

This is a thematic guide to historical documents, both textual and graphical (photography, art, images of artifacts), available on the Internet. These excerpts are intended to acquaint history and library staff with the types and location of documentary material for curricular use. Suggestions for related activities are also included.

The theme for this issue is ...

## THE TWENTIES: TRANSITION IN CANADIAN SOCIETY, 1919-31

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**Activity:** These speakers argue that tariffs are making life needlessly expensive for farmers by increasing the prices of manufactured goods. As a political adviser in the farmers organization, would you suggest they try to get the federal government to support agricultural processing? To decide, look at the export statistics below.

##### [Grain, Cattle and Other Exports, 1901-31](#)

#### THE POWER OF THE CHURCHES AND THE MOVEMENT FOR PROHIBITION

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##### [Run Out the Rum](#) (Ontario referendum poster)

**Activity:** Write a dialogue between churchgoing friends of different denominations who are voting on opposite sides of the 1921 referendum on prohibition. Emphasize their personal experience and deeply held views.

##### [Hello Montreal](#) (song lyrics)

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## INTRODUCTION

The returning soldiers of World War I came back to a Canada on its way to a decade of significant change. Conflict continued on [both foreign and domestic levels](#) in the immediate aftermath of the war, including [controversy](#) involving the [future of the veterans](#) themselves. [Canada's role](#) in both North America and the world was being worked out. Despite the trend toward modernity, Canada was still a land with huge areas of what today would be called underdevelopment. The Prairies in both the [farming south](#) and the [resource-based north](#) produced many stories of hard-scrabble lives that brought little return, for settlers and [aboriginals](#). The West's equally underdeveloped level of political influence in national affairs prompted criticism of the federal approach to [natural resources](#), [tariffs and other policies](#) favoring the East. To put them in perspective, the views of western agriculturalists should be assessed with respect to the [statistics](#) of the period.

In the area of social change as well, Canada was on the cusp between old and new ways. The social activism and advocacy of many [Protestant churches](#), which paved the way for progressive movements in the 1930s and after, contrasted with the more spiritual focus of other denominations. Viewed back over a century characterized by increasing emphasis on justice and consent, it's hard to square the social awareness in the '20s with the moral paternalism of the [prohibition crusaders](#).

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## WAR AND PEACE

### Post-war Headlines

The Ottawa Journal, September 8, 1919

### Economic problems in Canada:

**Board Can Not Interfere in House Rentals; But Provinces May Deal with Rentals  
Price Fixing Will Not Reduce Costs; Such Is Opinion of Wholesalers of Winnipeg  
Toronto Population Falls under 500,000; Lower Districts Show Signs of Unhealthy Overcrowding**

Intervention in the Russian civil war between the Red Army of the Bolsheviks and the White Russians (including Adm. Kolchak):

**British Force Starts Archangel Evacuation  
Kolchak Army Opens Offensive Movement  
Jap Soldiers Will Remain in Siberia**

### Other news:

**Jacksonville Mob Kills Two Negroes**

<http://collections.ic.gc.ca/superex/english/images/ex/media/ojsept8-1919.jpg>

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The Ottawa Journal, September 9, 1919

**Winnipeg Is Spotless Town as Prince of Wales Makes Visit  
War Veterans in Toronto Assemble to Enter Protest**

*Photo: War Veterans assemble before City Hall, Toronto, to enter protest against refusal of Dominion Government to grant \$3,000 war bonus*

<http://collections.ic.gc.ca/superex/english/images/ex/media/ojsept9-1919.jpg>

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## Protests Are Directed against Government by Great War Veterans

The Calgary Herald, September 8, 1919

“[...]

The demands of the Great War Veterans' Association of Canada for an increased bonus, and the steps which have been taken[...]are laid before the members of Parliament in a statement to every member by [association secretary] G.C. McNeill. [...] Dealing with the growth of the demand for an increased gratuity, Mr. McNeill says the soldiers settlement plans did not appeal to everyone, but no corresponding provision was made for those not agriculturists. Vocational training available was not adequate to solve the problem; the housing scheme offered no immediate relief; some families who crossed the Atlantic during the war were repatriated at the public expense, while others equally as deserving were left to shift for themselves; employment conditions were none too bright; Canadians who served in the imperial forces could not participate in the post-war benefits; the war service gratuity was distributed in a manner which discriminated against certain classes of men. Disabled men could not secure insurance to protect their dependents, and all of these facts accentuated the uneasiness and fostered the demand for a bonus which would enable every man to undertake his own re-establishment independently and in a manner to suit his individual need.

