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ROYAL CANADIAN MOUNTED POLICE HEADQUARTERS

Ottawa, 31st January, 1923.

SECRET

NO. 210

WEEKLY SUMMARY

NOTES RESPECTING REVOLUTIONARY ORGANIZATIONS

AND AGITATORS IN CANADA.

REPORT

Attention is directed to paragraph 11 of this issue. Irchan, the Ukrainian Revolutionary dramatist in whom we have been taking an interest, has written as exceedingly savage play, with the scene laid in Canada. Canadian "capitalists" are held up to execration, and their murder is advocated.

"On 19th January, a show was played in the Ukrainian Labour Temple. It was very ordinary, depicting the life of the peasantry of Ukraine. The house was more than half empty, only between 350 and 400 people being present.

"On Sunday a concert was given at the U.L.T. and notwithstanding that entry was by free donations at the door more than 500 seats remained empty. Usually these Sunday night concerts are packed, and persons frequently turned away. The concert began as usual with the Internationale and closed with the Marseillaise. The recitations were all of a revolutionary character. During the intermission of both performances, I was talking to some of the more active members of the organization at the bar, and was told that since the revelations of the Free Press many Ukrainians have stopped going to the U.L.T., and that a few have withdrawn from membership; that it was expected to pay up the balance of

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the debt of the building at Winnipeg at the coming conference but someone reported to the authorities that the U.L.T. is making a lottery and this was forbidden, so the debt would not be paid up, and that a general feeling of depression is among the members of the Association, and many who were active members are very inactive at present".

11. Scene of Seditious Play laid in Canada.

A Ukrainian-born correspondent in Saskatoon has furnished us with the following report:—

“On 19th January last, there was a play performed at the Zapomne Towarystwo Hall entitled the “Awakening of the Workers.” The play was of a violently revolutionary character and was a direct incentive to revolution in Canada.

“The action of the play is laid in Canada. The first act deals with a number of gunmen, gamblers and out-of-works who are exhorted by a Bolshevik leader to arise and break their chains. The next act shows the pampered profligate lives lead by the capitalists.

“The third act shows the awakening of the workers where the workers assassinate the capitalists by means of a knife, gun and bomb and take control of the Government.

“The play which, I believe is written by M. Jrchan, was exceedingly well staged and acted and the audience were worked up to an almost fanatical frame of mind to the point where they were really dangerous if anyone had taken advantage of their excitement.

“This play had a greater effect upon the rank and file of the audience than any other piece of propaganda that has come under my notice; all pretence of peaceful methods were swept away and the utterly callous and bloodthirsty nature of the Bolsheviks was given free play. The play ended with the display of red flags and the singing of the International”.

The N.C.O. in charge of the detachment commenting on the foregoing says:—

“[~~deletion: 1 word~~] was obviously impressed by this play and thought he is extremely phlegmatic, he was quite excited when he reported the matter to me, and could hardly find words to express the danger of such propaganda and the earnest brutality of the actors and actresses”.

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8. VIOLENT SPEECHES TO RURAL UKRAINIANS.

The Farmers Life of 5th January contains a despatch from Janow, Manitoba, stating that one Smith delivered a speech on a date not stated. Our report says:—

“The speech of Smith made a great impression on the women to whom he appealed to organize, because they are the producers of “gun meat” for wars — giving birth to sons, feeding them through sleepless nights and afterwards the masters are driving them, whenever they want to the slaugh-

ter. The women have to organize first, and urge their husbands, sons and daughters to join the organization, that in order the masters will have a desire to make a blood bath for the working class, the latter should know what to do. Mothers: You fed sons for your enjoyment, but not for gun meat. Then organize, read your press, which is teaching you class consciousness and organization and call you to the struggle with the masters, exploiters."

In commenting upon this the Officer Commanding the Royal Canadian Mounted Police in Manitoba observes:—

"Speeches of this nature must tend to disrupt communities, especially where the settlers are somewhat illiterate. There is no doubt that these organizers are far less careful of their statement in rural districts than when they appear on the platform of the Ukrainian Labour Temple in Winnipeg."

