

Encouraging Immigration

Chapter INQUIRY

How did the massive immigration to Canada near the turn of the twentieth century affect the complex identity of our country?

Key CONCEPT

Immigration and Identity

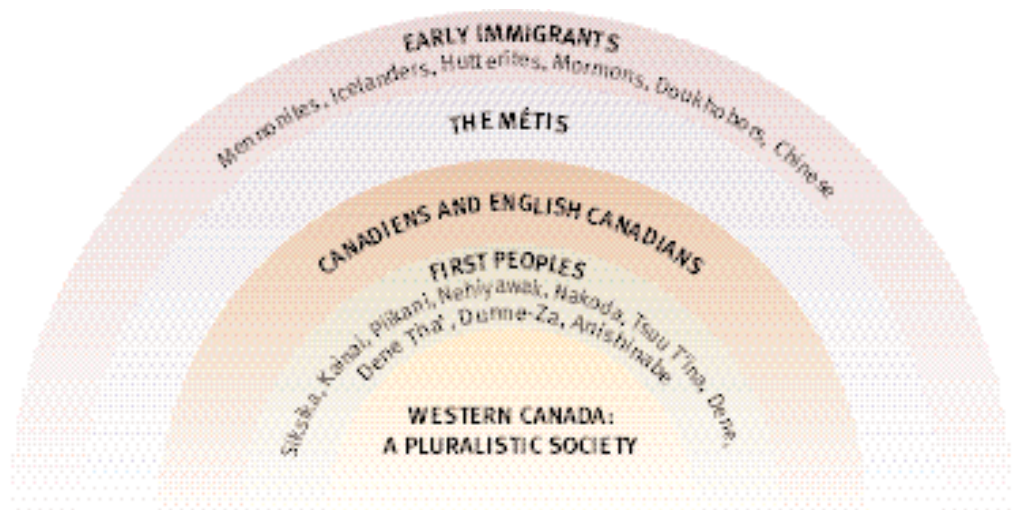
As people grow older, we change. We see new places, make new friends, and meet new challenges. All these experiences influence who we are. The same thing happens to a country. Over time, the characteristics that seem to describe it change. Canada is a different country today from the Dominion of Canada of a hundred years ago. It's also different from what it will be a hundred years from now.

One of the important factors that change a country's identity is immigration. Many people come from other places to live in Canada. They change the makeup of the country. They bring their own ideas and customs. These become a part of life in Canada. In this way, the newcomers add to what it means to be Canadian.

Coming to Western Canada

At first, Canada did not attract many immigrants. The trip from other continents was very long. Most people who did come to North America went to the United States. Then, in the 1890s, things changed. Newcomers flooded the West.

Over the next 20 years, many different groups of immigrants came to Western Canada. In this chapter, you will learn more about a few of these groups. You'll learn why they left their home countries and why they chose Canada. As you read, think about how they added to the character of our country.





Honing Your Skills

Do you like to “wow” your audience? The Skill Check feature in this chapter shows you how to **Design a Multimedia Presentation**. This skill is important to your studies because it will enable you to communicate what you know effectively. The project at the end of the chapter will ask you to design a multimedia presentation about the cultural pluralism of the West.



Think AHEAD

Examine the graphic at left. It includes the First Peoples, the Canadiens and English Canadians, the Métis, and some of the immigrant groups that lived in Western Canada in the early twentieth century.

- Brainstorm some contributions each of these groups made to Canada.
- Another band could be added to the rainbow to include immigrant groups that

have come to Canada more recently. To find out who they are, go to the website for Statistics Canada.

- Brainstorm some contributions these recent citizens are making today.
- Canadians from which of these groups live in your community today?
- Draw a different graphic to illustrate the cultural mix in your community.



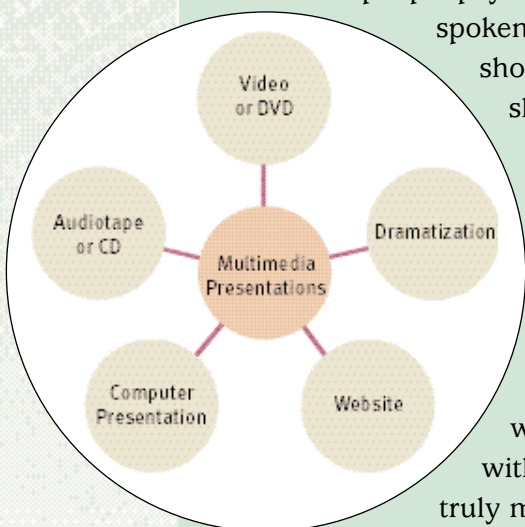
SKILL CHECK: Design a Multimedia Presentation

Multimedia can turn a boring presentation into an exciting experience. By the end of this chapter, you'll have learned a lot more about the pluralistic nature of Canada. When you tell others about what you've learned, don't just read them a report. Try livening it up. Make social studies come alive with visuals, sounds, videos, and music.

Choosing the Media for Your Presentation

Any presentation can be a multimedia presentation. You just need to use more than one form of media. For example, spruce up a bulletin-board display with illustrations, graphs, and a tape recorder set up to play traditional music. Make

people pay attention to your spoken presentation by showing a "slide show" of digital photographs. Look at this concept web. It shows a few of the forms of presentation you could use. Then read about what you might do with each to make it truly multimedia.



Dramatization

Write an original script and present a play. Build a set and design costumes. Use music and sound effects to bring the play to life. Videotape it or present it live.

Website

Design a website on your topic. First, sketch out the web pages for your site, with one sheet of paper for each web page. The home page will need links to sub-pages. Decide what photographs, text, sound clips, cartoons, or video clips would enhance your site. Provide a list of links to useful websites on your topic, including libraries, museums, and archives. If your school has the technology, create your website.

Computer Presentation

Create a slide show with text, sound, graphics, and video clips. You could use PowerPoint, HyperStudio, AppleWorks, or another program.

Audiotape or CD

Become a radio broadcaster. Present an interview, a radio drama, a book on tape, or a newscast. Include sound effects, music, and personal interviews.

Try It!

Video or DVD

Create a documentary or a commercial. Write the dialogue. Include costumes, props, scenery, and sound effects. These make the video authentic. Present your documentary or commercial on the computer or television.

The Need for Immigrants

In 1881, 4 381 256 people lived in Canada, including 108 547 Aboriginal people. Nearly 89 per cent of Canadians were of British or French descent. The vast majority of them lived in the East.

Focus

Why did Canada need immigrants?

