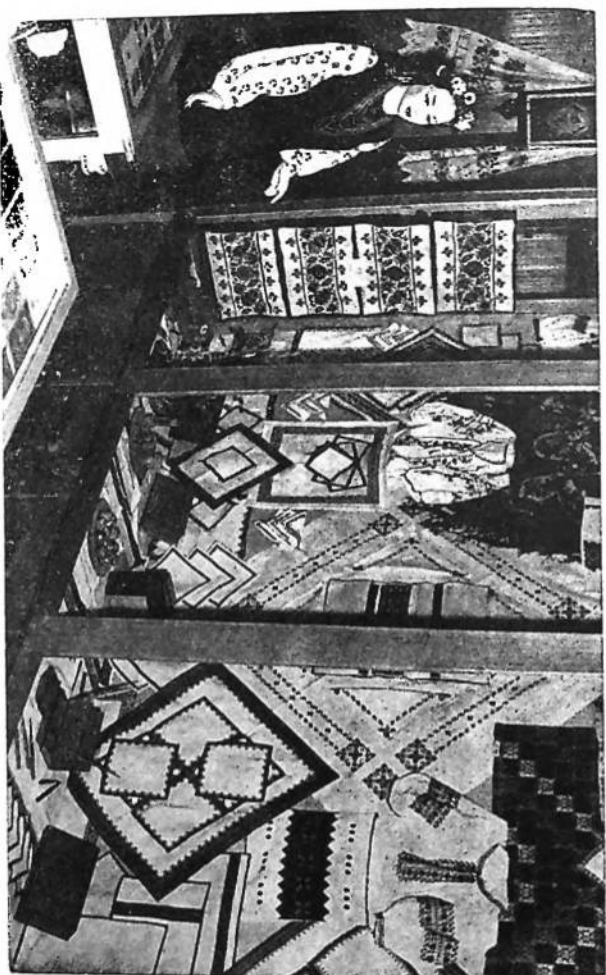
The Academy has attracted few Canadian-born scholars. Its work consists of public sessions of lectures on various topics and publishing some of these papers read before the society and numerous studies, most of them being brief works in brochure form. Several series have been expanding: Slavistica Canadiana, Ukrainica Canadiana, Onomastica, Ukrainian Scholars. Biblio-



**Vasile Avramenko**  
Folk-Dancing Ballet-Master  
and Film Producer



**Alexander Koshetz**  
Famous Ukrainian Choir  
Director and Composer

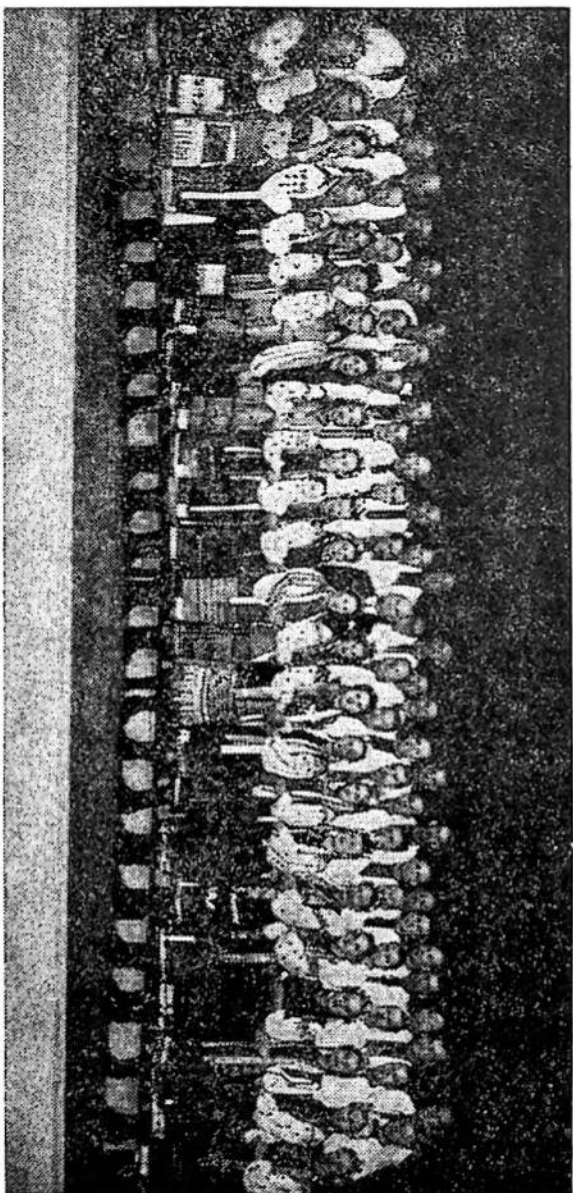


Handicraft Museum of Ukrainian Cultural and Educational Centre — Winnipeg

graphy, UVAN Chronicle, UVAN Bulletin, Ukrainica Occidentalia and others. The Academy is now publishing, in sections, a large work, J. B. Rudnyckyj's **Etymological Dictionary of the Ukrainian Language**, the first of its kind, and M. Marunchak's **Studies in the History of Ukrainians in Canada** in five volumes. The Ukrainian Scientific Society of Taras Shevchenko (N.T.Sh.), banned by the communist government in Ukraine at the end of the last war, formed its Canadian branch in Toronto, composed entirely of newcomers to Canada. It holds regular sessions at which papers in various fields are read and discussed; subsequently, these papers are published collectively in volumes.

An institution that was established to promote and publish muchneeded researches on various aspects of Ukrainian Canadian history, life and contributions to Canada is the Ukrainian Canadian Research Foundation, which was founded in 1957 by several Ukrainian branches of the Royal Canadian Legion, under the leadership of Stephen Pawluk. The Foundation has launched the "Canadian Centennial Series", of which the first publication was V. J. Kaye's **Early Ukrainian Settlements in Canada 1895-1900**, which received a grant from the Canada Council, and the second was John Gregorovich's **A Ukrainian Canadian in Parliament: Memoirs of Michael Luchkowich** (first Ukrainian federal Member of Parliament in Canada). With a budget of \$50,000, the Foundation is also planning to publish the following works: A. Sociological study of the Ukrainians in Toronto by B. Wangenheim; general sociological studies on Ukrainians by the Sociology Department of the University of Alberta; a Dictionary of Ukrainian Canadian Biography by Dr. V. J. Kaye of Ottawa; Ukrainian Canadian participation in the World Wars and others. The Canadian Centennial Commission has made several awards for researches on the Ukrainian group.

A new medium of cultural appreciation that is used by the post-war Ukrainian settlers is the radio. Regular half-hour programs preponderantly in Ukrainian have been sponsored by Ukrainian businessmen, organizations and churches, as purchased time from radio stations. These programs consist mainly of choral and instrumental music, solos, news of Ukrainian life, commentaries, speeches, sermons and parts of the liturgy. Regular Ukrainian programs have been operating for many years in Winnipeg, Toronto, Montreal, Windsor, Edmonton and other cities. Unfortunately the Canadian Broadcasting Corporation officialdom has not yet faced realistically the responsibility of



Ukrainian Mixed Choir under direction of Prof. Leo Turkeyych in Toronto



**Dmytro Doroshenko**  
**Distinguished Ukrainian Historian**  
**A Founder of the Ukrainian Free**  
**Academy of Sciences in Canada**



providing Canada, and Western Canada in particular with programs presenting various ethnic cultures that would reflect the composition of the tax-paying population.

In the previous sections entitled "Church Life" and the "Ukrainian Canadian Committee" mention was made of the vernacular schools, student residences, and the introduction of Ukrainian in the secondary schools of the three Prairie Provinces and in several of the Canadian universities as the means of preserving the Ukrainian language and culture. The Ukrainian Canadian Committee made arrangements with university administrations and provincial governments, while some of the Ukrainian Professional and Business Men's Clubs raised funds for the establishment of permanent Ukrainian Studies; this was done in Winnipeg and in Toronto. The Ukrainian Canadian Committee had to guarantee texts and school books for the universities and secondary schools; efforts are being made to give Ukrainian matriculation standing in all provinces. Some of the universities appointed Ukrainian scholars as heads of the newlyestablished Departments of Slavic Studies, of which Ukrainian studies formed a section; Dr. C. H. Andrusyshen, authority on Slavic Literature, at the University of Saskatchewan; Dr. J. B. Rudnyckyj, Slavic philologist, at the University of Manitoba; Dr. George S. N. Luckyj, literary historian at the University of Toronto; Dr. V. J. Kaye, historian and Dr. Con-



stantine Bida, authority on Slavic Literature at the University of Ottawa; Dr. O. Starchuk, Slavic Literature specialist, at the University of Alberta. These and other professors in their departments and other universities have put Ukrainian studies in language, literature and history on a permanent basis, although not everywhere as core subjects, thus making the Ukrainian cultural contribution recognized in Canada.