A man known as M. Smith is occasionally mentioned in reports from Winnipeg. Janow was one of the places visited by Kobzei.

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We have received the November issue of the Young Comrade, the mimeographed paper issued in Toronto for the Pioneers. It consists of six mimeographed sheets, and includes some objectionable matter. One article which is illustrated by a rude picture, is as follows:—

"Doesn't it make you sore when the principal makes you line up like this and a big, rich boss, or a general, or some other capitalist, comes to you? And then you are all supposed

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to pretend you just love him, and they make you sing patriotic songs, and all that till you are sick and tired. Just think, these same bosses make little children work like slaves in the factories, or make them join the cadets, so that they will grow up and become soldiers, to shoot the workers on strike, or to kill them in cruel wars".

Another passage is:—

"The teacher was telling us about how foolish the Egyptians were for believing in so many gods, but she said "We must not laugh at them, for they gave us our religion". I almost was going to get up and say, "Teacher, we should not laugh at the Egyptian's funny religion, because ours is just as funny."

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Communist Schools

1. Revolutionary private schools, carried on during the children's free time, are numerous in Canada, and constitute an important aspect of the Communist agitation. Nearly all these schools are carried on by Communists in strict conformity with the general Communist scheme of propaganda; at one time there were a few Anarchist and Socialist schools, but most of these have been displaced by those under the discipline of Moscow.

2. The method followed is for the children to attend the ordinary public schools, and in addition to frequent classes held out of school hours, where they are taught certain subjects intended to cause them to adopt atheistic and revolutionary views; often children attend from 5 to 7 p.m. thrice a week, and classes also are held in the evenings and on Saturdays and Sundays. It is important to note that this method is pursued by numerous non-revolutionary bodies; in particular, Jews have maintained, presumably from the time of their first appearance in the country, classes for instruction in Hebrew and in religion; instruction also is given by the religious element among Ukrainians and other foreign-born residents, without injury to the public, and without contravention of the law. Indeed, apart from the nature of their teachings, the position of persons carrying on these revolutionary institutions is on as sound a legal footing as that of those Canadians who maintain the ordinary Sunday School. Accordingly, it is necessary to make sure of the nature of the teaching given before a given school is condemned.

3. The schools under consideration are being established systematically by certain elements in Canada, in pursuance of a deli

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berate and well-thought-out plan, and under instructions from Moscow. The Third (Communist) International in the orders which it issues lays great stress upon the importance of capturing the children.

4. Speaking generally, the movement in Canada is confined to the foreign elements. Occasional attempts are made to set up schools for English-speaking children, but these have little success —presumably because the prospective pupils do not relish undergoing additional hours of instruction. Work among the English-speaking element probably is confined to "Young Communist League" and "Pioneer" branches, the latter being in opposition to, and in imitation of the Boy Scouts. There probably are no French-speaking Communist schools the agitation not having appealed to this element in the Dominion. The principal groups are:—

- A. Those conducted by the Ukrainian Labour Farmer Temple Association.
- B. Those conducted by the Finnish Communists.

C. Those conducted by revolutionary Jewish societies.

There are also a few schools carried on among Russian and other foreign elements.

4. The particulars which follows are almost wholly derived from a perusal of revolutionary newspapers, and principally from those published in foreign languages. Judging by this criterion, the greater number of these schools are to be found among the Ukrainians. The Ukrainian Labour Farmer Temple Association, which has its headquarters in Winnipeg, is exceedingly well-organized, and is growing rapidly; it now has about 90 branches, with numerous offshoots and subsidiary bodies — schools, women's sections, youth societies, a benefit society, dramatic and singing circles, etc; it extends from Sydney to Vancouver; it is closely knit, under a firm and minute organization. This society is thoroughly Communist; all of its leading

