

#1

The "One Big Issue"

Poster issued by the Citizens' Committee of One Thousand during the Winnipeg General Strike in 1919.

PRIMARY SOURCE
Ukrainian life after internment 1920-1946

Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

The One Big Issue in the Winnipeg "Strike" is Plain THE PEOPLE MUST CHOOSE

Between this ... The Alien Enemy Who openly or secretly supported Germany and Austria during the war, who contributed money for bombs used in blowing up munitions (war material) plants on this continent, who danced for joy when the Lusitania (passenger ship sunk by a German U-boat) was destroyed, who rejoiced over the long lists of Canadian casualties.

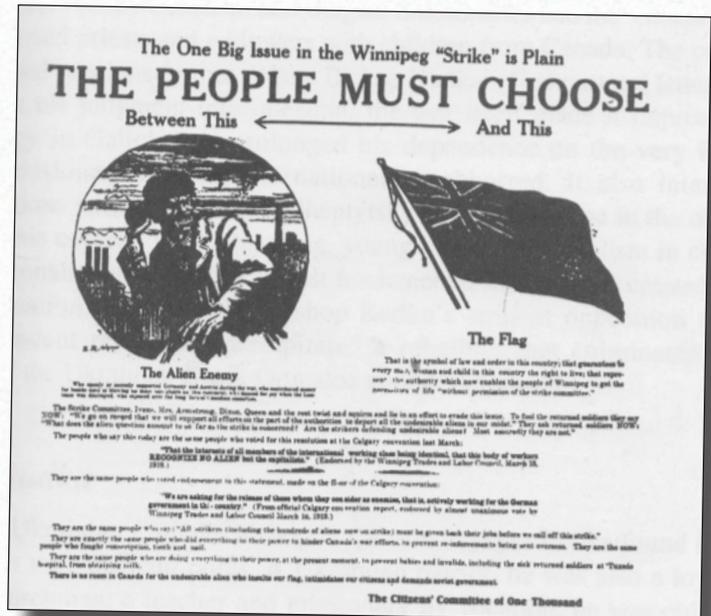
And this ... The Flag That is the symbol of law and order in this country; that guarantees to every man, woman and child in this country the right to live; that represents the authority which now enables the people of Winnipeg to get the necessities of life "without permission of the strike committee.

... They (supporters of the strike) are the same people who say: "All strikers (including the hundreds of aliens now on strike) must be given back their jobs before we call off this strike."

They are exactly the same people who did everything in their power to hinder Canada's war efforts, to prevent re-inforcements (sic) being sent overseas. They are the same people who fought conscription, tooth and nail. (...)

There is no room in Canada for the undesirable alien who insults our flag, intimidates our citizens and demands soviet government.

"The One Big Issue in the Winnipeg 'Strike' is Plain..." in The Winnipeg General Strike. Ed. Rea. J.E. Toronto: Holt, Rinehart and Winston of Canada, Limited, 1973. Pp. 20.



#2

Great War Veterans Association Parade

Photograph taken on June 4, 1919, shows the Great War Veterans Association parade and rally in Winnipeg, Manitoba.



Archives of Manitoba/Archives du Manitoba, Winnipeg (Strike 5, N12296)

PRIMARY SOURCE
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#3

One language, one flag

Article published in the Saskatoon Phoenix on April 28, 1924 that featured several quotations from a sermon given by the Right Reverend Doctor G. Exton Lloyd, Bishop of Saskatchewan.



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The Phoenix

Thursday, April 28, 1924

If the nation is to do its proper work in the world, if it is to exercise the influence for which God has given it the talents, then we must insist on being a homogeneous [uniform] people with a unity of language and loyalty. We must be welded into a body, and that body must be Anglo-Saxon and elements which cannot assimilate ought not be admitted into this country in its formative period. Of the thousands that are being poured into this Western country at the present time, of all sorts, kinds and conditions, languages, characters and loyalties of every sort, and nothing has the government taken to explain to this mixture, before they let them come here, that English is our language and British is our loyalty

Has a pledge been taken from them before they land that they are willing to conform to these things ...?

... To let a vast population go on increasing and multiplying with no restraining, regenerating influences until it becomes unmanageable—this neglect, this indifference, this indolence [laziness] and want [lack] of forethought is bound to react on this nation in the days to come with frightful consequences. To neglect the moral condition of our more and more mixed population is national suicide. It is not too late now, but it may easily be too late ten years from now as things are going in this Western land.