There are many professors of Ukrainian descent in various fields of studies at the universities. Some have attained high positions, for example, Dr. John Ruptash, Dean of Engineering at Carleton University, Ottawa, and Dr. Peter Smylski, Dean of Dentistry, University of Toronto.

Not only are Ukrainian Studies at the universities fairly well stabilized, but also the Ukrainian student societies. The first Ukrainian student society was the Alpha-Omega, founded in 1930 at the University of Saskatchewan, subsequently having branches at Winnipeg, Edmonton and Vancouver. The Ukrainian Catholic University Students' Society, established in 1945, adopted the Greek-letter name, Gamma Rho Kappa, to signify Greek Rite Catholics, also under the name "Obnova", with branches in Winnipeg, Saskatoon, Edmonton, Toronto and Montreal. There are independent Ukrainian Student Clubs at Toronto, McGill, Sir George Williams College, Montreal University and McMaster University. Students who arrived from Europe organized themselves in "Zarevo" and the Association of Ukrainian University Youth (TUSM), having political affiliations. Alpha-Omega took the lead in advocating the centralization of these societies. At the Fourth Ukrainian Canadian Congress in Winnipeg in 1953, delegates of most of these societies held a conference, which brought into being the Ukrainian Canadian University Students' Union (SUSK), affiliated with the Ukrainian Canadian Committee. The Union holds congresses every two years. The students of the Ukrainian Greek Orthodox faith in 1956 organized into a society of their own, called "Ilarion", in honour of the first Ukrainian Metropolitan of Kiev and later joined the Union. The U.C.U.S.U. plans activities in the fields of Ukrainian culture, to present various of its aspects to the general student body and university staff on the campuses.

As part of the cultural scene, it is interesting to note that some of the new Ukrainian churches erected recently have greatly changed in design. Such architects as Professor Radoslav Zuk of the University of Manitoba have produced highly modified Byzantine-style church structures in which traditional



**Jack Palance**  
Canadian-born Hollywood Actor  
of Ukrainian Ancestry



**Lubka Kolessa**  
Piano Recitalist, with Toronto  
Conservatory of Music



**Juliette**  
Popular CBC Soloist  
and Programme Producer



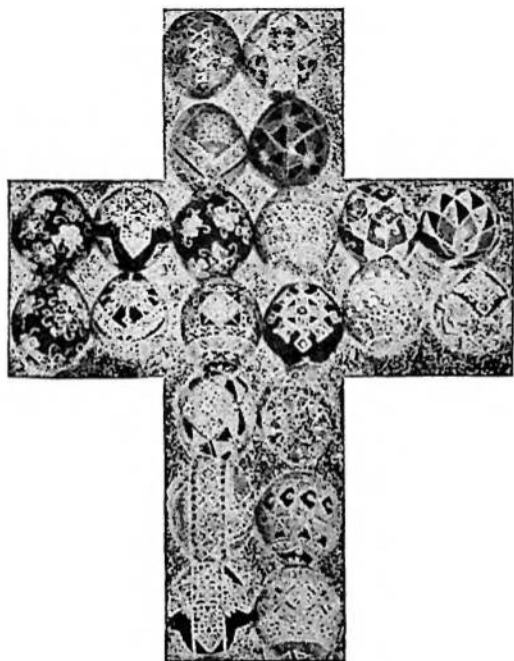
**Leo Mol, Sculptor and Painter**  
Modelling Bust  
of Joseph Cardinal Slipyj

elements are blended into modern forms, giving them a synthesized Ukrainian Canadian character. Leo Mol, of Winnipeg, is an example of a Ukrainian sculptor and painter who has won recognition for excellent achievement in Canadian art, for example, he executed the monument of Shevchenko in Washington, D. C., and the busts of Prime Minister T. G. Diefenbaker, General Dwight Eisenhower and Joseph Cardinal Slipyj. William Kurelek of Toronto; John Keyvan of Edmonton, and others are worthy of mention also. A valuable contribution to the culinary art has been made by Savella Stechishin of Saskatoon by the publication of her large book in English, *Traditional Ukrainian Cookery*, making it possible for any Canadian to prepare tasty Ukrainian foods.

During the two decades between the wars in the 1920's and 30's, the performing arts were extremely popular among the Ukrainians. Sunday evening entertainment was a regular feature in most of the 700 halls (called "deem", meaning home in Ukrainian) across Canada. Almost every Sunday saw concerts, dramas, operettas, humorous plays, humorous evenings, lectures, etc., performed by the children of the Ukrainian schools, choirs and amateur groups of actors and actresses. At that time, these halls were virtual beehives of activities. During the Second World War, these cultural activities came almost to a standstill, for the youth had been drained off into the military forces. The migration to the cities and the establishment of large school units made the rural halls useless as community centres.

Against the superior competition of the radio, television and the increased use of cars after the war, it was not possible to revive the amateur performing arts, except in a limited degree in the larger urban centres. Post-war immigrant groups sponsored some cultural activities in the cities but they never became generally popular. Only better performances attracted audiences and these were far apart. A few theatrical circles in Winnipeg, Toronto, Montreal and Edmonton have been sponsoring Ukrainian dramas, plays and operettas two or three times a year. Many of the Ukrainian Canadian youth who had their start in Ukrainian halls have continued as professional artists on radio, television and the Canadian stage. Among these are Cecil Semchyshyn (soloist and actor), Donna Grescoe (violinist), "Juliette" (soloist), Joan Karasevich (soloist and actress), Lesia Zubrak (soloist), Irene Bubniuk (pianist, adjudicator and soloist), Steven Staryk (violinist) and many others. Among other aut-

standing music artists, most of whom have come from Europe, are Lubka Kolessa, formerly of Vienna and subsequently of the Toronto Conservatory of Music, who is a pianist of international renown; Ivan Romanoff, violinist, orchestra and choir conductor and also radio and television producer; Luba and Ireneus Zuk, popular pianists of Montreal; and George Fiala, of Montreal, Canadian composer of symphonic music. This sketchy account serves only to give some idea of the many-sided development of Ukrainian culture in Canada.



**Ukrainian Easter Eggs**

## LITERARY ACHIEVEMENTS

Ukrainian Canadian literature, both in Ukrainian and in English, mirrors the life and sentiments of the people as they adapted themselves to the new country or adjusted themselves to new and changing conditions, all of which often caused great emotional strain. There was the nostalgia for the native land but there was also the joy stemming from the freedom and opportunities of the new land. From the competition between the Ukrainian culture and developing Canadian culture there gradually emerged new values of life. This emotional side of the life of the settlers and their offspring found expression in different forms of literature — poetry, prose, plays and dramas. Some amateurish but much of high literary value.

Ukrainians themselves are slightly aware of the large amount of literature that they have produced in Canada, while Canadians in general, because of the language obstacle, are ignorant of it. Professor Watson Kirkconnell, Canadian literary critic, stated in 1947 that "at least ten thousand Ukrainian poems lie smouldering in the back files of the Ukrainian Canadian press... with thought and expression ranging all the way from flabby doggerel up to genuine human power". To poetry should be added thousands of anecdotes, short-stories, novels, plays and scholarly articles. Only a small number of literary works made their appearance in book or brochures. Most of this literature was produced and published in Winnipeg, the centre of organizational and church life, where there are several printing shops and several newspapers and magazines. It is here that poets and writers found employment. The other large centre is Toronto, which grew in prominence after the Second World War. Most of the Ukrainian newspapers have been publishing literary sections or supplements since their inception, as have magazines and the annual calendar - almanacs, ranging from 100 to 300 pages, published by newspapers or organizations. A history of Ukrainian Canadian literature as well as anthologies are sorely needed, if we want a better understanding of this active ethnic group.