In the West, the First Nations and Métis were struggling to adjust to a life changed by the railway. Also in the West were the Canadiens. Through the fur trade, they had explored this region. Some had established farms. Then there were the English Canadians. The English had come from Eastern Canada, Britain, and the United States.

All in all, there weren't very many people in the West. In this section, you will see who wanted more people in the West, and why. You will learn that migration within Canada was not enough to do the job.

In 1881, Canadiens made up 41.5 per cent of the non-Aboriginal population of the North-West Territories. English Canadians made up 41.2 per cent.

Reading STRATEGY

Don't forget that the glossary and a dictionary are both useful sources of information. If there is a term in this section that is not familiar to you, look it up!

The Laurier Factor

Sir Wilfrid Laurier was Canada's first French Canadian prime minister. Laurier's most famous remark was "The twentieth century belongs to Canada." He meant that Canada's economy would soon get very big. He thought Canada would become a great nation.

What did Laurier need? People. Laurier could not build a thriving country without more people. In particular, he wanted newcomers to start farms in the West. As you learned in Chapter 9, a strong farm economy in the West would help the whole country.

Laurier also needed more workers for all the country's growing industries. Mines were producing three times more gold, copper, and coal in 1914 than they were in 1896. The West was producing ten times more wheat. Many factories opened.

Note that Laurier already had people who could have taken some of these jobs: the First Nations and Métis. People didn't even think of that possibility. Why would this be so?



Figure 11.1 Wilfrid Laurier (at centre) on the campaign trail in 1908. Laurier spoke both French and English. His Francophone parents had sent him to English-language schools. Looking at the photograph, think about how knowing both English and French could help a Canadian politician. How could it enable us to be more active citizens? Are there other languages to learn that would help us be better citizens?

Year	Immigrants	Year	Immigrants	Year	Immigrants
1890	75 067	1899	44 543	1908	143 326
1891	82 165	1900	41 681	1909	173 694
1892	30 996	1901	55 747	1910	286 839
1893	29 663	1902	89 102	1911	331 288
1894	20 829	1903	138 660	1912	375 756
1895	18 790	1904	131 252	1913	400 870
1896	16 835	1905	141 465	1914	150 484
1897	21 716	1906	211 653		
1898	31 900	1907	272 409		

Source: David J. Hall, "Room to Spare," *Horizon Canada*, 1985, vol. 7, no. 76, p. 1803.

Figure 11.2 The number of immigrants entering Canada, 1890 to 1914. Most of the immigrants that came to the country from 1890 to 1914 went to the West. How many people came to Canada in Laurier’s first year in office (1896)? How many came in his last year (1911)?

Laurier succeeded in bringing more people to Canada, as you can see in Figure 11.2. How did he do it? His government doubled the amount of railway track, making travel into the West easier. It advertised for immigrants in far-off countries. Government agents went overseas to find interested groups. Canada offered them special treatment. Some groups, for example, received large tracts of land.

Partners in the Effort

The government worked hard to attract people to Canada. As you’ll see in this chapter, it was not the only organization eager to bring newcomers to the country. Some private companies got involved. They

bought land in the West and sold it to immigrants at a profit.

Church groups took an interest. They wanted to build religious communities in a new land. They liked Canada’s policy of religious freedom.

The railway companies were involved, too. The government gave them land for building the railway. For example, the Canadian Pacific Railway owned land along 109 Street and Jasper Avenue in Edmonton. It still owns land in downtown Calgary. In total, the CPR got about 100 000 square kilometres of prairie land. This is almost as big as the area of the island of Newfoundland. Other rail companies got more than 20 000 square kilometres. All the companies made big profits by selling their land.

Think It Through

- a) Write “A Pluralistic Society” at the centre of a concept web. Put the groups who wanted immigrants to move to Canada on the second level. Put the reasons they wanted these immigrants to come to the West on the next level.

b) Describe another way to present this information.
- Graphs make an excellent addition to a multimedia project. Look at the statistics in Figure 11.2. **SKILLS**

 - What type of graph would best display this data visually? Why? (See Skill Check: Use Statistics to Create Graphs on page 124.)
 - What trends do you see?

Canada Calling

You've learned that the Canadian government wanted immigrants. It was very successful in bringing them here.

Focus

How did the Canadian government encourage immigrants to come to Canada from Europe?

In this section, you'll look at the strategies the government used to persuade newcomers to come west.

Spreading the Word

The person in charge of immigration to Canada was Clifford Sifton. Sifton was a Member of Parliament from Manitoba. He was also the Minister of the Interior from 1896 to 1905.



Sifton started a publicity campaign. The goal was to attract people to Canada. You know how products are advertised today. In the same way, Canada was advertised as a good place to live.

- Millions of posters and pamphlets were made in many languages.
- The government brought foreign journalists to Canada. They toured the country. They wrote newspaper stories about it when they returned home.
- The government sent speakers around the world. They spread the word about the great Canadian West.

Some of Canada's efforts seem a little odd. In 1907, a huge buffalo died at the Banff zoo. The government had it stuffed and sent to the Canadian office in London,

Reading STRATEGY

Notice how lists with bullets (•) make it easy to understand several key points. Think about how you could use these kinds of lists in your own work.



Figure 11.3 Clifford Sifton, 1907. Some people didn't like Sifton's policies. Even so, no one questioned his loyalty to the Prairies. Do you think Francophones already in the West would have agreed with his policies? Why or why not?

England. Here it stood in the front window as a symbol of the West. Later, it was displayed at fairs all over Europe. This strategy worked. It got people excited. Would it work today?

Who the Government Targeted

Sifton sent advertisements to three regions.

- **The United States.** American farmers knew how to farm on the prairies. By the 1890s, though, the United States was running out of good farmland. The ads sent there called Western Canada "the last, best West."
- **Great Britain.** Most Canadians were of British origin. Some of them wanted other Britons to move here. They thought this would strengthen the British character of the country.
- **Eastern Europe.** Sifton believed that farmers from Eastern Europe were ideal settlers for the prairies. They were experienced at growing crops. They would put up with the hardships of pioneer life. He also believed they would assimilate to English culture.

CASE STUDY

Land for Sale!

False advertising is using ads to mislead people. Was the Canadian government guilty of false advertising? Examine these government ads to find out.

WANTED

14,000 men to build Railways in Canada.

100,000 men to take, cultivate and own farms in Canada.

Highest wages in Railway work.

160 acres of the best land in the world free.

**The industrious
poor man's chance....**

Figure 11.4 A re-creation of an ad that appeared in a 1908 pamphlet. It was called *Canada: Work, Wages, Land: The Railway Route to a Free Farm*. Who would be interested in this information?