What the men want is 'a square deal,' states Mr. McNeill. The men realize that much has been done in solving a stupendous problem, and no criticism is offered of the generous assistance which has been given returned soldiers. However, thousands of the demobilized army are seized with the fear of a precarious livelihood in the future.

[...]

'This association, founded upon high ideals of loyalty and service, has offered the country a sure bulwark against the menace of revolutionary disturbances during a period of grievous unrest, but care must be taken to maintain the confidence of returned soldiers in the established legislative institutions. It is therefore hoped that no misinterpretation will be permitted in the House of Commons of the request which has been placed before the government by this association.'”

<http://ahdp.lib.ucalgary.ca/newspapr/n55/n55p0109.jpg>

## ALSO SEE:

Army Headquarters Reports, Directorate of History and Heritage, Department of National Defence  
Operations in Northern Russia, 1918-9

<http://www.dnd.ca/hr/dhh/Downloads/ahq/ahq082.PDF>

Allied Intervention in Siberia, 1918-9

<http://www.dnd.ca/hr/dhh/Downloads/ahq/ahq083.PDF>

Canadians in Mesopotamia, 1918-9

<http://www.dnd.ca/hr/dhh/Downloads/ahq/ahq084.PDF>

Operations in Palestine, 1918-9

<http://www.dnd.ca/hr/dhh/Downloads/ahq/ahq085.PDF>

War, Victory and Peace - Quebec Chronicle special edition, 1920

A lengthy newspaper section, evenly divided into text, photos and advertisements

Cover page <http://www.nlc-bnc.ca/obj/h14/f1/511-v3.jpg>

Title page <http://www.nlc-bnc.ca/obj/h14/f1/533-v3.jpg>

Some interesting pages:

“Why Canada Was in the War”

<http://www.nlc-bnc.ca/obj/h14/f1/566-v3.jpg>

CPR ad

<http://www.nlc-bnc.ca/obj/h14/f1/556-v3.jpg>

Stelco ad (“Purchase the Products of Canadian Mills”)

<http://www.nlc-bnc.ca/obj/h14/f1/558-v3.jpg>

Quebec Railway, Light, Heat and Power Co, Ltd. ad (“Cook, Illuminate and Heat with Gas or Electricity”)

<http://www.nlc-bnc.ca/obj/h14/f1/562-v3.jpg>

Soldier Settlement Board ad (see next excerpt)

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Soldier Settlement Board of Canada - Back to the Land Movement

Advertisement in Quebec Chronicle special edition, 1920

“[The Soldier Settlement Board was created:] 1. To increase agricultural production, and 2. To afford the opportunity to returned soldiers who[...]take up land of their own to receive financial assistance from the Government.

In the words of Honorable Arthur Meighen, [minister responsible for the legislation]: ‘The primary and great principle of this Bill is to secure settlers on the lands of this country, to secure settlement of our idle lands and to make settlers of those who have proved themselves the backbone and stay of the Nation in its trouble.’

In the same speech, the Minister said these words: ‘We believe that we cannot better fortify this country against the waves of unrest and discontent that now assail us [and] all the rest of the world, than by making the greatest possible proportion of the soldiers of our country settlers upon our land. Every class of citizen is necessary to constitute the nation, but the class of citizen that counts the most in the determination of the stability of a country against such forces as I mentioned a moment ago is undoubtedly the basic class — the agricultural class. So the purpose of the Bill is a national one primarily. It is to strengthen the fibre of our country by building into its basic industrial structure of the best blood and bone of our people.’