The literary tastes of the early pioneers were simple but satisfying. They loved to sing their folk songs and some of



**Illia Kiriak**  
**Novelist, Author of "Sons of the Soil"**

them began to compose new songs dealing with Canadian experiences, imitating the "kolomeyka" (dance song) pattern, which appeared in the weekly newspapers. Evidence of the popularity of poetry among the Ukrainian settlers was the appearance in 1908 of Theodore Fedyk's chapbook of nineteen long lyrics entitled "Songs of the Old Country and the New", which went through six editions and sold over 50,000 copies. The first Ukrainian play published in Canada in 1909 was "The Killers", written by John Bodrug, a preacher. In the same year, the first Canadian edition of Taras Shevchenko's poetry "The Kobzar", in two volumes came off the Ukrainian press in Winnipeg. Portraying the heart and soul of the Ukrainian nation, Shevchenko's poetry always has been popular and is reread over and over again by the great majority of Ukrainians in Canada.

The period following the First World War saw the rapid development of all branches of Ukrainian literature, many works reaching high standards of style and content. By this time,

the Ukrainian settlers had become for the most part well adjusted to Canadian life, many having taken part in Canada's war effort and her armies in Europe. A new generation was graduating from high schools, normal schools, and universities, many having resided in Ukrainian student residences in Winnipeg, Saskatoon and Edmonton, where they attended Ukrainian classes. Literature, as well as all aspects of Ukrainian culture, was greatly advanced by the contributions of the second wave of Ukrainian settlers, who had participated in the struggle for Ukraine's stateness, many of whom had the beginnings of their literary careers in Europe. By the end of the 1930's, the Ukrainian Canadian social structure was fairly well defined, having stability, following the Canadian pattern. The recent influx of Ukrainian settlers, since 1947, re-inforced the rising intellectual class, with a larger proportion of poets, writers and academics from Europe. Their new contributions of a higher calibre enriched the growing legacy of Ukrainian Canadian literature.

The Ukrainian Canadian authors can be classified into several categories. The European-born and educated *litterati*, having literary careers before arriving in Canada, fall into three categories. The pioneer group includes such names as Paul Crath (Krat), John Bodrug, Theodore Fedyk (selfmade), Panteleymon Bozyk, Wasyl Kudryk, Semen Kowbel, Dmytro Hunkiewich, Elias Kiriak, and others; they were Ukrainian poets, novelists, writers and playwrights, whose themes were mostly Canadian. The inter-war group of men and women, who had participated in or witnessed the Ukrainian liberation struggle (1917 - 1921), and continued their literary writings in Canada, include Mykyta I. Mandryka, Alexander Luhowy, T. K. Pavlychenko, Myroslav Ichnyansky, Natalia Kohuska and others; their themes pertain both to Ukraine and Canada. The post-war group of writers and academics including such renowned persons as Ilarion (Ivan Ohienko). Ulas Samchuk, Leonid Bilecky, Iryna Knysh, J. B. Rudnyckyj, Constantine Bida, Michael Marunchak and Yar Slavutych have been concentrating on Ukrainian topics but also have begun to utilize Canadian subject-matter.

In the meantime, there emerged a group of Canadian-educated or Canadian-born writers of Ukrainian origin, whose themes were taken mostly from Canadian life. Honore Ewach, Michael Petrowsky, Tetiana Shewchuk and Savella Stechishin, having come from Ukraine as children and educated here, use

both English and Ukrainian in their literary works. Ivan Danylychuk and Constantine H. Andrusyshen, born in Canada, are bilingual, but Mary Lazechko-Haas, William Paluk, Vera Ly-senko and others write solely in English, mostly on Ukrainian Canadian themes.

There is also a group of British Canadian writers who have interested themselves in Ukrainian literature. Florence Randall Livesay was the first in Canada to translate Ukrainian poetry and prose; her book *Songs of Ukraina* was published in 1916, followed later by her translation of Kvitka's immortal novel *Marusia*. Dr. Alexander J. Hunter, a minister, published a book of translated selection from Shevchenko's *Kobzar* in 1922. Dr. Percival Cundy, also a minister from Manitoba, published two books of translations of Ivan Franko's poetry and a fine volume of some of the important poetry of Lesia Ukrainka. Professor G. W. Simpson's brochures and writings help to interpret the Ukrainians to the English-speaking world.

By far the greatest contribution to the advancement of Ukrainian literature in the English language was made by the distinguished Canadian poet and critic, Dr. Watson Kirkconnell, one of Canada's foremost linguists. His first poetic translation of Ukrainian poetry appeared in *Canadian Overtones* in 1935. He has also written a number of works dealing with the Ukrainian Canadians. His annual survey of Ukrainian Canadian literature in the *University of Toronto Quarterly* has kept its readers abreast of the literary productivity of this ethnic group. Dr. Kirkconnell's greatest achievement was the recent publication by the University of Toronto Press of his two monumental books *The Ukrainian Poets, 1189-1962*, an annotated anthology, and *The Poetical Works of Taras Shevchenko*, in collaboration with Professor C. H. Andrusyshen of the University of Saskatchewan. Undoubtedly, these are the best poetical translations into English of the finest Ukrainian poetry of all ages.

For those who desire to become acquainted with Ukrainian literature, and read English only, the above-mentioned two books of poetry are recommended reading. An example of a moving novel of family life in Ukraine is Kvitka's *Marusia*, translated by Florence R. Livesay. Elias Kiriak's saga of three generations of the life of a pioneer Ukrainian family in Western Canada, *Sons of the Soil*, translated into English by Michael Luchkowich, first Ukrainian M. P. in Canada, is a psychological and sociological novel of a people who fought against tremendous odds and emerged victorious. Gus Romaniuk's *Taking Root*



in Canada is a simple but faithful biography of pioneer experiences in the Inter-Lake region of Manitoba. Badly needed is a general history of the Ukrainians in Canada, but two narrower studies have been published: Paul Yuzyk's **The Ukrainians in Manitoba: A Social History** and V. J. Kaye's **Early Ukrainian Settlements in Canada**. Many more works will be soon making their appearance as centennial projects.

Branching out from the main stream of Ukrainian culture, Ukrainian Canadian literature will continue to develop, but not without the constant flow of the language and tradition from the source. The teaching of the language and culture in the public school system and the expansion of Ukrainian studies at the universities in Canada makes possible further progress in the literary field. As a component part of the emerging Canadian culture, Ukrainian Canadian literature, as well as the culture in general, is already contributing diversity, depth and beauty to the cultural life of Canada.

## GENERAL CONTRIBUTIONS OF THE THREE ELEMENTS

This account of the Ukrainian contributions to the building of Canada and the evolution of Canadian nationhood will become more meaningful if they are placed in their proper context. Their progress would not have been possible if they had not inherited a great deal from their predecessors, the British and the French, who are regarded as the founding peoples of this country. As has been noted at the beginning of this treatise, the Ukrainian Canadians are a leading ethnic group of the Third Element, being significant in that they are builders of the Canadian West. Let us briefly evaluate the general distinctive contributions of each of the three elements of our population.

The great permanent British gift to the Canadian way-of-life is the establishment of the parliamentary system of government, an evolutionary democracy under the Crown, which has continually adjusted itself to the new situations, while upholding the authority of and equality before the law, liberty, justice, fair play, equal opportunity for all and the dignity of the individual. Under the British Crown through the Quebec Act, the Constitutional Act, the British North America Act, and the Statute of Westminster, Canada has evolved from colonial status to an independent state and a leader among the middle nations of the world. In this process, Canada has become an equal partner in the Commonwealth of Nations, the great bulwark of freedom and democratic evolution. The British system of democracy has become firmly rooted in Canada and has been accepted by all Canadians as fundamental in our society.

The great French contribution to the Canadian way-of-life is of a conservative character, the preservation and perpetuation of the culture of a people. Their love of Canada, their pride in their language and their traditions, and their devotion to their religion give depth to the meaning of life. These qualities of the French Canadian character have built up their resistance to the pressure of the United States and have made possible the development of Canada to independence and greatness.

The joint contribution of the various ethnic groups of the Third Element to the Canadian way-of-life is like that of the French, in the cultural sphere with political and constitutional implications. By their perpetuation of the best of their cultural heritages, these groups have made Canadians more conscious of cultural values, out of which there has emerged the principle of "unity in diversity", or, stated in another way, "unity with variety", as a rule of governnance. This principle, in keeping with the democratic way, encourages citizens of all ethnic origins to make their best contributions to the development of a general Canadian culture as essential ingredients in the nation-building process.