Bohdan S. Kordan and Lubomyr Y. Luciuk, A delicate and difficult question: Documents in the history of Ukrainians in Canada, 1899–1962 (Kingston, ON: Limestone Press, 1986), pp. 47–48. Reproduced with the permission of Lubomyr Luciuk.



#4

Assimilation and prejudice

Article written by George Tamaki in 1939 for *The New Canadian*, a Japanese-Canadian newspaper.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

The New Canadian Friday, December 22, 1939

With many of these groups the problems of assimilation [fitting in with the majority] have been relatively simple. Both cultural and racial barriers have been easy to surmount [overcome] and prejudices easily laid aside Ukrainians, the reverse has been true and prejudice has been strong Immigrants showed a strong tendency to settle in ethnic communities and to transplant the social life of the old world into the new. Hence isolation [minimal contact] from our contemporary [existing] Canadian culture, devotion

[dedication] to cultural and religious heritage, and conservatism born of an agricultural environment have tended to keep these communities apart from Canadian society and to arouse prejudice [intolerant views] against them Ukrainians have pooled their resources, shared their resources, and collaborated [worked together] in collective [communal] marketing and harvesting—often saving their less fortunate neighbours from desolation [financial misery] and failure.

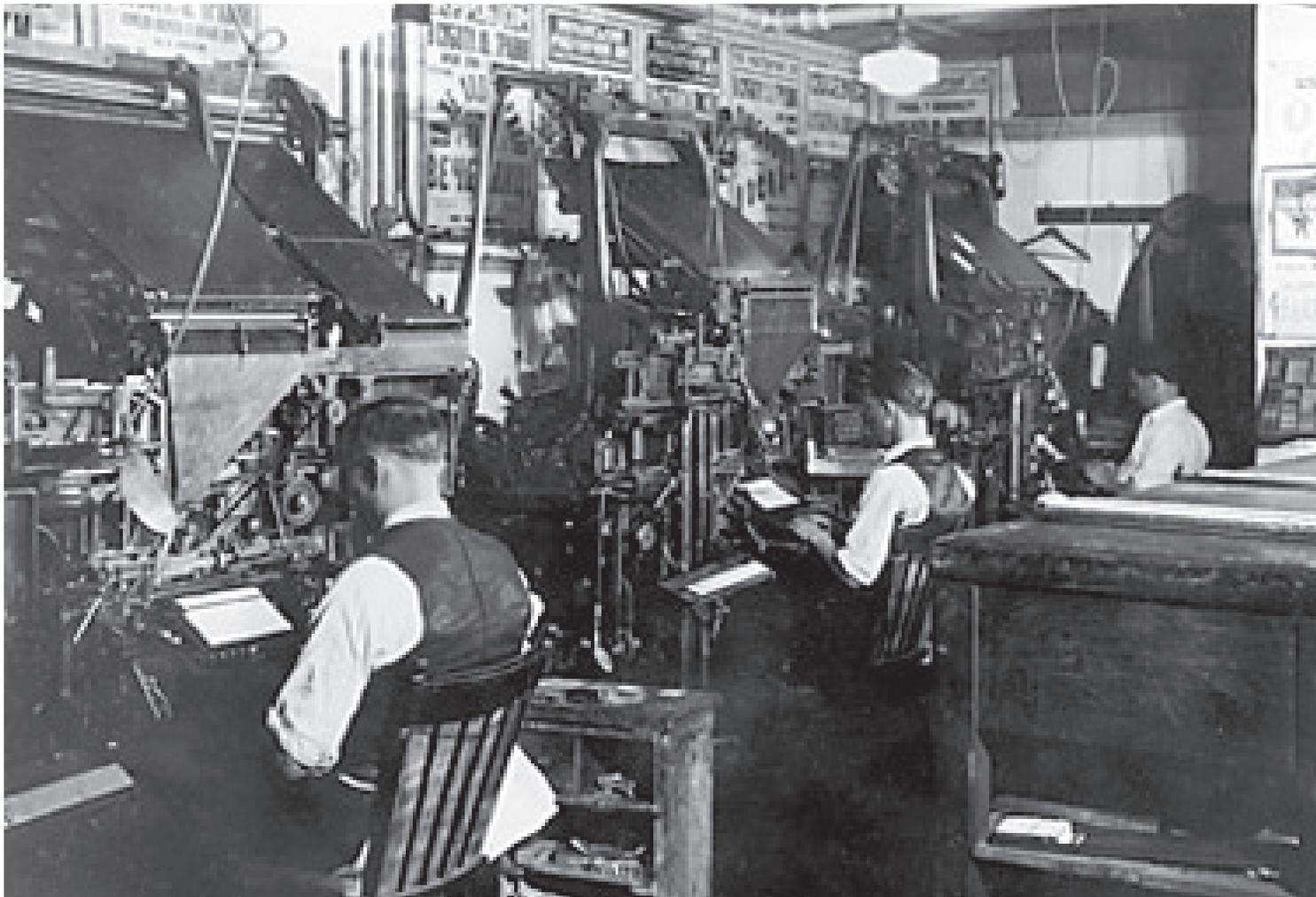
Bohdan S. Kordan and Lubomyr Y. Luciuk, *A delicate and difficult question: Documents in the history of Ukrainians in Canada, 1899–1962* (Kingston, ON: Limestone Press, 1986), pp. 47–48. Reproduced with the permission of Lubomyr Luciuk.