BECAUSE of the dry-ness of the inland climate, the cold is much less noticeable than a stranger might expect. Less snow falls on the prairies than in the East, and on account of the dryness of the air, it brushes off one's coat like dust.

Everywhere the appearance of snow is hailed as seasonable and beneficial. Sleighing parties of pleasure are arranged for the period of the full moon, and the sound of the sleigh bells is a merry one. The snow protects the autumn-sown wheat from the frost and aids ... the farmer in hauling his produce to market, and so contributes alike to business and pleasure.

Figure 11.5 A description of Canada that appeared in a 1906 pamphlet. It was called *Twentieth-Century Canada*. What feeling do you get when you read this? Which phrases are exaggerations? Which don't tell the whole story? Reword the passage to make it more accurate.



Figure 11.6 Two posters distributed around 1910. Compare the two posters. How are they alike? How are they different? Is either misleading? How?



Figure 11.7 A young woman dressed up as Canada. She appeared at a rural fair in Exeter, England, in 1907. Her bicycle is decorated with sheaves of wheat. What kind of effect might this form of publicity have had on people?

Respond

How realistic are the images of Canada on this page? Find examples of misleading information. What information was left out?

Betrayal of the Promise of Confederation

Sifton and the government most wanted new citizens who either spoke English or would learn it. The government did not try to convince Canadiens from Québec to move west. Farmland was scarce in Québec, yet the government did not advertise there. It did not offer free rail tickets.

The government had a vision of Canada as one nation with one language. Over the years, Francophones began to feel betrayed. Hadn't Confederation made Canada officially bilingual? Why wasn't the government trying to make the West a place for both Anglophones and Francophones? Within a few decades, Francophones were far outnumbered in the West. They began to feel a great pressure to learn English, especially after the use of French stopped being protected.

The Trap

For many immigrants, the move to the West was “a trap.” Life here was much harder than the advertisements had led them to believe. When homesteaders arrived in the West, they needed to build shelter before winter. On much of the prairie there are few trees, so most newcomers made sod houses. These were made of slabs of soil, grass, and grass roots cut from the prairie. After a downpour, it would continue to “rain” inside for days. Only later, when they had more money and time, did homesteaders build more permanent, wood-frame houses. Few had money to pay for the trip back home.



Tech Link

Look on the *Voices and Visions* CD-ROM to learn about the long hours and tedious work involved in a task we take for granted today—making bread.

VOICES ■

It was sometimes said that Sifton had an “open-door” policy. This meant that everyone was welcome to come to Canada.

“I do not care what language a man speaks, or what religion he professes, if he is honest and law-abiding, if he will go on that land and make a living for himself and his family, he is a desirable settler. ”

Source: Debates, House of Commons, July 1899.

Did Canada really have an “open door”? Let's look at the facts. The government advertised in the United States, Britain, and Eastern Europe. It did not advertise in Québec or Asia, and it advertised very little in France and Belgium. Also, Sifton wanted certain *types* of people to enter the country.

“I think a stalwart peasant in a sheep-skin coat, born on the soil, whose forefathers have been farmers for ten generations, with a stout wife and a half-dozen children, is good quality. A Trades Union artisan who will not work more than eight hours a day ... is, in my judgement, ... very bad quality. ”

Source: *Maclean's Magazine*, April 1922.



Respond

What kind of people did Sifton really want to attract to Canada? Who did he think would not be suitable? Do you agree with Sifton's reasoning? Explain.

VOICES

Mary Louisa Cummins and her husband, Colin, came from England. They moved to Saskatchewan.

“ At the time, the CPR was plastering the country with fascinating pictures of glorious wheat fields on the great western prairies. There was a fortune for everyone in three years, not to mention glittering promises of practically free land. Hopes were high. So we, poor fools, fell into the trap. ”

Source: Don Gillmor and Pierre Turgeon, *Canada: A People's History*, vol. 2 (Toronto: McClelland & Stewart, 2001), p. 13.



Figure 11.8 A sod house in the Camrose area of Alberta, likely about 1900. It had a dirt floor. What would be the benefits or drawbacks of raising young children in this house?

Canada Today

Perhaps potential immigrants to Canada would have been better off if they had viewed Canada's ads critically. Are you media savvy? Look at this screen capture of a 2005 Travel Alberta web page. Think about it critically. What is it trying to get you to do? Does it exaggerate? Does it leave out information? Do you believe everything it says?



YOUR ADVENTURES AWAIT

Seems you never were much of a watcher. You're definitely more of a do-er. And that's why Alberta is a holiday mecca for people just like you. So snoop around, and find your fit.

It's fascinating and beautiful and daunting and a mind-blowing blast. It's bigger than a Spielberg movie and better than the top five best things you can count on your right hand. You can see for yourself. Just head to Fort McMurray in Alberta's North...



If there's one word to describe skiers and boarders this time of year, it's eager. So powder hounds listen up! The countdown has begun to the coolest season of the year. And the time left before the opening of the ski season is narrowing from more or less infinity to mere days!



Think It Through

1. The government hoped to attract immigrants from three regions in the early 1900s. What were they?
 - a) Make a three-circle Venn diagram to compare these regions.
 - b) Write two sentences saying why these areas were targeted, and not others.
 - c) What media did the government use to attract immigrants?
2. Imagine you're working on a government campaign to promote Alberta today.
 - a) Prepare two posters. On one, show an Alberta that would be an ideal destination for immigrants. On the other, show an Alberta that is more realistic.
 - b) Which one do you think your boss will choose? Why?
3. On paper, design a website to advertise Canada. Alternatively, write the script for a radio or television commercial. First, brainstorm possible text, pictures, sounds, and video clips you might include. **SKILLS**

Push and Pull Factors

The government promoted Canada vigorously. Was that enough? In this section, you'll find out that the people who came here had good reasons for leaving their homelands. They also had good reasons for choosing Canada.

Focus

Why did the government's immigration policy succeed?

Reasons for Emigrating

Why were Canada's new immigrants looking for a place where they could make a better life? For many, the conditions in their homelands made them want to leave. The factors that push people to leave their homelands are called **push factors**. The newcomers to the West were affected by a variety of push factors. Here are the main ones.

- **Population growth.** Europe was going through a dramatic increase in population. There were not enough jobs for everyone. There was not enough land to farm.
- **Religious persecution.** A persecuted person is one who is treated badly because of his or her beliefs. Several groups of people in Eastern Europe were persecuted for their religious beliefs.