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spirits belong to the Communist Party; all Ukrainian Communists belong to the Ukrainian Labour Farmer Temple Association; and it is conducted exclusively with a view to the advancement of the cause of Communism. This society pursues its revolutionary purposed by the following method:

- A. The circulation of revolutionary books, pamphlets, etc.
- B. The maintenance of revolutionary newspapers, such as the Ukrainian Labour News, Robitnitsia, (Working Women) and Farmerske Szittyia (Farmers' Life).
- C. Maintaining revolutionary schools.
- D. Women's societies and direct work amongst youth.
- E. Formal agitation by meetings, speeches, etc.
- F. Indirect agitation by performing plays, giving concerts, etc., of a nature calculated to stir up revolutionary sentiments.
- G. Maintaining a "benefit society" intended to divert insurance etc., into revolutionary channels.

5. It is against this background that the Ukrainian revolutionary schools are conducted, and the schools interlace with other methods of agitation, an example of this being the intimate connection existing between the schools and the dramatic and musical work of the society.

6. At present there are more than thirty of these schools. They are subject to fluctuation, as from time to time some may dwindle down, but so far the general tendency has been for them to increase. The list presented at the annual convention of the Ukrainian Labour Farmer Temple Association held in January, 1926, shows the following schools, with the number of pupils in each, at the end of 1925:

QUEBEC

Montreal	50	Lachine	16
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ONTARIO

Toronto	90	Sudbury	52
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West Toronto	43	Coniston	22
Oshawa	30	Sault Ste Marie	19
Welland	22	Port Arthur	43
Kitchener-Waterloo	11	Fort William	63
Hamilton	48	West Fort William	77
Ford City	50	Fort Frances	45
Timmins	90	Ansonville	11
South Porcupine	23		

MANITOBA

Winnipeg	300	East Kildonan	65
Transcona	45	The Pas	20

SASKATCHEWAN

Regina	50	Saskatoon	51
Moose Jaw	36		

ALBERTA

Edmonton	45	Coalhurst	20
Calgary	42	Vegreville	22
Drumheller	29	Coleman	11
Lethbridge	58		

BRITISH COLUMBIA

Vancouver	38		
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The total number of pupils given in the foregoing table is 1,637. Schools have been maintained in the past in Sydney, St. Catharines, Thorold, Beverley (a suburb of Edmonton) and some other places; and some have been organized since the foregoing list was prepared.

7. The principal subjects taught are the Ukrainian language, music, Ukrainian dancing, folk-songs, revolutionary songs, and such smatterings of history, economics and science as will implant in the children atheistic, revolutionary and communistic opinions and prejudices. Every effort is made

to induce the children to regard Russia (including Soviet Ukraine) as a model country; to hate religion, patriotism, and the Government and social system of Canada and the

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British Empire; and to desire and expect a revolution by violent methods. Great hostility is shown to the public schools, — which are incessantly denounced as designed to darken the understandings of children, to teach militarism and religion, and to bolster up capitalism, — and the children are told that their public school teachers are slaves or tools, and that they are misleading them, through ignorance, stupidity or malevolence.

8. An independent account of one such school may be quoted. After noting that the main subject taught is the Ukrainian language, the person describing it says:—

“English is not taught, the teacher’s great line being to tell the children of the alleged awful conditions of the workers in Russia under the Czarist regime, and how the workers overthrow the capitalist class in Russia, and how the workers in Canada are now preparing to overthrow the capitalist class in Canada, and how much better off, they, the workers, will be when they have control of the Government. They are also taught not to believe in religion or royalty; that the red flag is the God of the workers. He also tries to teach them everything possible of the Soviet constitution, and of the great benefits to be derived from such a Government, and what a fine thing it would be for the workers if they had a Soviet Government here in Canada”.

9. A principal feature of the curriculum is music, the children being trained to sing and to play on sundry musical instruments such as mandolins, while in places like Winnipeg and Edmonton children’s orchestras are maintained. The children also are trained to act, plays of a savagely revolutionary nature being provided for them. This aspect of the schools is linked with the general propaganda by music

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and the drama; great use is made of children’s concerts, the elders being encouraged to attend these, and the young performers furnishing programmes which include anti-religious and communistic recitations, songs, etc. Sometimes the children act plays for audience of adults. Some of the recitations put in the mouths of children of tender years are painfully blasphemous.