**Terry Sawchuk**  
**Renowned Professional Hockey**  
**Goalie**

## CANADIAN IDENTITY IS MULTICULTURALISM

The contributions of the three elements side by side in our society provides the sound materials for the building of a strong Canadian nation. They provide us with the Canadian identity, a pattern which has been developing in a different way from that of our neighbour to the south. This is brought out clearly in the address delivered in 1963 to the sixth conference of the Canadian Council of Christians and Jews in Winnipeg by Dr. Charles Hobart, of California, now sociology professor at the University of Alberta. Here are some of his statements:

“Search of identity? You are almost THE multicultural society of the world and this is your identity. It is the contribution you as Canadians have to make to the world. This system of multiculturalism has now worked for almost 100 years and you should be missionaries in this type of a cause.”

In his opinion, the Canadian system of multiculturalism has obvious advantages over the American melting-pot concept which produces “a mixture in which there is loss of identity and peculiar genius. In the long run multiculturalism beats the melting-pot idea all to hell.” A more emphatic statement could not have been made by any American.

Canadian leaders have also expressed the asme idea. Here is a statement (1957) of the late Dr. Sidney Smith, former president of the University of Manitoba and the University of Toronto, when he was Secretary of State for External Affairs:

“The present population of Canada is roughly, one-third of Anglo-Saxon stock, one-third of French stock and one-third of many other racial groups. There is no Canadian race. We have never had a melting-pot policy towards newcomers. We have never tried to fashion them into one, and only one mould. Rather we have rejoiced in and we have been strengthened by their special contributions.”

There were also leaders in the past who could foresee the shape of things to come. A great architect of Canada, Prime

Minister Sir Wilfrid Laurier, under whose administration the Prairies were peopled by various groups of the Third Element, left, some 60 years ago, the following message for future generations:

"I have visited in England one of those models of Gothic architecture which the hand of genius, guided by an unerring faith, has moulded into a harmonious whole. This cathedral is made of marble, oak and granite. It is the image of the nation I would like to see Canada become. For here, I want the marble to remain the marble; the granite to remain the granite; the oak to remain the oak; and out of all these elements I would build a nation great among the nations of the world."

A similar concept of the Canadian nation was portrayed recently in 1961 by another Prime Minister, the Right Honourable John G. Diefenbaker, in the following words:

"I liken Canada to a garden... A mosaic is a static thing with each element separate and divided from others. Canada is not that kind of a country. Neither is it a "melting-pot" in which the individuality of each element is destroyed in order to produce a new and totally different element. It is rather a garden into which have been transplanted the hardiest and brightest flowers from many lands, each retaining in its new environment the best of the qualities for which it was loved and prized in its native land."

Although claiming "there is no Canadian way of life", the great Canadian historian, Professor W. L. Morton in his booklet **The Canadian Identity** disproves this premise and gives evidence that Canada is multicultural in the following statement:

"Canada is the product of treaty and statute, the dry legal instruments of the diplomat and the legislator... the moral core of Canadian nationhood is found in the fact that Canada is a monarchy and in the nature of monarchical allegiance... there is no pressure for uniformity. Any one, French, Irish, Ukrainian or Eskimo can be a subject of the Queen and a citizen of Canada without in any way changing and ceasing to be himself. This is a truth so fundamental that it is little realized and many, if not most, Canadians would deny its truth, but it is central to

any explanation or understanding of Canadian nationhood”.

The Royal Commission on Bilingualism and Biculturalism has recognized the potentiality and vitality of multiculturalism. Its working paper, for the use of those preparing briefs, stated:

“The mainspring (l'idée-force) of the terms of reference is the question of bilingualism and biculturalism (i.e. English and French) adding immediately that this mainspring is working in a situation where there is the fact of multiculturalism — multiculturalism that must not be suppressed as quickly as possible (the proverbial melting-pot) but on the contrary respected and safeguarded, despite not being given official recognition.”

The present Prime Minister of Canada, the Right Honourable Lester B. Pearson, gave support to the concept of three elements of our population and consequently the multicultural character of the Canadian nation in his statement to all Canadians in the Weekend Magazine of April 3, 1965, with a word of admonition:

“We must become increasingly proud of the composition and character of our people — the French part, the English part and the third force. We must develop a more exuberant spirit of patriotism. Some diffident people have become accustomed to think of this as almost un-Canadian.

I don't believe that the Anglo-Saxon element in our society need be subordinated or minimized because Canada is now a multiracial society. In rough terms, one-third of our population is of Anglo-Saxon stock, one-third of French stock and one-third which is neither French or English. We cannot allow traditional feelings and loyalties to dominate the situation to a point where the English-speaking group appears a some sort of master race.”

The recognition of the multicultural character of Canada has evolved the unique principle of “unity in continuing diversity” which Prince Philip at the Commonwealth conference in Vancouver in 1962 identified as the Canadian way. This, of course, is the principle of Confederation which originally had been applied in the political sphere, and now has been extended to the cultural sphere in Canada. To achieve the integration of

the rich cultures in our midst into a harmonious entity, Canadian leaders have invoked such sensory symbols as the beauty of the mosaic, the flower garden, the rainbow, the symphony orchestra and the choir, each of which expresses harmonious variety.

## PARTNERSHIP OF THE CANADIAN ELEMENTS

Canada was conceived as a country of plural culture. Her selfgovernment and independence were gradually achieved by the co-operation of the French and British peoples through our parliamentary institutions and common allegiance to the Crown, which has been the binding force throughout the history of Canada. Our common experience of the land, the history, the democratic institutions and the economic prosperity has developed a spirit of pride and unity in Canada, which is equally shared by Canadians of all origins, who have also made contributions to Canada's progress. As the concept of equality evolved, the British and French in free association emerged as partners. The idea of partnership is gradually being extended to the other ethnic groups, which can only serve to enhance Canadian unity, rather than weaken it as is believed by some sceptics and pessimists.

The compatibility of multiculturalism and partnership with Canadian unity was very ably upheld in the brief of the Edmonton branch of the Ukrainian Canadian Committee to the Royal Commission on Bilingualism and Biculturalism. The following three paragraphs convey their wellreasoned arguments:

"As for the concern of opponents of cultural pluralism for Canadian unity, it should be remembered that if biculturalism is compatible with Canadian unity because both are conceived in the context of democratic freedoms, then surely this must include cultural freedom for all Canadians. We are aware that certain modern totalitarian regimes have attempted to establish monolithic, homogeneous, single-loyalty systems, using regimentation to create a facade of monolithic internal unity, as a means to perpetuate dictatorial political power. These "achievements" have been bought at the price of cultural ruin and the suppression of democratic freedoms and human rights. Such methods of attaining national unity and power are the antithesis of true democracy. The Canadian type of unity rests on partnership in the enjoyment of freedom and fundamental equality and on power that stems from the solidarity of free men and groups appreciative of the



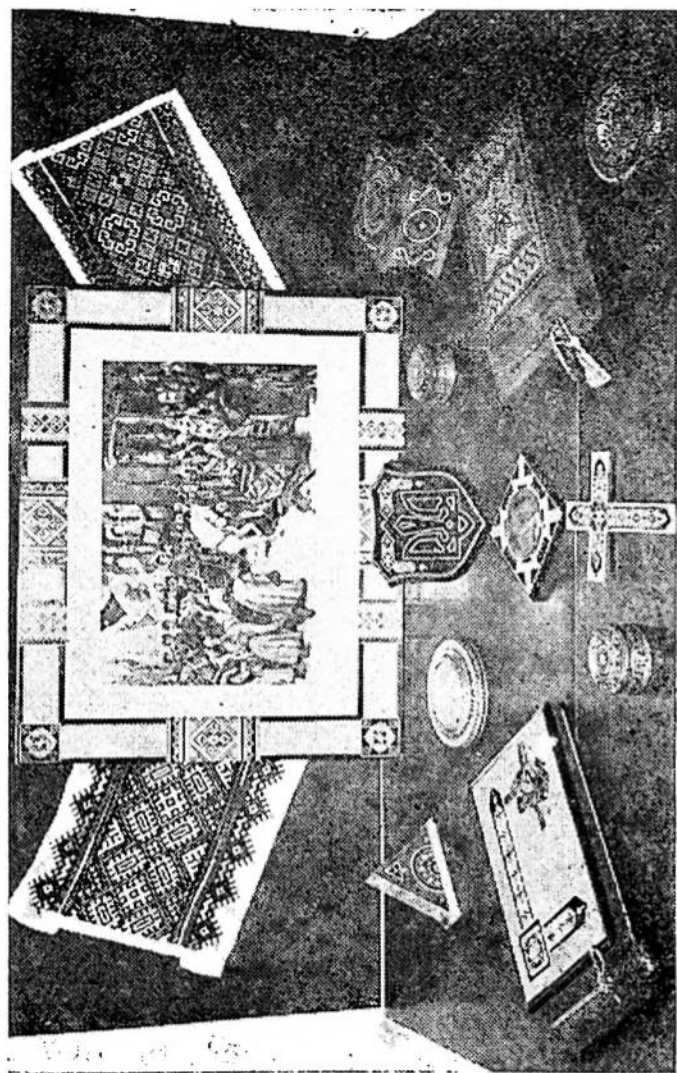
political, legal, and social guarantees which allow them to develop their potentialities freely, to worship and to create, to participate in the common weal as citizens sharing not only equal rights but also equal duties under a democratically-elected government in common allegiance to the law and the Crown.