- **Political persecution.** Several groups of people were persecuted for their political beliefs.
- **Natural disaster.** Famine, such as the Irish potato famine of 1847 (which you read about in Chapter 6), can lead people to leave their homes.
- **Affordable travel.** Steamships made voyages shorter and cheaper. After 1896, a worldwide economic depression drew to a close. With the return of better times, people could afford to move.

Tech Link

To see a wagon train of new homesteaders travelling north of Edmonton, open Chapter 11 on your *Voices and Visions* CD-ROM.



Figure 11.9 A family of Scottish immigrants. They arrived at Québec City in 1910. This was their first stop on a long journey to the prairies. What would it take to convince you and your family to move to a different country? What would hold you back?

Reasons for Immigrating to Canada

Near the turn of the twentieth century, millions of people were on the move. Europeans were moving to the United States, Australia, New Zealand, and South America. Why did some of them choose Canada? Canada offered plenty of reasons. Factors that influence people to choose a certain country are called **pull factors**. Here are the main pull factors that drew people to Canada.

“Emigrant” and “Immigrant”

Emigrant and *immigrant* are similar terms, but they mean different things. **Emigrants** are people who leave their homelands. They become **immigrants** when they come to live in a new land. New Ukrainian Canadians, for example, *emigrated from* Ukraine. They *immigrated to* Canada.

- **Free land.** Everyone could afford the inexpensive, plentiful land offered in Western Canada.
- **Jobs.** The developing West needed shopkeepers, coal miners, school teachers, and so on.
- **Completed railway.** Immigrants who became Western farmers would be able to sell their grain in Eastern markets.
- **Better machinery.** Farms produced more crops with better farm machinery.
- **Improved farming techniques.** Newly developed kinds of wheat were better suited to the prairie climate.
- **Growing demand for wheat.** As the demand for wheat grew, so did the price. A wheat-farming family could do well.
- **Religious and political freedom.** Canada allowed people to hold their beliefs.
- **Friends and family.** Some people chose Canada to be close to friends and family already here.

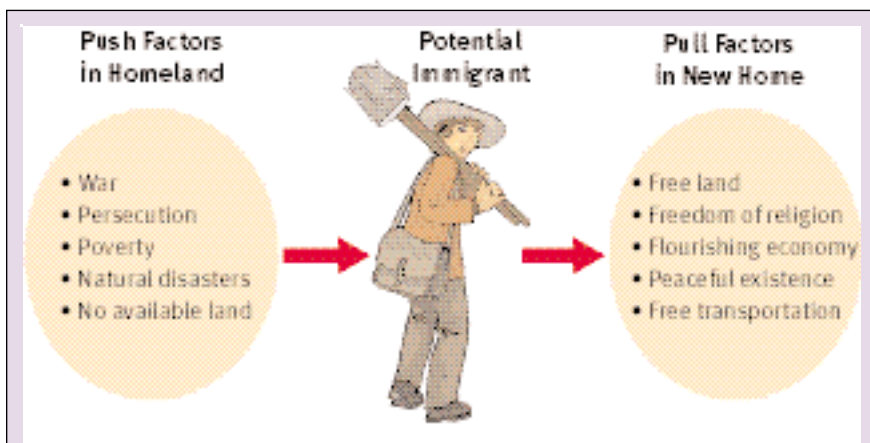
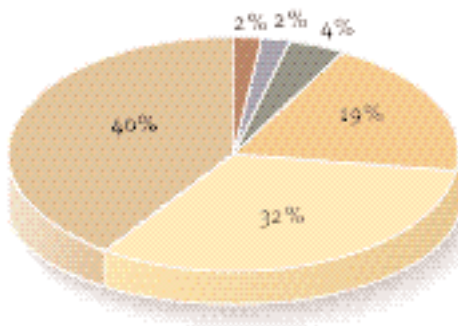


Figure 11.10 Examples of push and pull factors. Think of an instance where push and pull factors work together.

Figure 11.11 Sources for immigrants to Canada, 1901–1911. From which two places did most immigrants come before the First World War? Is a pie graph a good way to present this information? Why or why not?



Source: Daniel Francis, et al. *Canadian Issues* (Toronto: Oxford University Press, 1998), p. 23.

Think It Through

1. Imagine you are a young man who can't find work in Scotland. Write an entry in your journal in which you try to decide whether or not to immigrate to Canada. Mention the push and pull factors you might be thinking about. Alternatively, present a soliloquy (a scene in which a character talks to himself or herself). Include sound effects to make your scene realistic. **SKILLS**
2. Some push and pull factors can be controlled. Others cannot. A huge tsunami slammed into the shorelines of Southeast Asia in December 2004. It pushed many people to leave their ruined communities. Many push and pull factors influenced the people who came to Canada at the turn of the twentieth century. List them. Which were created by policies in Canada? Which could the government not control?

Churches and Immigration

Churches and religious groups took a special interest in immigration. They believed that the Canadian West offered a chance for their members to have a better life. In some cases, church members were

being persecuted for their religious beliefs in their home countries. The Doukhobors, for example, were **pacifists**. Even so, the Russian government wanted to force them to fight in the army. Canada offered them a safe haven. It seemed to be a place where they could follow their faith in peace.

Focus

What strategies did missionaries and religious communities use to attract immigrants to Western Canada?

The Barr Colony

Anglican Church leaders helped many British Anglicans come to Canada. (The Anglican Church is the Church of England.) One of these leaders was a Canadian-born Anglican minister named Isaac Barr. In 1902, he placed an ad in British newspapers. It called for people who wanted to go to Canada. Barr thought that

the Canadian West should be filled with English-speaking Anglicans. He thought this would strengthen its “British” character. His advertisement said, “Let us take possession of Canada. Let our cry be ‘Canada for the British.’ ”

Barr acquired a large tract of land on the border of Saskatchewan and Alberta. In 1903 he led a party of 2684 men, women, and children from England. He did not plan the expedition well. To begin, the ship he’d arranged for, the *SS Lake Manitoba*, could carry only 900. He crammed everyone aboard anyway. After the colonists arrived in Saint John, they discovered that no rail transport had been organized. Reverend George Lloyd stepped in and made the arrangements. The immigrants ended up losing most of their luggage. They had to travel with few supplies by ox cart from Saskatoon. But the immigrants came from industrial towns. They didn’t know how to drive oxen. The journey was a disaster, and many gave up.

Finally the colonists forced Barr to resign. They replaced him with Lloyd, who was experienced in the West. Lloyd helped the newcomers at every step. The colonists named their main town Lloydminster.