#5

Ukrainian-Canadian print shop

Photograph, taken in 1929, shows Ukrainian-Canadians working in a print shop in Winnipeg, Manitoba.



Print Shop, Ukrainian Labour Temple, Winnipeg, ca.1929. Ukrainian Labour Temple Collection, Winnipeg



#6

Born a Bohunk

Reflection of early Ukrainian immigrant Alexandra Gurofsky, interviewed by Barry Broadfoot for a book entitled *Ten Lost Years 1929–1939: Memories of the Canadians who survived the depression*, published in 1997.



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Alexandra Gurofsky:

"Carl (Carlotta) and I went to school, down that dirt road to the little school at Oak Bank. You think the Swedes gave my parents a hard time? I don't know how hard, but those Scots and Irish and some high-flown Polish, they made life miserable for Carl and me. Really miserable.

Like how? Like ignoring us. Like choosing us last in any choose-up game. Like throwing our coats to the floor in the cloak room at least once a day. Like putting a dead barn rat in our lunch bags some time before noon. Like writing mean, dirty things on the board so the teacher would think it was us, but that never fooled one of them. I can say the teachers were okay.

Want me to go on? Like talking a gibberish they thought was Ukrainian, a gobbledygook, you know, when they talked to us. Putting pony shit in our rubber boots

We had four miles to walk, I think it was, and once there was this blizzard. In November. Nobody should

have been out, but there was Carlotta and this nutty one fighting our way down the road and along comes this car, no school buses then. It stopped, and the driver looked out, and then rolled up his window and drove on. It was a man named McKenzie. He was taking his kids to school.

... We knew we were poor, very poor. You didn't need to be genius to see that my Dad was wearing himself out on that lousy 160 acres that nobody wanted I watched my mother go down, and you tell me how a woman can go 16 hours a day working in the fields, in the barn, in the house, and still look like something Frank Sinatra would take out

... if you were a Bohunk (an immigrant from central or southeastern Europe) kid growing up in an all-Scots plus Irish and English community, a farm community, you had a fight on your hands"

Barry Broadfoot, *Ten lost years, 1929–1939: Memories of the Canadians who survived the depression* (Toronto, ON: McClelland & Stewart Ltd., 1997), pp. 184–186.



#7

Lord Tweedsmuir's visit to Ukrainian-Canadians

Transcript of a speech given by the Governor General of Canada, Lord Tweedsmuir, to Ukrainian-Canadians in Fraserwood, Manitoba on September 21, 1936.



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To Ukrainian-Canadians

Fraserwood, Manitoba

21 September 1936

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

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

Lord Tweedsmuir

Governor-General of Canada

Bohdan S. Kordan, *A delicate and difficult question: Documents in the history of Ukrainians in Canada, 1899–1962* (Kingston, ON: Limestone Press, 1986), pp. 63–64. Reproduced with the permission of Lubomyr Luciuk.



#8

Ukrainian-Canadian cultural festival

Advertising poster produced in 1946 by the Association of Ukrainian-Canadians.