If genuine Canadianization is to be achieved, it will be achieved through a policy of conscious integration rather than deliberate or forced assimilation. In upholding the principle of "unity in diversity", as already noted, some of the greatest Canadian leaders and many others could be quoted, have advocated the mosaic type of integration, in which they have the support of most of the ethnic groups of the Third Element. Rather than denying cultural expression to the many racial and ethnic groups that have come to Canada, it is contended that Canadian society can benefit from a fusion of cultural elements to which each group offers its own special flavour and genius. It is fortunate that the various ethnic groups have not been submerged and have not lost their identity in a "melting-pot", but have helped to enrich Canadian life with their special contributions, thanks to the attitude of the French Canadians and government policy or lack of it.

National culture must express something of the essential nature of the society in which it is produced. To be significant it must derive its inspiration from the experiences and achievements in that society. Our society is multi-ethnic, and therefore, our national culture must be a composite culture of the mosaic type. If Canadians learn to understand this, they will mobilize all the rich cultures brought to this country by these ethnic groups to develop a rich Canadian mosaic, which is already becoming a vital source of inspiration for our poets and novelists".

Professor W. L. Morton, in analyzing the history of Manitoba makes the following observation in respect to the future of Canadian culture:

"It is in such transmutation of the folk cultures and genius into the vernacular English that the hope of Manitoba letters seems to lie when at the end of eighty years of provincial history some evidence of more material achievements is sought. If indeed anything distinct in the



Ukrainian Handicraft

arts and letters were to arise in the province it would come from the mingling and fusion of its many peoples."

(Manitoba: A History, Toronto, 1957).

This of course can well apply to Canada as a whole and should be uppermost in Canadian minds.

In keeping with the ideals of democracy and the spirit of Confederation, Canada should accept and guarantee the principle of the partnership of all peoples who have contributed to her development and progress. As the founding peoples of our country, the British and the French should be regarded as the senior partners whose special rights include the recognition of English and French as the official languages in accordance with the British North America Act; Canadians would have the choice, but not the compulsion, of one or the other language as the means of instruction in our schools. The Third Element ethnic or cultural groups should receive the status of full partners, who would be guaranteed the right to perpetuate their mother tongues and cultures, which should be offered as subjects of introduction in the public and high school systems, the separate schools of the provinces, and the universities, wherever there would be a sufficient number of students to warrant the maintenance of such classes, as is practised in England and other countries. The teaching of languages should commence at the Grade One level, when children learn without much effort.

Some Canadians believe that minorities have only one right — to assimilate into the majority. Canada with her variety of peoples cannot permit an understanding of "democracy" which disregards other cultures and languages. Recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world; this recognition must be made secure in Canada for all Canadians regardless of race, creed, colour, nationality, ancestry or place of origin. If Canadians of British or French origin hold certain things dear, they should surely permit others to do the same. Prejudice should not triumph over toleration and numbers over justice. Canada's first prime minister, Sir John A. Macdonald, had this to say about languages:

'If there is one act of oppression more than any other which would come home to a man's breast, it is that he should be deprived of the consolation of speaking and reading the language his mother taught him.'

## PLACE AND VALUE OF LANGUAGES

Officially Canada is bilingual, English and French. It would unnecessarily complicate the proceedings of the federal parliament and the transactions of the government if other languages were made official. Yet, in reality Canada is multi-cultural and multilingual, and some kind of recognition should be given to them. Many of the mother tongues are spoken by second, third and fourth generations, born in Canada. Consequently, these languages are no longer "foreign", but having been learned exclusively in this country they are Canadian languages. Canadians are increasingly realizing that it would be unwise to neglect them and not to promote their usage. Some of the unofficial languages, such as Ukrainian, Icelandic and German, are already taught on an elective basis in the secondary schools of the three prairie provinces and in most of the large universities. As has already been previously stated, they should be taught wherever there would be sufficient enrolment for classes in the public schools of Canada, commencing at the first grade. The distinction between official and unofficial languages would be that the official languages in the school systems would be languages of instruction wherever there was a sufficient demand, and the other languages would be subjects of instruction. This would still be in keeping with the idea of partnership.

The special conference of the Alumni Association of the University of Manitoba with the theme "Canada: One Nation or Two" took a positive stand in this respect in 1964. In the pamphlet that was published covering the conference, a section was devoted to "The Unofficial Languages", which reads as follows:

"(a) These languages are spoken or "used" in so many areas in Canada that it would be unrealistic to refer to them as foreign languages. They are the "mother tongues" of 14% of the population. On the basis of ethnic origin about 26% of the people of Canada are of non-British, non-French origin. They are at various states in the selection of English or French as their Canadian mother tongue. Hence it is reasonably fair to say that these people

are factually bilingual, English or French being their Canadian tongue and the language of origin their second language.

(b) These languages have a status in Canada and in some way recognition must be given to them. As the cultures and the languages of those groups are so closely intertwined, the only practical way to give expression to that status is to provide that these languages be taught, on a volutary basis, at the stage of development of the child when it should have the option of selecting a language for study other than the language of instruction in that particular province, or school district. The high school level obviously suggests itself but in areas of heavy concentrations of ethnic groups the commencement of the instruction might be at the elementary level.

Obviously successful examinations in such languages in grades immediately preceding entrance to a university should be given recognition at the university level."

This is a realistic and positive approach to the whole problem, for it recognizes the contributions and the place of the ethnic groups in the building of the Canadian nation that must include all the people. This is what the ethnic groups of the Third Element have been advocating since the last war. Their efforts have begun to bear fruit.

The retention of the mother tongue along with English or French culturally enriches Canada. It is a well-established truism that the knowledge of one or two additional languages is more advantageous and preferable to unilingualism. English-German, English-Ukrainian, English-Icelandic, French-Polish, and other bilingual patterns, along with English-French, besides being a fact of life in Canada, and particularly so on the prairies, is a desirable phenomenon in itself. For it is the overlapping of the two major languages with the mother tongue that gives the developing Canadian culture its distinct mosaic pattern. Here are some of the evident advantages of the retention of mother languages and ethnic cultures:

- 1) It provides for cross-fertilization and mutual enrichment of the cultural strains in the development of a common Canadian culture and national personality;

- 2) It stimulates cultural growth and affords a wider, more direct "grass-roots" participation of Canadians in cultural and artistic activities;

3) It helps to exploit the unique linguistic potential latent in the multi-ethnic population for Canada's greater and more effective role in international affairs, for closer cultural, commercial, and tourist relations with other countries, and for better access to foreign scholarship and the improvement of Canada's scholastic knowledge and wealth; and

4) It contributes to the development among Canadians of less parochial, more tolerant and informed attitude toward international affairs, and countries and cultures of the origin of their fellow citizens.

## PRIDE IN ANCESTRY

The English, Scots, Irish and Welsh of the British element; the French; and the aboriginal Indians and Eskimos have been with us and are here to stay. The Third Element ethnic groups such as the Germans, Ukrainians, Poles, Icelanders, Jews, Italians, Latvians, Japanese and others have been with us and are here to stay, and they are steadily increasing in numbers and in proportion. Canadian domestic policy has not subscribed to "a dead uniformity of culture or behaviour — nor a fusion of souls in a dead jelly of oneness as dreary as the caked mud of a dried up slough", the end product of the proverbial "melting-pot". Rather, it encourages citizens and ethnic groups to be themselves and to bring their gifts of different cultures to the common Canadian treasury, which constantly enriches our Canadian heritage. The Canadian Citizenship Act of 1947 and the Canadian Bill of Rights of 1960 recognize the equality of all Canadian citizens in every respect, whatever their origin, their traditions, their creeds and their cultures may be. The supreme loyalty of each citizen and each ethnic group must of course be to Canada, which means that each should strive to be a good Canadian. Because of birth we are Canadians of various origins. Ancestry, however, should not be denied, discouraged or suppressed, but rather should be regarded with pride, which is a positive force.