The Hutterites

The Hutterites are a Protestant religious group with a unique identity. Their religious beliefs inspire them to live collectively in isolated communities and to refuse to fight as soldiers—they are pacifists. In Russia, the Hutterites had been persecuted for their beliefs, including their belief in pacifism. In 1864, they fled to South Dakota in the United States.



Figure 11.12 Barr colonist camp in Saskatoon, April 1903. The government frantically put up these tents when the Barr colonists came unprepared. It provided them with wagons for the rest of the journey. Before Barr left Canada for good, the newcomers tried to pelt him with eggs. Why would they be so angry?

Things were fine until the First World War. Then Americans began to view the Hutterites with suspicion. The Hutterites spoke German, the language of the enemy. Further, the Hutterites refused to take up arms. So other Americans took the Hutterites' cattle and sheep. They made the whole community feel unwelcome.

The Hutterites decided to move to southern Manitoba and Alberta. They would be permitted to avoid military service. They would be allowed to teach their children in their own schools. A few instances of **discrimination** did not discourage them. Today, about 25 000 Hutterites live in Alberta in about 60 colonies.

CASE STUDY

A Different Settlement Pattern

Can a religious belief affect geography? Let's think about settlement patterns. **Settlement patterns** are the way human dwellings are arranged. They are part of human geography.



Respond

Draw two diagrams. Draw one to show the settlement pattern of Hutterite farming colonies. Draw another to show the pattern that was more common in the West. (See page 197 in Chapter 9.)

Most early farming families on the prairies lived on large farms. Each family lived far away from other people.

The Hutterites lived differently: they had a **communal lifestyle**. That means that there was no private property. Everyone in the colony owned everything. That included farm equipment, books, toys, and even bank accounts. A group of elders made all important decisions.

This way of life affected the settlement pattern of Hutterite colonies. About 100 to 130 people lived in each colony. A colony was known as a *bruderhofe*. Everyone lived together in a small village. All the houses and the dining hall were in the centre of the village. The farm buildings lay on the perimeter of the village. All around the village were the colony's farmlands.

For the most part, Hutterite colonies function the same way today.



Tech Link

Open Chapter 11 on your *Voices and Visions* CD-ROM to see an aerial view of a Hutterite colony.



Figure 11.13 Hutterite women at work in modern times in Lethbridge, Alberta. What are they doing? How is this scene the same as it would have been had the photo been taken early in the last century? How is it different? Hutterites still live separately from the rest of Canadian society. How would this affect the lives of Hutterite teenagers?

British Home Children

Between 1867 and 1924, 100 000 British children were sent to Canada. They travelled on ships and by train, sometimes all on their own. They hoped to join Canadian families.

Two types of groups set up these ventures:

- *religious organizations*—for example, the Church of England Waifs and Strays Society
- *charitable organizations*—for example, the Society for the Suppression of Juvenile Vagrancy

CASE STUDY

Dr. Barnardo's Children

Were the home children lucky to come to Canada?

Irish-born Thomas Barnardo was a young medical student in London, England. He saw many children who were orphans or whose parents were too poor to care for them. They had to make their own way in the world by working, begging, or stealing. Many slept in the street. Some lived in workhouses, where they worked long hours for no pay.

Dr. Barnardo felt he must help these “lost” children. In 1870, he opened his first “home” where boys could live and receive some education. In time, a series of Barnardo’s homes opened for boys and girls.

England did not offer much of a future for these children. On the other hand, Canada needed more young workers. Further, many Canadian families were willing to adopt these children. Barnardo believed that Canada offered these youngsters a better life. He began sending some of the children to live with families in Canada. The families were supposed to look after the orphans and make sure they went to school. Many children went to live on farms in the West. Here they worked hard to pay for their keep. It was hoped that they would grow up to become homesteaders with farms of their own.



Figure 11.14 A group of Barnardo children, 1905. They’re on the dock in Saint John, New Brunswick. About 1000 Barnardo children came to Canada every year from 1883 to 1914. Would immigration like this be allowed today? Explain.



Respond

What is the issue? What would each of these people think about the issue?

- a worker at a Barnardo home in England
- a child taken from her penniless mother
- an orphan welcomed into a Canadian family
- a farmer hoping for more help on the farm
- a teenager forced to work long hours on the farm

VOICES

Consider the statements of these home children. Describe what you think would be the best experience for a home child. What would the worst be like?

“In April 1907 I was called into a conference of the family. I was 15 years old, nearly six feet tall and weighed 160 pounds—pretty skookum. They asked me how I would like to go out to western Canada and help to open up the country. Well, after reading all the books of that time about the Golden West—full of Indians, cowboys and Mounties—I naturally agreed. Who wouldn’t at that age? ...

I feel it has been a privilege to have had a hand in opening up the country. ”

—Dave J. Brims

“My first recollections of Canada are travelling on the train through Québec to Montréal. We were sitting three in a seat with the window open. I had a doll, and the little girl next to me said, “You know when you get to Canada they

will take everything away from you.” “Well,” I said, “They won’t get my doll,” and I threw it out the open window. I seemed to realize then that I was really alone and I started to cry. ”

—Girl, name withheld

“I was sent out to Arrow River in Manitoba, where I was put on contract to this farmer for seven years. ...

Those seven years were hell. I was beat up with pieces of harness, pitchforks, anything that came in handy to hit me with I got it. I didn’t get enough to eat. ...

They would buy me shoes that wouldn’t fit. I used to cry with the pain. My feet are still crippled over that. ”

—Charles W. Carver

Source: All quotations from Phyllis Harrison, ed., *The Home Children: Their Personal Stories* (Winnipeg: Watson & Dwyer Publishing Ltd., 1979), pp. 59, 84–85, 90.

Think It Through

Many groups of immigrants came to Canada because of the influence of a religious organization. Choose one such group.

a) What did the religious organization do to encourage the move?

b) Think of other push and pull factors affecting your group.

c) Create a push–pull diagram for your group by following the model in Figure 11.10 on page 252.

Francophones in the West

As you have learned, Francophones had lived in the West for generations.

They were the first non-Aboriginal people in the West. They had been trading furs and living off the land here since 1730. In this section, you will learn ways in which Francophones put their mark on the West.

Focus

How did Francophones contribute to the overall development of Western Canada?

Leaving Their Mark

The Canadiens and Métis named rivers, lakes, and regions. You can see the Francophone presence in the many streets and parks with French names. Many of the communities we live in have French names, such as Batoche and Bellegarde in Saskatchewan, and Beaumont, Morinville, St. Paul, and Lac La Biche in Alberta.