[Over 33,000 returned soldiers have qualified] to select lands and borrow money for the purpose of establishing themselves as farmers. [It] is confidently expected that there will be an even greater movement in 1920 back to the land. The Soldier Settlement Board is surveying the field in Western Canada with the idea of securing large blocks of land that are not fully developed and securing the reversion of these lands to the Crown. A number of Indian reserves recently have been purchased and[...]will be sold to the settlers at cost price. It is expected that a large number of soldiers will take advantage of these cheap lands, and that districts heretofore withheld from settlement on account of land being reserved for the Indians will soon become fully productive. [...] [...]”

<http://www.nlc-bnc.ca/obj/h14/f1/593-v3.jpg>

### ACTIVITY

The newspaper headlines give a snapshot of important issues for Canadians just after the war. Providing just and adequate aid to war veterans was clearly a challenge for society. Further military operations (in Russia) and post-war economic problems were other concerns.

You may detect a subtext to many of these stories: the fear of revolutionary unrest in Canada. Fighting socialism was the goal not only of armies in eastern Europe, but of those on the domestic scene who opposed the labor action in Winnipeg and any other sign of subversion. Minister Meighen mentions guarding against such tendencies as one purpose of the soldier settlement plan, and the veterans group spokesman claims it as his association’s purpose, as well.

The Red Scare of this period has parallels with anti-communist feelings later in the century, and can be compared to other periods of reaction to a perceived menace — including the current struggle against global terrorism. Write headlines for a recent issue of a major newspaper, covering stories that relate to the ways Canadians feel threatened (terrorism, recession etc.). Word each headline so that it not only identifies the story, but also addresses people’s concerns, so that they will want to read the article. Include as many contemporary stories that bear on the sense of unease as you can find.

Decide whether you will use more subtle wording (as in headlines in The Globe and Mail) or be more attention-grabbing

(like the Sun newspapers). If you want, pick an alternative focus and period (e.g., the concern about environment and health issues following the recent Walkerton tragedy, or the public's spotlight on immigrants/alcohol/reciprocity before World War I). Whichever you choose, try to include a range of stories that are all connected by the underlying feeling of threat.

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Canada in North America and the World

from The Canadian Dominion; a Chronicle of Our Northern Neighbor (Yale University Press, 1919)

Oscar D. Skelton, Queen's University

“[...]

The war also brought[, besides some Canadian independence of Britain at the Peace Conference,] changes in the relations between Canada and her great neighbor. For a time there was danger that it would erect a barrier of differing ideals and contrary experience. When month after month went by with the United States still clinging to its policy of neutrality, while long lists of wounded and dead and missing were filling Canadian newspapers, a quiet but deep resentment, not without a touch of conscious superiority, developed in many quarters in the Dominion. Yet there were others who realized how difficult and how necessary it was for the United States to attain complete unity of purpose before entering the war, and how different its position was from that of Canada, where the political tie with Britain had brought immediate action more instinctive than reasoned. It was remembered too that in the first 360,000 Canadians who went overseas, there were 12,000 men of American birth, including both residents in Canada and men who had crossed the border to enlist.

When the patience of the United States was at last exhausted and it took its place in the ranks of the nations fighting for freedom, the joy of Canadians was unbounded. The entrance of the United States into the war assured not only the triumph of democracy in Europe but the continuance and extension of frank and friendly relations between the democracies of North America. As the war went on and Canada and the United States were led more and more to pool their united resources, to cooperate in finance and in the supply of coal, iron, steel, wheat and other war essentials, countless new strands were woven into the bond that held the two countries together. Nor was it material unity alone that was attained; in the utterances of the head of the Republic the highest aspirations of Canadians for the future ordering of the world found incomparable expression. Canada had done what she could to assure the triumph of right in the war. Not less did she believe that she had a contribution to make toward that new ordering of the world after the war which alone could compensate her for the blood and treasure she had spent. It would be her mission to bind together in friendship and common aspirations the two larger English-speaking states, with one of which she was linked by history and with the other by geography. To the world in general Canada had to offer that achievement of difference in unity, that reconciliation of liberty with peace and order, which the British Empire was struggling to attain along paths in which the Dominion had been the chief pioneer. ‘In the British Commonwealth of Nations,’ declared General Smuts [of South Africa], ‘this transition from the old legalistic idea of political sovereignty based on force to the new social idea of constitutional freedom based on consent, has been gradually evolving for more than a century. And the elements of the future world government, which will no longer rest on the imperial ideas adopted from the Roman law, are already in operation in our Commonwealth of Nations and will rapidly develop in the near future.’ This may seem an idealistic aim; yet, as Canada's Prime Minister asked a New York audience in 1916, ‘What great and enduring achievement has the world ever accomplished that was not based on idealism?’”