The significance of pride in one's own ancestry and its value to our country is strongly voiced by Dr. Watson Kirkconnell, of Irish extraction, former President of Acadia University, distinguished poet, translator and literary critic of Canadian literature in various languages, in the following passage:

"There is nothing so shallow and sterile as the man who denies his own ancestry. The "100%" American or Canadian is commonly one who has deliberately suppressed an allied origin in order to reap the material benefits of a well-advertised loyalty. There can be little hope of noble spiritual issues from such a prostituted patriotism. Unfortunately, it is abetted by the ignorant assumption of many an English-speaking citizen that alien origin is a natural mark of inferiority. He who thinks thus is a mental hooligan — whe-

ther he be a lawyer, militia colonel, or bishop of the church. What we sorely need, on the contrary, is enough common intelligence to recognize both the rich diversity of racial gifts on this earth and the strength which racial roots can contribute to an individual."

A person shunning his cultural background, is empty, with little, if anything, to offer to Canada's cultural heritage. A person having pride in his ancestry, on the other hand, already has appreciation of cultural values and strives for higher spiritual goals, that will benefit not only him but his country. This is what Lord Tweedsmuir, Governor-General of Canada, otherwise known as John Buchan, of Scottish origin, the eminent British novelist, had in mind when he addressed a large Ukrainian gathering at Fraserwood, Manitoba, in 1939:

"Every Briton and especially every Scotsman must believe that the strongest nations are those that are made up of different elements. The Ukrainian element is a very valuable contribution to our new Canada. You have accepted the duties and loyalties as you have asqured the privileges of Canadian citizens, but I want you also to remember your old Ukrainian traditions — your beautiful handicrafts, your folk-song 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... **You will all be better Canadians for being also good Ukrainians.**"

Because of social and economic pressures caused by prejudice and discrimination, many persons have changed their names to English ones and in such a way were able to secure better jobs and positions, and perhaps social standing. It is understandable that some names need to be simplified, because of difficult pronunciation and spelling, but it is regrettable and even tragic if such a person has acquired such an inferiority complex that he is ashamed of his ancestry, denies it and avoids the ethnic groups of his origin and other so-called "foreigners"; he calls himself Canadian or English. In his negative task of





Lord Tweedsmuir, Governor-General of Canada  
Speaking at a Ukrainian Celebration,  
Fraserwood, Manitoba, 1936



George W. Simpson  
Historian, Authority  
on Ukrainian Literature



Watson Kirkconnell  
Canadian Poet, Writer and Critic  
Translator of Ukrainian Literature

running away from his family and his own people he should be pitied, because such negative characteristics are not conducive to good character and good citizenship. One's origin is a biological fact which cannot be changed. Psychologists have proven that there are no superior races. One's ancestry should be cheerfully accepted and used as a base to develop a fuller personality.

## UNITY AND EFFECTIVENESS OF THIRD ELEMENT

It was during the crisis of the Second World War, that the Canadian government welcomed the idea of the co-operation of the non-British, non-French ethnic groups to assist in the promotion of the war effort. No central body of these groups was formed as they co-operated directly with the Nationalities Branch, which later was transformed in the Citizenship Branch. Instead, a form of the co-ordination of the ethnic groups was realized through the establishment in 1940 of the Canada Ethnic Press Association, with Judge W. J. Lindal, of Icelandic ancestry, as the president. All the large ethnic newspapers (weeklies) and magazines became members. At their annual and other meetings, and through delegations, the common views and demands of the Third Element groups were made known to the government and the Canadian public. For almost a quarter of a century the Canada Ethnic Press Association, which was recently re-named Canadian Ethnic Press Federation, was the sole forum for the exchange of ideas and occasionally for the planning of common action among these groups on a national scale.

In the meantime, the ethnic groups of the Third Element in the large cities of Canada found it useful and necessary to form co-ordinating bodies to assist in the celebrations of a local, provincial or national character and sometimes to present their viewpoint as well as to press for certain action. Such bodies were most active in Toronto, Winnipeg, Montreal, Vancouver, Edmonton, Ottawa, Sudbury and in other cities. The work of the Royal Commission on Bilingualism and Biculturalism and the approach of the Canadian Centennial accelerated the process of ordinating the common efforts of these ethnic groups on a national level. Articles appeared in the various papers and organizations made demands of the government to recognize the fact of the Third Element in Canada and its multicultural, rather its bicultural, character. This finally lead to the convening in Ottawa on November 8 and 9, 1964, of a conference of delegates of the Canadian ethnic groups under the patronage of the Centennial Commission and the Department of Citizenship and Immigration. The conference established for the first time

in Canadian history the Canadian Folk Arts Council to co-ordinate the cultural activities and contributions of Canadians of various descents on a permanent basis with government financial support. A Board of Directors composed of representatives of each province was elected and a National Council of representatives of each ethnic group, including Scots and French, was established, with headquarters and office in Toronto under the direction of Mr. Leon Kossar, a journalist of the Toronto Evening Telegram.

Although currently engaged in organizing the Centennial Celebrations, the Canadian Folk Arts Council was conceived as a permanent body to carry on its activities after Canada's One-Hundredth Anniversary in the field of libraries, museums, publications and cultural activities. Prime Minister L. B. Pearson welcomed the birth of this new national council stating "... not only because it will ensure the full and vibrant participation of all our ethnic groups in our Centennial celebrations — without which those celebrations could hardly be called truly Canadian — but because I am sure that this new Council will find a **permanent place** in our cultural life as an active force for national unity". Subsequently, on April 3, 1965, the Prime Minister issued a statement (quoted more fully in a previous section) recognizing proudly the fact that there exists "the third force" in Canada together with "the French part and the English part".

Thus it is evident that the Third Element is becoming more articulate and is developing into a force in Canadian life, in which these groups desire to undertake greater responsibilities as full-fledged partners. And why not? The large majority of its members are Canadian-born and Canadian-educated, while the remainder are preponderantly full Canadian citizens. Many of them possess high qualifications for the highest positions and offices in the country, which are coming to them all too slowly, when taking into consideration their proportion of the population. Anxious to be a positive force supporting the development of a strong democratic Canadian nation composed of the finest treasures of the various cultures, based on the concept of "unity in continuing diversity" and equality of all citizens, the Third Element ethnic groups want to see more and proper recognition given to them in history books and other school-texts, in Canadian Broadcasting Corporation programmes, in gover-

ment bodies such as the Canada Council, Centennial Commission, etc., in the Canadian Expo and exhibits of embassies, publications and in appointments on merit to the Senate, cabinet portfolios, judgeships, and offices of Lieutenant-Governors and even of the Governor-General. To promote the full participation of all our citizens in the cultural growth of the Canadian nation, the time has come for the establishment of federal Department of Culture.

## MISSION OF UKRAINIAN CANADIANS

Seventy-five years ago the Ukrainians came to this land of freedom. Having faith in God and in Canada, they have given their best, as constructive citizens, to make Canada greater, and a better place to live in. Above all, the Ukrainian Canadians cherish the freedom and democracy of this country, which their compatriots in the land of their origin, Ukraine, have not enjoyed for over two centuries, except for the brief interval of the Ukrainian state, 1917-1921. Ukrainian freedom and democracy were destroyed by the false propaganda and the military forces of the Soviet Russian communist dictatorship, which has become the largest colonial power in the world, having designs upon Canada. Ever aware of the catastrophe that befell Ukraine, the Ukrainian Canadians have constantly been keeping before the public eye and informing the Canadian government that Soviet Russian communism is engaged in subtly undermining our democratic institutions and freedom, as was disclosed by the former Soviet agent, Igor Gouzenko, after the Second World War. Canadians are warned that constant vigilance is necessary in order to preserve our way-of-life. The defence of freedom and democracy must be the cornerstone of Canadian foreign policy, in which because of their background the Ukrainian Canadians should be playing an increasing role; for several years delegations to the United Nations and NATO have included them as members.