PRIMARY SOURCE
Ukrainian life after internment 1920-1946



"Ukrainian-Canadian Festival . Saskatoon. 31 July 1946," University of Saskatchewan: Persuasion—print advertising and advocacy on the Prairies, 2008, <http://scaa.usask.ca/gallery/persuasion/formats/programs/programs1.html> (Accessed February 13, 2012). © Public Domain. University of Saskatchewan Library Special Collections, Canadiana Pamphlets Collection.

#9

A letter from a farmer

Letter written by a Ukrainian-Canadian woman in 1931.



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Letter from a Farmer

1931

In our locality of Simcoe, Ontario, there are quite a number of Ukrainian farmers, but only a small number of them are interested in the liberation movement (communism). They are under the influence of two sisters: religion and ignorance. In that very spirit they bring up their children. They forbid their children to belong to the Youth Section of the ULFTA (Ukrainian Labour Farmer Temple Association, a left-wing political organization) and go to the Ukrainian Labour Temple.

The consequences of that upbringing are very sad. Limited by religion and ignorance, the children grow up as though wild. They do not understand the meaning of the working class; they harm other workers and also their own parents. They leave their parents, run away from them, and not with empty hands. And these, because of the lack of understanding, say that it is God's will and make donations to the priests for prayers for their children's reform.

I advise these farmers not to rely on the priest's prayers, which will only fill the pockets and stomachs of the priests, but to undertake the necessary upbringing of the children. Send them to the Youth Section to teach them to look at the world through the eyes of science and not poison them with religious dope, and everything will be fine. They will grow up fine sons of the working class.

Orest Subtelny, *Ukrainians in North America: An illustrated history* (Toronto, ON: University of Toronto Press, 1991), p. 125.



#10

Reaction to communist supporters in the Ukrainian-Canadian community



Announcement made on February 8, 1931 during a meeting of Ukrainian-Canadians in reaction to communist supporters in the Ukrainian-Canadian community.

Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

8 February 1931

We, the loyal citizens of Canada, of Ukrainian race, assembled to the number of about 700 people at a mass meeting at the Ukrainian Catholic Hall, at Mundare, Alberta, this 8th day of February 1931, for the purpose of protesting against the propaganda of Bolshevism and Communism among our people in Canada, hereby register our most vigorous protest against the agitation of paid Communists agents and their efforts to undermine our confidence in Canadian democratic institutions, and call our brethren (fellow Ukrainians) in Canada to demonstrate their loyalty to this our adopted land, by similar protests and active support of all our Canadian institutions.

Furthermore, we petition the government of our province of Alberta and the government of the Dominion of Canada, to prohibit (make illegal) the publication in Canada of all the Bolshevistic revolutionary literature and cause the deportation of all those citizens of foreign birth who propagate (transfer) and who follow the radical teachings intended for the destruction of our democratic system of government.

Orest Subtelny, Ukrainians in North America: An illustrated history (Toronto, ON: University of Toronto Press, 1991), p. 129.



#1

Assimilating into Canadian society

Excerpt from a book written by historian Orest Subtelny entitled *Ukrainians in North America: An illustrated history*, published in 1991.



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The second key process that gathered momentum in the interwar period was assimilation. While some maintained a strong commitment to things Ukrainian, others were rapidly losing it. To a great extent, this was a generational phenomenon. The older, European-born immigrants could be little else but Ukrainians until they died. Their contacts with English-speakers were limited and many lived almost totally within their ethnic communities. Matters were very different with the new, North American-born generation Through their schooling, social contacts, and employment they were exposed and attracted to the English-speaking world

Acceptance of American or Canadian ways usually meant rejection of things Ukrainian. Proficiency in English was accompanied by a growing disinclination [reluctance] to use Ukrainian. As Ukrainian language use declined among the young, so too did their access to the cultural traditions of their parents. Contemptuous [dislike, disapproval] of the constant squabbles among the community organizations, many of the young avoided them altogether. Because they found church services too long, confessions in Ukrainian too difficult, or some practices too questionable (for example, the hygiene they learned in high school led them to doubt the wisdom of taking Communion from a common spoon), some limited their attendance at Ukrainian services or joined American or Canadian denominations [religious churches].

Orest Subtelny, *Ukrainians in North America: An illustrated history* (Toronto, ON: University of Toronto Press, 1991), pp. 111–113.

#2

Occupational and economic development

Excerpt from an article written by historian Wsevolod Isajiw entitled “Occupational and economic development,” published in 1982.



