

to them in this new country; and that they are willing to give of their best in return, so far as they are able or instructed. As yet they lack adequate leadership—such leadership, for example, as the French have in Quebec—but that obstacle will soon be removed. We came in contact with several clever and young men, who have risen from the ranks, and who are preparing themselves for this work. Some of these men have taken advantage of the opportunity given them at the Wesley Institute to study English, history, and so forth; and a few have gone even farther, and have prepared themselves for the universities. One such youth whom we met—Theodore Huninuk by name—has within the last three years, through taking advantage of the night school, prepared himself for the university, and will next year enter upon an arts course. He is at present doing preparatory work at Wesley College, Winnipeg. This is no mean record when it is considered that but three years ago he was ignorant even of the English language. It is not possible, of course, to estimate the general intelligence of the body of these people by the achievements of the few who have come to the front; but it is significant that not only the Ruthenian element, but the foreign element in general, has done exceptionally well in our western universities.

CANADIANS may, then, well ask themselves whether their future policy shall be that followed hitherto in the United States, and which has admittedly failed, of attempting to assimilate the foreign races, or whether it shall be their aim to nationalize them spiritually. That is to say, the Dominion must consider whether all its peoples shall be melted, so to speak, into one shape and form, or whether it will be best, in the end, to permit these foreign elements in our population to contribute each its own special gift to the national life as a whole, and thus, through giving them common community and economic interests and national ideals, perfect the nation's life. Must all Canadians speak one language, and live according to established rules, ideas and principles? In this connection President Murray, of the University of Saskatchewan, has made a significant statement with reference to the value of the various foreign elements in our population.

If President Murray's words (quoted on the opposite page) are true—and they are trebly true—can Canadians any longer pursue the inane policy of attempting to eliminate all the traits, traditions, customs and peculiar aptitudes of the foreign stocks that go to make up our nation, and which, as President Murray says, so richly endow our national life? Or should spiritual unity, resulting in the formation of a national will and purpose, be the great object in view?

TO return, however, to the Ruthenians. One thing that strikes the investigator, in talking with these people, is their intense love and sympathy for their own people in the motherland. Most Canadians imagine that Slavs are just—Slavs. Included in the term Slav, there are, as a matter of fact, many distinct languages, if not distinct races; such as the Russians, the Poles, the Ruthenians, the

Czecks, Slovaks, Croats, and Serbs. All these peoples differ in language, in social customs and religious beliefs, and in many other directions. If this war is to achieve anything, and if the United Kingdom is to carry out its explicit promises, the rights of the little nations and of the little peoples will be respected. This is what the Ruthenians in Canada long for in connection with their own race. For generations, and, indeed, for centuries, separatist tendencies—that is, all tendencies making for the preservation of national life and culture—have been struggling for supremacy against the almost overwhelming power of autocracies, whether in Russia, or Prussia, or in old Poland and in modern Austria-Hungary. The Ukrainians, or as they are generally called, the Ruthenians, base their claims to a separate national existence on the fact that they make up a population of 30,000,000, inhabiting that

district in Russia and Austria which lies between middle Galicia and the Caspian Sea. This is a territory which in itself is greater than the entire German Empire, and considerably larger than France. The Ukrainians, moreover, speak a language which they maintain is not merely a dialect of Great Russian—the language of the majority in Russia—but a distinct language in itself, allied to Great Russian, but not identical with it. This race has been oppressed, in the modern historical period, first by the Poles, and then by the Russians and Austrians. Under Polish domination, as latterly under Austrian and Russian domination, the Ruthenian nobility have betrayed the common people, and have adopted the conventions and manners of their rulers, and supported autocratic government. The Ruthenians in Canada, having acquired liberty for themselves, naturally enough long for the day when a democratic government shall be established in the homeland.

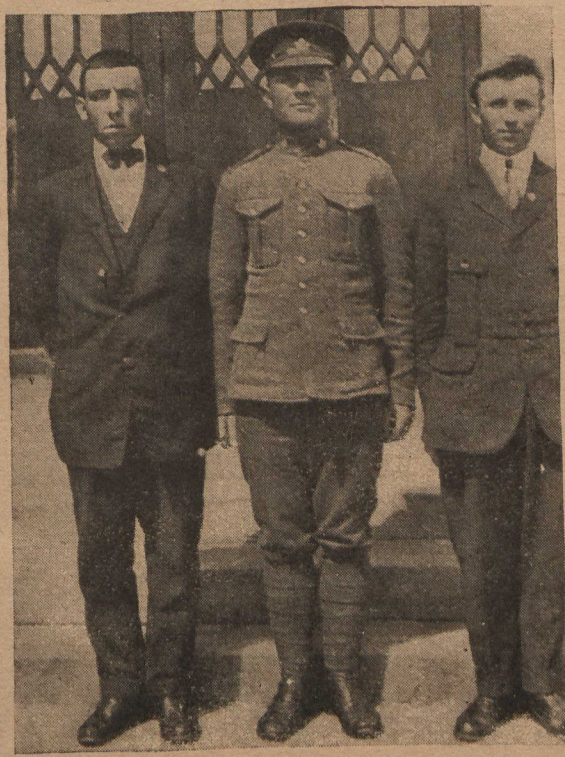
NOW, throughout Ukraina, the aristocracy of the population forms the dominant majority, though not the actual majority, among the people. The aristocracy occupy all positions of value in the civil service, direct the country's educational programme, or lack of programme, and control its legislation. In Eastern Galicia, the Ukrainians have one secondary school for each 700,000 in the population, while the Poles, who support the Austrian bureaucracy, have one secondary school to each 50,000 in the population. Moreover, the Polish minority controls seventy-three per cent. of the seats in the provincial legislature, while the Ruthenians, who make up the bulk of the population, control only twenty per cent. of the seats. Not until after much hardship and persecution did the Ruthenians secure the right, in 1905, to publish newspapers and books in their own language. Even health bulletins advising the people how to protect themselves against cholera and other epidemics were published in what to them was a foreign language, that is, in Great Russian. The Ukrainians propose a programme after the war which all friends of democratic government are willing to aid them in putting through. They demand that illiteracy shall be abolished, that the civil service shall be opened to them, that they shall be given an opportunity to advance their economic interests so that Germans and Jews will no longer dominate their industrial life; that agrarian reforms shall be instituted whereby large estates shall be broken up into small holdings; and that democratic tendencies, in a word, shall become the order of the day.

WE have gone thus far into the situation in Galicia and Russia to explain why the Ruthenians in Fort William and elsewhere in Canada devote so much of their time to the discussion of what to us would be considered foreign problems. To them it is a matter, however, of the most vital concern. And, indeed, in this respect, there is no cause for blame, but much for praise, inasmuch as by their interest in European affairs the Ruthenians widen their horizon, and obtain an insight into world affairs. Canadians, as well as Americans, tend to become parochial merely, in their outlook, and here also, perhaps, there is room to learn.



This Ruthenian National Hall is a Physical Culture and Social Club, "Zaproska Zich." It was built in 1914, on the 100th anniversary of the birth of Taras Chevchenko, the Chaucer of the Ruthenians.

Of the twenty-five Russians who went out of the Night School with the Canadian forces to the front, these are



three. The man on the right has been killed in action, and eight of his comrades have been wounded.

Little tots, not old enough to enter the Public schools, are given their first lessons in English in the school shown below. It is supported by the people of Fort William themselves, and has a native teacher at its head.