The mission of the Ukrainian Canadians also includes the perpetuation of the consciousness of cultural values in the development of the Canadian nation. Their fate is bound with the fate of the Third Element, which as has been noted, has won a definite place and some recognition in Canadian life. This Third Element can serve as the bridge between the two founding elements and the unifying force that will help to build a stronger and a more forward-looking Canadian nation in the next century of our existence. The "melting-pot" theory with its colourless uniformity has been rejected for a "mosaic-type" of Canadian culture, based on the voluntary integration of the best elements of the cultures of each of the ethnic groups. This is the multi-cultural concept of the Canadian nation, which maintains the

dignity of the individual and the ethnic group. It is as leaders and part of the Third Element that the Ukrainian Canadians can continue to make an important contribution to Canada.

At this time, when our nation is subjected to various stresses and strains, when some express doubts and fears about Canada's future, let us strengthen the moral fibre of our nation by rededicating ourselves to the principles of the Canadian Bill of Rights as stated in the appended pledge:

"I am a Canadian, a free Canadian, free to speak without fear, free to worship God in my own way, free to stand for what I think right, free to oppose what I believe wrong, free to choose those who shall govern my country. This heritage of freedom I pledge to uphold for myself and all mankind."

\*       \*       \*

Canada's future and greatness will depend not so much upon the exploitation of her natural resources as upon the proper development of her human resources, both of which we have in variety. If we succeed, and we are well on the road to succeeding, to evolve the pattern of unity in continuing diversity through the application of the principles of Confederation and compromise, this will serve as precedent for other states in the world having similar population and cultural problems. It will be Canada's contribution to the world. Let us also remember that in Canada we have the world in miniature. World peace and order could be achieved if the principles of unity in continuing diversity, brotherhood, equality, compromise, justice and the recognition of the freedom and dignity of individuals and nations are honestly applied. With a rich background and a wealth of experience as our legacy, Canadians of all origins, united, can look ahead into the next century with faith, understanding and confidence.

## **Appendix A.**

### **RECOMMENDED READING**

(Books in English)

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## II. UKRAINIAN CULTURE

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- DMYTRIW, Olya and MITZ, Anne (ed.) **Ukrainian Arts.** New York: Ukrainian Youth's League of North America, 1952.
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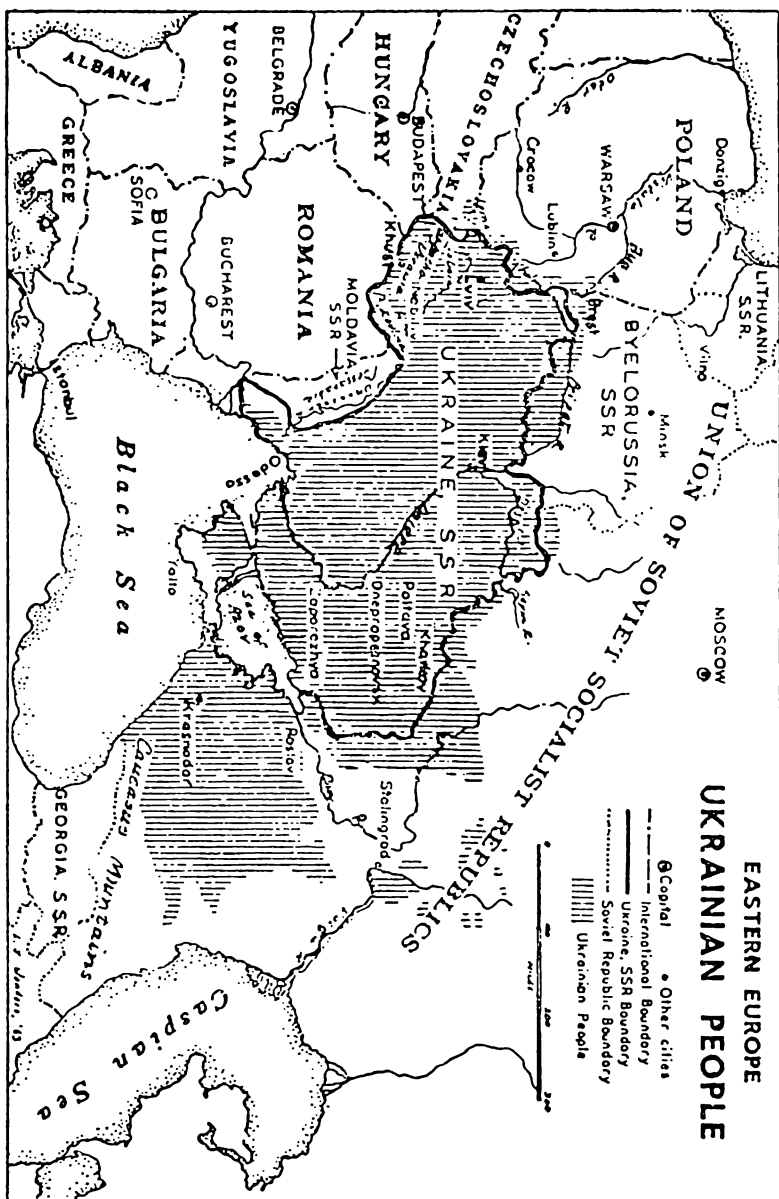
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- VERNADSKY, George. **Bohdan Hetman of Ukraine**. New Haven: Ukrainian National Association, 1941.
- WINCH, Michael. **Republic for a Day**. London, 1939.

## **Appendix B.**

### **Member Organizations of the Ukrainian Canadian Committee**

Ukrainian Catholic Brotherhood  
Ukrainian Self-Reliance League  
Ukrainian National Federation  
Ukrainian Canadian Veterans' Ass'n.  
United Hetman Organization  
Ukrainian Workers League  
Ukrainian Youth Ass'n — Plast  
Shevchenko Scientific Society  
Ukrainian Free Academy of Sciences  
Carpatho-Ukrainian War Veterans' Ass'n.  
Ukrainian War Veterans' League  
Ukrainian National Democratic League  
Ukrainian Technical Society  
Ukrainian National Association  
Ukrainian Democratic Youth Ass'n.  
Research Institute of Wolyn  
Canadian Friends for Liberation of Ukraine (UKT)  
Ukrainian Workingmen's Ass'n.  
Ukrainian Evangelical Alliance  
Ukrainian Canadian University Students Union  
Ukrainian Canadian Youth Council  
Ukrainian Association of Victims of Russian Communist Terror  
(SUZERO)  
Canadian League for Ukraine's Liberation  
Ukrainian War Veterans' Ass'n.  
Ukrainian Cultural & Educational Centre  
Ukrainian Canadian Committee, Women's Division  
Brotherhood of Former Combatants Ud. UNA.  
Ukrainian Youth Association of Canada  
Ukrainian Teachers' Ass'n of Canada.

# EASTERN EUROPE UKRAINIAN PEOPLE



## **Appendix D.**

### **FACTS ABOUT UKRAINE AND THE UKRAINIANS**

Ukraine, located in a strategic position north of the Black Sea in Europe on the cross-roads to Asia, encompasses a vast territory of some 250,000,000 acres, being larger than Germany of France. The Ukrainian population on the ethnographic territories in Europe comprises about 38,000,000, which is larger than the French or English populations in Europe. Her natural resources and production in agriculture and industry make Ukraine one of the wealthiest countries on the European continent.

\* \* \*

The Ukrainians are a distinct nation, with their own separate language and culture. They should not be regarded or classified as Russians, anymore than the Scots and Irish as English.

\* \* \*

In the past, Ukraine was once an empire and an independent state. Today, she is designated as the Ukrainian Soviet Socialist Republic, being an integral part of the Union of Soviet Socialist Republics. The U.S.S.R., the successor of the Russian empire ruled by the tsars, conquered the Ukrainian National Republic after the First World War and has continued the Russian domination and exploitation of Ukraine by force, as well as of numerous other nations and countries. The communist U.S.S.R. is the largest existing empire in the world. The conquered Ukrainians and other captive non-Russian nations are striving to win their freedom and independence.

\* \* \*

There are some 11,000,000 Ukrainians outside the borders of their homeland, being scattered throughout the world. Within

the Soviet empire there are 5,000,000 Ukrainians in Central Asia and over 3,000,000 in the Far East, north of China. About 1,500,000 of Ukrainian descendants live in the United States of America. Over a half-million are a dynamic part of the population of Canada, where they have made significant contributions to the economy, political administration and the whole life of the country. They are found in smaller numbers in other countries: 300,000 in Poland, 100,000 in Czechoslovakia, 100,000 in Rumania, 120,000 in Brazil, 150,000 in Argentina, 60,000 in Australia, 35,000 in Britain and smaller communities throughout the world.