You can see the mark left on the land by the early Francophone farmers. For example, the farms on the Red and Saskatchewan Rivers are quite distinct. They are long and narrow, with houses near the water. In other words, they are similar to the farms of the seigneurial system of New France.

Many Canadiens went west as missionaries. The Sisters of Charity are a good example. They are better known as the *Soeurs Grises* (Grey Nuns). They started a convent and school in St. Boniface. They started the hospital at Lac Sainte-Anne in 1859. Francophone villages and towns grew near the French Catholic missions. These included Lac Sainte-Anne, St. Albert, and St. Boniface. By the 1880s, the West had many Francophone communities.



Early Francophone businesses gave people jobs and helped get the economy rolling. For example, the West Canadian Collieries operated coal mines in the Crowsnest Pass area of Alberta. It was owned by business interests in France and run by local Francophones. Revillon Frères, the second-most important fur-trading

company, had a major warehouse in Edmonton. In Albertville, Saskatchewan, a group of Francophone residents formed Saskatchewan's first credit union in 1916.

Internal Migrants

Many Canadiens and English Canadians moved westward during the period of massive settlement from about 1890 to 1914. People who move from one region to another within one country are called **internal migrants**.

At first, many Canadian migrants felt welcome. They were confident that Manitoba was meant to be bilingual. They were attracted to the educational system. It was modelled on the Québec system, which allowed for Catholic (Francophone) schools. People had the right to speak French in the courts and in government. Many Canadiens moved to Edmonton. Here 60 per cent of the non-Aboriginal population spoke French by 1880.

As time went by, Canadiens began to see that the government would rather make the West Anglophone. Fewer migrants from Québec moved West.

The newspaper *L'Ouest canadien* began publishing in Alberta in 1898. It was founded to encourage people from Québec to move west.



Figure 11.15 Le Musée de St-Boniface, built 1845–1851. The goal of the museum is to collect and safeguard artifacts related to early Canadian and Métis life in the West. The building began as the convent of the Grey Nuns and the first hospital in the West. It also served as a boarding school. It is the oldest building in Winnipeg and the largest oak log structure in North America. How would Western Francophones have felt about having this centre in their midst?

Identity

One Very Canadian Community: St. Boniface

What makes a community a cultural centre?

St. Boniface is a very important centre for Francophone artists, authors, publishers, and festivals. It is the largest Francophone community west of Montréal. St. Boniface became part of Winnipeg 30 years ago. It began, however, more than 150 years earlier. In 1818, Bishop Provencher came here to set up a mission.

Today, St. Boniface has a population of 18 000. A majority of the people who live here are fluent in both French and English. You can see the Canadian character of the community by strolling through the town. The street signs for the many lovely, tree-lined streets are in both French and English. Many business signs are in French, and when you go into the shops, you will find a distinctive Francophone atmosphere.

Taking a Stroll through Old St. Boniface

Walking along avenue de la Cathédrale, you come upon St. Boniface Basilica. At the end of the evening Mass or liturgy (celebrated in French), you will see crowds pour out of the basilica! (Attending church is important to many Franco-Manitobans.)

Walking along boulevard Provencher, you will come upon cozy bistros, chocolatiers, and tiny clothing shops. Right on boulevard Provencher is the Centre culturel franco-manitobain. It works to make sure everyone in Manitoba has a chance to experience Francophone culture.

Respond

You have read about many signs of vitality in the Francophone community of St. Boniface. Form a small group. Share signs of the vitality of various groups within your community.



Figure 11.16 St. Boniface Basilica with the grave of Louis Riel in the foreground. The original cathedral was built around 1908. It burned down in 1968. When the cathedral was rebuilt, the community saved the original stone front. Why would they do that?



Figure 11.17 St. Boniface, which is now part of Winnipeg. Old St. Boniface was built at the turn of the twentieth century. Norwood is a lovely residential neighbourhood. Describe where St. Boniface is in relation to downtown Winnipeg.

Boosting the Francophone Population

It soon became clear that internal migration would not be enough to keep the Francophone community strong. The Canadiens saw that they might become a tiny minority.

The Catholic Church took on the job of attracting more French Catholics to the West. It gave a number of priests the task of attracting them. Father Jean-Baptiste Morin alone drew 2475 Francophone migrants to Alberta from 1891 to 1899.

Between 1860 and 1900, half a million Canadiens from Québec had moved south to New England (on the east coast of the United States). This was about a third of the Québec population. Most went because of the many jobs in factories. Francophone

Westerners tried to lure these people back to Canada. For example, they made a special edition of the newspaper *Le Courier de l'Ouest* in 1907. It was distributed in Québec, the Eastern United States, and France.

Francophone settlers came from Belgium and France, as well. One group of French army officers was led by Colonel Armand Trochu. In 1905, they started Le Ranch Sainte-Anne (St. Ann Ranch Trading Company) northeast of Calgary. The surrounding town became Trochu.

In 1886, the Francophone population of the prairies was about 16 000 people. Half of them were Métis. By 1921, that number had climbed to 137 000. Francophones made up about 7 per cent of the population of the prairies.

Biography

Gabrielle Roy (1909–1983)

Gabrielle Roy was born in St. Boniface, the youngest of 11 children. Roy grew up to be a world-famous author. Three of her books won the Governor General's Award, which is Canada's top literary prize. Her most famous book was *Bonheur d'occasion*, known in English as *The Tin Flute*. Roy's grandfather was a homesteader from Québec. Her father helped relocate migrants. Roy remembers one of the Catholic priests who convinced Québécois to go west:

He talked about beautiful rich land and all the Canadian West where we should hurry to go and get established before the Scots and English, who were arriving in droves in those days. He told us the whole country from ocean to ocean belonged to us, we of French blood, because of the French explorers who'd been all over it first. Our rights to our language and our religion would be respected.



Source: Gabrielle Roy, *Enchantment and Sorrow: The Autobiography of Gabrielle Roy* (Toronto: Lester & Orpen Dennys, 1987), p. 16.

Think It Through

1. Identify a community with Francophone roots in Alberta. Do some research to find out about its beginnings. How did it help the West develop?
2. Imagine that the government had tried hard to attract Francophones to the West.

What if a million Francophones had travelled to the West instead of 100 000?

- a) How might various peoples already in the West have reacted to such a policy?
- b) Using a paragraph or poem format, describe how the Canadian identity would be different today.



Focus

How did the flow of immigration influence the character of Western Canada?