10. The evidence is that these children’s entertainments are attractive to the elders. Occasionally we hear of Ukrainian parents who send their children to these schools under the impression that the instruction is confined to the

mother tongue and racial music and dancing, but these cannot be the majority. It is to be observed that schools of this type address a peculiarly powerful appeal to the children of immigrants of the poorer type. The children of people of normal circumstances are more or less obliged to follow their parents' lead, but the children who attend these schools find themselves pushed to the front, become the centre of attraction, are applauded by their seniors, and are made to feel that they are the possessors of superior knowledge. All foreign-language immigrants probably feel this sort of thing keenly, but in this case the skilful use of the mother-tongue reconciles the elders, and probably disposes them to follow the lead given to them by the young people.

11. Great progress has been made in organizing and systematizing these schools. At the headquarters of the Ukrainian Labour Farmer Temple Association is the Central School Board, which is in process of developing into a miniature Education Department. In addition measures like the importation of text-books from the Soviet Ukraine, a sort of normal school was conducted at Winnipeg in the winter of 1925-1926. Described as the "higher educational course", this drew together forty young agitators, mostly young men, though a few were

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women, and these were sedulously trained for two or three months in the arts of seditious agitation. To some extent the curriculum seems to have included the methods to be followed in conducting children's schools; it also included Marxian economics, the arts of public speaking and agitating, and methods in the teaching of music and the production of revolutionary plays. The closing of the schools and the dispersal of the students was followed by a noticeable increase in the general agitation among the Ukrainian population. Measures in contemplation are the inspection of schools and the provision of uniform text-books.

12. The Ukrainian element in the population of Canada numbers from 200,000 to 300,000, so that the existence among them of 2,000 young people who are being carefully trained to be energetic, virulent and skilful opponents of our national ideals form an appreciable problem. These schools have been in existence only for some six or seven years and so far have grown rapidly.

13. A similar state of affairs prevails among the Finns, though upon a smaller scale and with a slighter degree of organization; the Finns in Canada are to be found largely in the less thickly settled parts of the country, and the absence of an urban population hinders such close regimentation as that which prevails among the revolutionary organization. There is a Finnish "Socialist Organization" with headquarters in Sudbury which is in effect the Finnish wing of the Communist Party of Canada, and this carries on a propaganda not

unlike that described as maintained among the Ukrainians. This includes schools — there is one, for example, at Cobalt.

14. Among the foreign-born Jews there is some revolutionary teaching of the sort under discussion though less than among the Ukrainians; speaking generally, it is confined to large urban commu-

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nities where there is a considerable industrial Jewish population. The movement is most marked in Winnipeg, where there are two schools, one conducted by the Workmen's Circle Arbeiter Ring), and the other by Paole Zion, which have aroused the antagonism of Orthodox Jews. The first named organization is an international society with the larger part of its membership in the United States; it is socialistic and rather extreme, but is not fully committed to Communism; it has a "left wing", which so far has not succeeded in obtaining control of the society. The Winnipeg branch belongs to this faction, and recently was suspended by the headquarters. The Winnipeg branch in September, 1921, set up a school which definitely teaches revolution; it made rapid progress, and the orthodox private Jewish schools set on foot organized opposition to it. The Paole Zion is a Zionist body with a left wing which is definitely Communist; its school in Winnipeg probably is controlled by the left wing, as it is revolutionary in its tendency. It numbered when last noticed about 300 pupils.

15. There are scattering schools of other nationalities and of other sects in the revolutionary movement; for example, there is a Russian one in Montreal, and an Anarchist Russian one in Windsor, Ontario. (Anarchists and Communists are bitterly opposed to each other). There are a few others.

17th August, 1926.