\* \* \*

The Ukrainian state was established in 862 A.D., when a Viking chieftain from Scandinavia, Ruryk, consolidated several tribes with Kiev as the capital. This Kievan state, known as Rus (not Russia or Ruthenia) expanded into an empire extending over most of Eastern Europe under the rule of the Grand Princes of Kiev. The greatest rulers were Volodimir (Vladimir) the Great (980 - 1015), who made Christianity the state religion in 988, under the jurisdiction of the Patriarch of Constantinople; Yaroslav the Wise (1019 - 1054), who codified the laws, systematized the administration and fostered cultural development; and Volodimir Monomachus (1113 - 1125), last of the strong rulers of Ukraine, from whom Queen Elizabeth II of the United Kingdom, in the Debrett of 1966, claims descent in the 31st generation, titling him "Prince of Ukraine". (Anna, daughter of Yaroslav the Wise, married King Henry I of France and after his death ruled as the Queen of France). During the 10th, 11th and 12th centuries, next to the Byzantine Empire, Kievan Rus was the most powerful and flourishing state in Europe. The Mongolian-Tatar invasions commenced by the invincible and ferocious Genghis Khan in 1240 finally destroyed the ancient Ukrainian state, but the heroic resistance of the Ukrainian armies helped to save Europe from a similar catastrophe.

\* \* \*

The "Tatar yoke" was cast off over a hundred years later with the aid of the Lithuanians, who became the invited rulers of the liberated Ukrainian lands. When Lithuania united with Poland, dynastically in 1385 and organically in 1569, Ukraine fell under the rule of rapacious Polish landlords. So severe

was the oppression that the Ukrainian Cossacks rose up in revolt several times. In 1648, the Cossack leader, Hetman Bohdan Khmelnytsky, swept the Polish landlords out of Ukraine and re-established an independent state, receiving recognition from several European powers. His unfortunate alliance in 1654 with the Muscovite Russian tsar later gave Russia the opportunity to force her rule upon Ukraine. Hetman Mazeppa's valiant attempt, in alliance with King Charles XII of Sweden, in 1709, was abortive, failing to overthrow the Russian domination. By this time the Russian and Polish rulers had divided up Ukraine between themselves with the Dnieper River as the dividing line.

\* \* \*

When the Polish state was partitioned out of existence by the Russian, Prussian and Austrian emperors in the late 18th century, the western Ukrainian territories of Galicia and Bukovina, from where most of Canada's Ukrainians originate, fell under Austrian rule. The largest part of Ukraine was under the despotic Russian tsars, who pursued a ruthless policy of suppressing freedom and the Ukrainian culture; the name "Little Russia" was now applied to the subjugated country. Ukrainian publications and the Ukrainian language were forbidden by decree in the 19th century. Ukraine appeared doomed to perish. It was only the Habsburg-ruled Galicia and Bukovina which showed that the flame of Ukrainian freedom and culture still flickered.

\* \* \*

The spirit of the Ukrainian people, however, could not be completely destroyed. When the Russian tsardom and the Habsburg monarchy crumbled at the end of the First World War, the Ukrainians immediately re-established an independent democratic state. By the Act of January 22, 1918, the parliament of the Ukrainian National Republic proclaimed Ukraine's independence. The new state was not strong enough to maintain itself very long; by 1921 it was overrun by Russian Bolshevik armies and partitioned by Soviet Russia, Poland, Rumania and Czechoslovakia. The Second World War (1939 - 1945) forcibly brought almost all of Ukraine under Soviet Russian domination behind the Iron Curtain. The Ukrainian Soviet Socialist Republic, although having representation at the United Nations, is a



republic in form only; it possesses no freedom and independence and as a puppet of the Russian government in Moscow is subjected to Russification, as formerly under the tsars. The Ukrainians, together with the other non-Russian captive nations, are struggling in various ways to regain their freedom, and seek the aid of the free world.

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Culturally, emotions and thought find their outlet in songs, writings, music, dances, drawings, paintings and in a variety of handicraft. Ukrainians possess a rich cultural heritage, one of the finest in the world. Ukrainian is one of the most expressive languages, a knowledge of which serves as a key to open vaults of literary treasures.

The advent of Christianity in 988 in Ukraine brought an alphabet, schools, learning and a flowering of written literature. Following the appearance of church books came the writing of epic songs and poems as well as chronicles recording historical events. The most brilliant masterpiece of the Kievan State period is the epic poem "The Lay of Ihor's Legion", written in 1187, which was an outstanding piece of European literature of that era. The blooming flower of Ukrainian literature was destroyed by the Tatar invasions.

\* \* \*

A revival of Ukrainian culture and literature took place during the Cossack period in the 17th and 18th centuries. Schools and literature were patterned after the best in Europe. The deeds of the Cossacks in their struggle against the infidel Tatars and Turks and the experiences of the people were portrayed in special songs and poetry called the "duma" and sung by minstrels on typically Ukrainian musical instruments, the "kobza" and "bandura". Russian domination destroyed this type of literary productivity.

\* \* \*

The modern period of Ukrainian literature was heralded by Ivan Kotlyarevsky's parody of the great Latin masterpiece, Virgil's "Aeneid", which was written in 1798 in the language of the common people. Others followed his example, such as

Hryhory Kvitka, whose moving novel of the peasant life "Marusya" was later translated by the Canadian poetess, Florence R. Livesay.

\* \* \*

It was Taras Shevchenko (1814 - 1861), however, who raised Ukrainian to the dignity of a literary language. Born a serf, this poetic genius embodied the immortal spirit of the Ukrainian nation in powerful poetry in the "Kobzar", which swept Ukraine like a prairie fire. His poetry resurrected the glorious past of the Cossacks, condemned the evils of Russian tyranny, urged the people to struggle for their liberty and instilled faith in the future of the nation. The Russian tsar feared Shevchenko's influence and exiled him to Asia, forbidding him to write and to paint. Shevchenko is the greatest Ukrainian poet of world renown; as the apostle of freedom, truth, justice and brotherhood, he is even more popular today.

\* \* \*

In spite of the Russian government's policy of suppression in the 19th century, the Ukrainian language and literature in all forms, forged ahead. A great literary and cultural revival took place, producing other leading poets, great novelists such as Mykhaylo Kotsiubynsky and Bohdan Lepky, great playwrights such as Mykhaylo Starytsky and Ivan Tobilevych, great historians such as Mykhaylo Hrushevsky and Dmytro Doroshenko and great musical composers such as Mykola Lysenko and Alexander Koshetz. With the ban on Ukrainian in Russia, many of these works made their first appearance in Lviv (Lwow), Galicia, where there was comparative freedom under the Habsburgs.

\* \* \*

In this luxuriant flowering of Ukrainian literature, two other names are worthy of rank alongside Taras Shevchenko. Lesya Ukrainka (1871 - 1913), a frail woman with an unconquerable will, was a first rate poetess, who wrote several volumes of lyric poetry and versified plays. Her range of themes was as wide as Shakespeare's, extending from the ancient Hebrews, Egyptians, Greeks and Romans to the "Mayflower" Puritans and contemporary times. The greatest literary figure of Western

Ukraine is Ivan Franko (1856 - 1916). In poetic creativeness he rates with Shevchenko and he outstrips his predecessor as a novelist, playwright and scholar. Franko is often regarded as the Ukrainian "Moses", the title of his masterpiece poem.

\* \* \*

Contemporary Ukrainian literature has continued the trends established in the 19th century and has contributed new firms, new interpretations and new themes. The emigre poets and novelists such as Oleksander Oles and Ulas Samchuk are champions of the Ukrainian struggle for freedom. In general, Soviet Ukrainian poets and writers, being the tools of Russian communism, have produced mere propaganda and little of lasting value. Maksym Rylsky and Pavlo Tychyna are exceptions; some of their poetry is of high calibre, transcending party lines. At present there is a patriotic vein in Soviet Ukrainian literature and some of the poets and writers have been arrested and imprisoned.

\* \* \*

In all respects, Ukrainian literature and music compare favourably with other nations. Important contributions are being constantly made. Many of the works of Shevchenko, Franko, Lesya Ukrainka and others have been translated into English and other leading languages and studied at universities in many countries. This is recognition of Ukraine's growing importance in world culture.

P. Y.

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