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The seasonal labourers used the city as their base but moved around with their work, which was usually in railway or road construction. Their season started in the spring and lasted until about September, depending on the work available. Their wages varied from one subcontractor to another; in the 1920s, they averaged about 25 to 30 cents an hour [\$3–4 in 2011] for a 10-hour day, with 90 cents a day [\$10–12 in 2011] deducted for board and lodging. The seasonal construction worker lived, worked, and moved with his camp

Ukrainian workers were also employed in the mines, although fewer than in construction work. They worked in Sudbury, Ontario, in mines as far east as Sydney, Nova Scotia, and as far west as the coalfields of Alberta and British Columbia. Wages in the mining industry were higher than those in construction work. In the 1920s, an average wage was about 53 cents an hour on the surface, with the pay higher underground, undoubtedly the highest wage earned by any Ukrainian workers, including the farmers.

In the years up to World War II, many Ukrainian women in urban areas were employed as domestic servants and restaurant workers, with a few in the food-processing industry The wages were usually low

Wsevolod Isajiw, “Occupational and economic development,” in Manoly R. Lupul (ed.), *A heritage in transition: Essays in the history of Ukrainians in Canada* (Toronto, ON: McClelland and Stewart Limited, 1982), pp. 59-84.

#3

Ukrainians in Canadian political life

Excerpt from an article written by Rose T. Harasym entitled “Ukrainians in Canadian Political Life, 1923–45,” published in 1982.



Comments in brackets are not part of the original document. They have been added to assist the reader with difficult words.

Prior to World War I, Ukrainian-Canadian participation in politics at the local level ... was a momentous event. Not until 1926 was another Ukrainian-Canadian elected as alderman in Winnipeg, but thereafter, except for a break during the 1930s, Ukrainian-Canadians were regularly represented on the Winnipeg city council and school board.

Not unnaturally, experience in local government gradually became a stepping-stone to higher office. The practical training gained in municipal politics was of particular importance to the early Ukrainian candidates who lacked the formal education of many of their Anglo-Canadian opponents The success of Ukrainian candidates depended on several additional factors.

The bloc [community] vote was probably the most important. With the Ukrainian immigrants in Canada’s prairie West settled in compact groups and with several ridings boasting a Ukrainian majority, candidates relied on solid Ukrainian votes for their nomination and election. Usually they were successful

The voting behaviour of Ukrainian-Canadians was less predictable when they did not have “one of their own” in the riding From the editorials in the Ukrainian press, it is clear that all Ukrainians did not have the same views on tariffs [taxes], freight rates, or unemployment. In general, Ukrainians ... tended to vote conservative, often supporting the party most likely to win the election and hesitating frequently to cast a protest vote for fear of adding to their reputation of being overly radical.

Rose T. Harasym, “Ukrainians in Canadian Political Life, 1923–45” in Manoly R. Lupul (ed.), *A heritage in transition: Essays in the history of Ukrainians in Canada* (Toronto, ON: McClelland and Stewart Limited, 1982), pp. 115–123.

#4

New immigration and new challenges

Excerpt from a book written by historian Michael Marunchak entitled *The Ukrainian Canadians: A history*, published in 1982.



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During this second era of immigration, a marked percentage of intelligentsia [intellectuals] and professionals ... settled down in the cities and there opened up their business or professional establishments and in this way they strengthened the Ukrainian element and influence in the cities During this second phase of immigration [during the Interwar years] many veterans of the Ukrainian liberation wars came to Canada from Europe. These had in their hearts, a great love for the land of their fathers and a deep respect for the principles of freedom. These in turn strengthened the morale [spirit and confidence] of the new community

Both the World War and their own wars of liberation gave Ukrainians a great amount of political experience. In general terms these were prime positives in the achievement field of Ukrainians in Canada. But there were negatives to contend with as well. These grew first of all out of heated passions engendered [created] by religious strife that fanned themselves out between the two traditional Ukrainian churches, the Catholic and the Orthodox, at the end of the pioneer era. Also in the organizational life of Ukrainians in Canada there were felt some elements of political struggle that very often had their roots growing out of the differences of opinions held by the various groups in Ukraine, and who came to live in Canada following their unsuccessful attempts to gain freedom for their homeland.

Michael H. Marunchak, *The Ukrainian Canadians: A history* (Winnipeg, MB: Ukrainian Academy of Arts and Sciences, 1982), pp. 371–373.