Settling In

The newcomers in the West lived through many years of hardship. This section looks at the new prairie society that began to emerge.

thousands of kilometres to a foreign land. Here they endured years of hardship. They built their own homes. They ploughed under the prairie sod with animal-drawn ploughs. They struggled every year to bring in crops of wheat in Canada's short growing season.

A Pluralistic Society

By 1911, more than 80 per cent of the people living in the Western provinces had been born outside Canada. They had left the communities where they were born to travel

What was special about all this? They did it alongside people from a wide variety of backgrounds. Many Canadians wondered how all these people would get along. Would they argue all the time? Would this be the beginning of a pluralistic society?



Figure 11.18 Some communities in the West by 1905. In 1871, there were only a few villages west of Ontario. By 1914, there were about 600 towns and cities. What problems might these communities have had when they first developed? Here's a hint: first think of all the goods and services you have access to in your community.



Tech Link

To see several historical photographs of the early Ukrainian community in the West, open Chapter 11 on your *Voices and Visions* CD-ROM.

Ethnic Origin	1881	1901	1911
British*	2 548 514	3 063 195	3 999 081
French	1 298 929	1 649 371	2 061 719
German	254 319	310 501	403 417
Scandinavian	5 223	31 042	112 682
Aboriginal	108 547	127 941	105 611
Jewish	667	16 131	76 199
Ukrainian	0	5 682	75 432
Dutch	30 412	33 845	55 961
Italian	1 849	10 834	45 963
Russian	1 227	19 825	44 376
Asian	4 383	23 731	43 213
Polish	0	6 285	33 625
Other European	5 760	23 811	97 101
Other**	64 980	49 121	52 263
Total	4 324 810	5 371 315	7 206 643

* The British and French numbers include the many Canadians whose families had been in Canada for centuries.

** "Other" refers to people having ethnic origins besides those listed here.

Source: Daniel Francis and Sonia Riddoch. *Our Canada*, second edition (Toronto: Pippin Publishing, 1995), p. 59.

Figure 11.19 Ethnic origins of Canadians. Describe the trend you see in this table. Which ethnic group grew the most from 1881 to 1901? From 1901 to 1911? What type of graph would you choose to display this data? Why?

VOICES



Figure 11.20 A 1903 political cartoon. Which figure is meant to be Canada? What song is the choir singing? This song was once Canada's unofficial anthem. Why is the choir standing in wheat? What is the artist trying to say about the changes taking place in Canada? What groups of people were not included in the cartoon? What does this say about Canadian society?

Points of View on Immigration

As you read, choose one quality that you think each of the speakers might use to describe a valuable Canadian citizen. What do you think makes a valuable Canadian citizen?

Ralph Connor was a church minister and author. He wrote about the changes in Western Canada.

“In Western Canada there is to be seen today that most fascinating of all human phenomena, the making of a nation. Out of [people] diverse in traditions, in ideals, in speech, and in manner of life ... one people is being made.”

Source: Ralph Connor, *The Foreigner: A Tale of Saskatchewan* (Toronto: Westminster Co., Ltd., 1909).

J.S. Woodsworth was another church minister who wrote about the West. He called immigrants “strangers within our gates.”

“Foreigners in large numbers are in our midst. More are coming. How are we to make them into good Canadian citizens?”

Source: J.S. Woodsworth (James Shaver), *Strangers Within Our Gates* (Toronto: University of Toronto Press, 1909, 1972), p. 234.

In ethnically diverse Canada, people could be cruel to people from other groups. *Ka Kita Wa Pa No Kwe*, or *Wise Day Woman*, tells about coping with bad treatment.

“All the difficult times I had with the white people did not make me condemn them. I just figured I had to face whatever came along and accept how we were going to be used by white man. I made no fuss about it for the longest time, I just took it all. Little did I know there were some good people in this world besides those who put me down and kept me low.”

Source: Madeline Katt Theriault, *Moose to Moccasins: The Story of Ka Kita Wa Pa No Kwe* (Toronto: Natural Heritage/Natural History Inc., 1992), pp. 116–117.

Lily Chang's grandfather came from China. He helped build the Canadian Pacific Railway. She remembers what he said about people learning to get along:

“These things, the coming together of different cultures, they take time, like the flowering of a cherry tree. And, like a cherry tree, when the blossom comes it is a thing of beauty.”

Source: “The Building of the CPR,” <http://www.auraltrad.com/goldrush/s-l/chang-e.html>.



Respond

What question does Woodsworth ask? Many people believed that assimilation was necessary to create “good citizens” and a strong country. What do you think the various immigrants thought about that? Would the Canadians in the West have a different perspective? Why?

The Great Grain Growers

The homesteaders living on the prairies came from a variety of ethnic groups. Most worked from sun-up to sundown, and they knew their neighbours worked hard, too. The homesteaders had something else in common: nearly everyone was farming wheat.

The Machinery

When homesteaders first arrived at their land, they had to clear away brush. Then they “broke” the hard sod with a team of oxen and a plough. This prepared it for seeding. After planting and a long summer, the harvest was brought in by hand, too. The grain was cut, tied into bundles, and piled into stooks.

By the end of the nineteenth century, new machinery was being produced that made farming much easier. Steam-powered tractors replaced horses and oxen. Farmers used binders to harvest the wheat. A binder cut the wheat, rolled it into bundles called sheaves, and tied each sheaf with twine. Farmers then used mechanical threshers to separate the grain from the stalk. The

railway was there to carry the crop to distant markets.

The Wheat

Early farmers used a type of wheat known as Red Fife. It made excellent flour, but it ripened late in the season. An early frost could wipe out an entire harvest. Early in the 1900s, Canadian government scientists William Saunders and his son Charles produced a new type of wheat. It was called Marquis, and it ripened quickly. Marquis wheat made it possible to open vast new areas of the West for farming. For this reason, Westerners called it “the discovery of the century.”

The Exports

Wheat became the most important crop in Canada. It was shipped around the world to feed many people. The first shipment of wheat left Manitoba in 1876. It was a tiny cargo of 884 bushels of wheat. It travelled to Ontario. By 1921, Canada produced 156 billion bushels of wheat, most of it from the new prairie farms. Other grains, such as barley and oats, added to the harvest. In the West, though, wheat was king.



Figure 11.21 The photo on the left shows homesteaders breaking prairie sod. After a few decades, a farmer’s fields looked more like the photo on the right. It was taken near Edmonton about 1910 and shows a thresher at work, harvesting “prairie gold.” Compare and contrast the work required of the farmers in these two photographs.

Identity

The Prairie Way

Most prairie families lived far apart. They worked in isolation. What kind of community identity evolved from this?