<http://www.promo.net/cgi-promo/pg/t9.cgi?entry=2835&full=yes&ftpsite=ftp://ftp.samurai.com/pub/gutenberg/>

(This is a relatively short book of just a few chapters; download either the .txt or .zip file through the appropriate link at the bottom of the page; the excerpt can be found in the final two paragraphs of the last chapter, before the bibliographical note at the bottom of the file)

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WESTERN PEOPLE

'Homestead Home on the Plains of Southern Alberta

Glenn Adamson (born 1915)

'Our house was a mile east of town. It was a small house about 18 feet by 30 feet with two rooms on the ground floor and two bedrooms for the kids upstairs. [...] There were no stairs in the house, and in order for us to get upstairs we had to go outside, around to the end of the house and up a ladder that leaned up against the second story door. The upstairs bedroom was lath and plastered with a window in the west end. Claude and Lewis and now I also slept in the only bed in this little room. [...] For a mattress we had a straw tick. When the tick straw got pounded up too much we'd put new straw in so we had a fairly comfortable bed.

There was an old stovepipe hole in the floor between the upstairs bedroom and the kitchen. In the winter a very small amount of heat came up through this hole, but the room was mostly cold. [...] For light in this little upstairs bedroom we had kerosene lanterns. We didn't spend much time up in our little bedroom except to sleep. Once in a while we went up there in the summertime when it was warm to get away from everything. But not during the winters. It was too cold.

There was a small bedroom downstairs. The other room was the main living quarters. In this room was the kitchen and was also the dining and living area. We called it the kitchen. [...] On the partition wall separating the two rooms was a black cook range which burned coal or wood. We usually burned coal in it which we mined ourselves on the river bottom. Our stove had a water reservoir on one side of it. We had to fill this with a bucket, and get it out with a dipper. On the other side of the wall was the bedroom. It had a small round heater which connected into the same brick chimney as the cook stove. [...]

Next to the door [to the outside] was a washstand for washing our hands and faces. Above it was a small cupboard where we kept our towels. When we finished washing, we opened up the door and threw out the dirty water. When we wanted water we poured it out of the bucket which was kept on the side of the washstand. If we wanted hot water, we took it out of the stove reservoir. When we wanted more water we had to go outside to the cistern with the bucket and get it.

Next to the washstand[...]was a hide-a-bed that went up against the wall when not in use. When the bed was put away it looked like a big cupboard. Dad slept in the hide-a-bed whenever he was home. My sisters more or less claimed the bedroom and that was where they slept. Some of us kids sometimes slept on the hide-a-bed with Dad, but us boys usually slept upstairs.

In the center of the room was a table about five feet square [and] a homemade three seat bench. There were other chairs here and there around the table. At night the table was moved back to make room for the lowering of the hide-a-bed. Sometimes when more people were at home, we'd even set up some bed springs on blocks. [...] When not in use, the bed springs were stored outside in the coal shed. [There also] was a narrow cupboard [where] we kept the china plates and other utensils we used every day. Our dirty dishes were washed on the table in a wash pan, then dried with a hand towel and put back in the cupboard. The room was full, yet it wasn't so cluttered we couldn't get around.'

Al Durtschi, E-mail: mark@waltonfeed.com"

<http://waltonfeed.com/old/house.html> (scroll down page)

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The Homesteading Years in Alberta

Violet (no last name given)

edited by Brian M. Brown

"[...]

In 1919 our neighbour Tom McKee made a trip to Ireland, leaving a young Austrian named Otto in charge of



his farm. Our children always called him 'Two Chances to One' because he used that expression in almost every sentence, sometimes more than once. He often visited us and I think of him with the deepest gratitude. That was the winter of the second flu epidemic and all seven of us had it at once. I was the last to go down. I had been waiting on the others and doing the chores. When I had to give up, we got 'Two Chances to One' to come over and milk the cow and do the other outside chores each day. I don't know what we would have done without him. Most of the neighbours were sick too, and had their own troubles.