Most prairie homesteaders didn't see their neighbours for days and sometimes weeks. So people learned to depend on themselves. Self-sufficiency is a proud prairie trait. Even so, the homesteaders learned together that the best way to survive was to help one another in times of need. The First Nations were probably the first to begin this tradition.

It was about 1909. Jim Grey-Eyes was a well-established farmer on the Muskeg Reserve.... One day, Grey-Eyes went riding along the Saskatchewan River and came to the Doukhobor village of Petrofka. The Doukhobors had just recently come to Canada from Russia, and they did not have any horses. What Grey-Eyes saw was twenty women, big strong Doukhobor women, hitched up to a wooden walking plow cutting furrows in the ground. Grey-Eyes watched for a while and then went home, rounded up four of his horses, and took them plus harnesses and eveners to Petrofka the next day. It was difficult to carry on a conversation because Grey-Eyes spoke only Cree and the Doukhobors spoke only Russian, but he did his best.

Grey-Eyes left the horses there and went home. About a week later he returned to see how they were making out. He was dismayed at the condition of the horses. They had been overworked and underfed. At home, these animals were used to a daily ration of oats, but here all they got was what they could forage on the prairie. The Doukhobors had been so pleased with the amount of land that could be broken with the horses that they had worked the animals far more than the horses could take. Grey-Eyes was so mad that he took his horses home.

When he got home, he decided that help was needed. So he got another team of four horses and took along his hired man, Mike Otterchild. He left Otterchild with the Doukhobors for a short while to show the Doukhobors how to look after and work the horses. A firm bond was established between the [Cree] and Doukhobor communities. Nick Popoff, one of the Doukhobor leaders, came to visit Jim Grey-Eyes every year.



Tech Link

Look on the *Voices and Visions* CD-ROM to see photographs of the Doukhobors.

Source: Shirley Bear, et al., ... *And They Told Us Their Stories*, edited by Jack Funk and Gordon Lobe (Saskatoon: Saskatoon Tribal Council, 1991), p. 80.

In another form, this spirit of helpfulness showed itself in the tradition of the community bee. Bees were held for any big job that could be done quickly with a lot of workers. They included barn-raising bees and quilting bees.

In 1998, grain farmer Scott Bonnor got his foot caught in the auger at the bottom of his combine hopper. He was rushed to hospital, but his foot was mangled.



Respond

Homesteading families had hardship and hard work in common. How would these experiences encourage active citizenship? Do you think they helped forge a unique Western identity? Explain. What community traditions reflect a spirit of citizenship in your community?

Bonnor would not be able to harvest nearly 800 hectares (2000 acres) of grain on his farm. Westerner Mike O'Brien tells the story of the modern combine bee that helped Bonnor in a time of need.

The next Saturday, one week after the accident, six combines came together on Bonnor's fields. By Sunday, there were 10. Over those two days, Bonnor's neighbours took almost all of his crops off the fields. "They were still combining themselves," Bonnor said from his bed in the Regina General Hospital. "But they gave up a day to work on our farm.... That took a lot of pressure off."

The neighbours' wives brought food both days and turned the task into an old-time social event. And it was "old-time." Things like this have happened ever since farmers first planted their futures in this vast quilt of land. "It's something money can't buy," Bonnor said. "It's the people. The generosity of the people. You can't get that just anywhere. We help each other. It was my time to get help."

Source: Mike O'Brien, *Calling the Prairies Home: Origins, Attitudes, Quirks & Curiosities* (Vancouver: Raincoast Books, 1999), p. 2.

Think It Through

- Look at the artifacts below. Immigrants brought these items to Canada in the early twentieth century.
 - These items are an important part of Canadian heritage. Why is that so?
 - Imagine that your family has decided to move to another country. You are told that there is room for you to bring only one possession. Think about it. Will you take something to remind you of the place you have left? Or will you choose something that will be useful in the place you are going? Describe your choice. Why did you choose this item?
 - Take a picture of your chosen item, or make a drawing of it. Show this to the class. Explain why you would bring it with you to a new country. **SKILLS**



Figure 11.22 A Ukrainian chest. It carried family belongings to Saskatchewan in 1902.



Figure 11.23 A silk-lined bassinet. An American family brought it with them when they moved to British Columbia in 1908.



Figure 11.24 A brass samovar (a type of tea-kettle). A Russian army officer carried it across the ocean when he came to Canada in 1917.

Think It Through (continued)

2. Create a map like the one in Figure 11.18, using GIS if possible. Label each community with the major ethnic groups associated with it.
3. Various groups of immigrants came to Western Canada near the turn of the twentieth century. Investigate one group. (Refer to Figure 11.19 for ideas.) Here are six questions you might use to focus your investigation:
 - When did most of the people in this group come to Canada?
 - What were the push and pull factors affecting their decision to move?
 - Where in Canada did most of them settle?
 - What are two or three of this group's traditions or customs?
 - What contributions has this group made to Canada?
 - What impact did this group have on First Nations peoples, and vice versa?
4. How did the massive immigration to Canada near the turn of the twentieth century affect the complex identity of our country?

Collect your information. Refer to the chapter project to create a multimedia presentation of your findings. **SKILLS**



Chapter 11 PROJECT The Prairie Patchwork Quilt

The West became the destination of choice around 1890. Europeans, Americans, and Eastern Canadians joined the First Nations there. Together they become a prairie patchwork of ethnic groups, religious groups, and language groups. In this chapter project you will develop a multimedia presentation. It will explore the cultural pluralism of the West.

Focus

1. Refer to the research you completed in Think It Through activity 3 above. You will use this research to make your multimedia presentation.
2. Form a group with three other students. Each of you should have researched a different immigrant group.
3. Brainstorm with your class. How does the theme “Patchwork Quilt” reflect the Canadian identity? How could you use this theme in a multimedia presentation?
4. With your group members, decide what type of multimedia presentation you want to develop.

Find and Select

5. With your group, plan your presentation, and decide what types of media you would like to include.
6. On your own, collect multimedia segments for the immigrant group you researched. For example, you might collect or create visuals, audio clips, or video clips.
7. Work together to create your “Patchwork Quilt” presentation. A storyboard is a useful tool.

Prepare to Present

8. Organize all the tools you will need for your presentation. For example, you might need a television, computer, stereo, or DVD player.
9. Rehearse your presentation to ensure a smooth show.

Present and Reflect

Present your multimedia presentation to your class. Return to your group and discuss the finished project. How would you fix the glitches? Were your choices of media suitable to the topic? What would you do differently next time?