One day before I took sick my husband suddenly got out of bed and was determined to go outside. He was tired staying in the house and was going out for a walk. I stood between him and the door and watched him trying to get dressed. He soon played out and was glad to be helped back to bed. He did not attempt to get up for a whole week, and when he recovered he had no recollection of the incident. I am sure he was so sick he did not know what he was doing. If he had gone out that day, it is very unlikely that he would have recovered, as we heard of many people who went outside, came in and went to bed and never got up again. It seems wonderful that all seven of us got over it with no doctor or nurse to take care of us.

We had been fortunate to escape the first flu the year before. It was worse but the second was bad enough. My husband [(a minister)] conducted the funeral of Percy McKee, who died of the first flu. When they were leaving the cemetery in Drumheller, they met another funeral procession coming in, with no one to conduct the service; they asked my husband to do it and he did.

[...]

Then there was the ever present danger of fire. It was many years before we had a brick chimney. At first the stovepipe went straight up through the roof and the distance between the stove and the roof was far too short. One hot summer day I decided to do my washing out behind the shack in the shade. I made a wood fire in the stove to heat the water and was washing away when I heard a crackling noise . . . . I looked up and saw flames coming out under the roof . . . . I used the wash basin to throw the water up to the roof and finally got the fire out . . . .

When it was out, I went up on the roof to make sure there was no fire still in the shingles. I put the washboard across the tub to get up, but as I got off it, the tub upset and the clothes went onto the ground . . . . There was no way for me to get down but to jump . . . .

I remembered that back at Normal School in Fredericton we were taught a Swedish system of gymnastics. One exercise was to jump and land with our knees bent; as I stood there on the roof, I imagined I could hear the teacher say, 'Prepare to jump. Jump!' and I did it as I was taught and suffered no ill effects. When all was over, the place was in a terrible mess and I was completely exhausted.

After that, we fixed the stovepipe differently."

Two locations:

<http://www.geocities.com/Athens/Olympus/4850/Vi-hmstd.htm> (scroll down to "Tragedies and Near Tragedies")

<http://www.tcel.com/~brownb/Vi-hmtxt.htm> (scroll down to "Tragedies and Near Tragedies")

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Fur Trader, Northern Alberta

Victor Alexis Mercredi

"I was born in Fort Chipewyan in the Province of Alberta on the 20th of January, 1886[....]

[...]

My father was born in Fort Chipewyan in the year 1862. [...] Chief Factor Mr. R. McFarlane, who was in charge of the Hudson Bay Company Athabasca District then, took an interest in my father and instructed him in many things. At the age of 18 he was engaged to the Hudson Bay Company as a yearly servant and stayed in the Hudson Bay Company service for 52 years, resigning in 1932. He was decorated by the Hudson Bay Company with a gold medal and three gold bars for over 30 years service with them.

[...]

In November 1917, I was hired by a free trader named Mr. C. Largent as helper in the store. When at home, most of the time I was going around the camps buying furs. There was much competition them days. Besides Mr. C. Largent there was the H.B. Co., Lamson and Hubbard, Mr. C. Fraser, Hamdon and Alley. Everyone trying to outboat the other. Times were very good days. Furs were plentiful and market prices were very good and these good times lasted about three years. Credits were limited and everybody was rich.

Mr. C. Largent was doing very well. He was buying furs for cash. He had an outfit of groceries only and no dry goods. He did not believe in carrying dry goods and as he was not giving any credits, he was able to undersell the others and pay more for furs. In 1918 I was offered more wages and board allowance from the Lamson and Hubbard so I quit working for [Largent.] The District Manager of the company put me in charge of a post in Jack Fish Lake, 25 miles away from Ft. Chipewyan, and I kept that post for three years.

Times were very good yet and fur prices were climbing up all the time. My first winter at Jack Fish Lake, prices of [musk]rats were \$1 each big or small, mink was \$20, red foxes \$15-25, beavers \$10-50, martens \$25-30, lynx \$15-20, ermines \$25-50, bears \$3-10, spring rats \$3, silver [fox?] \$75-150. But the price of rats was short lived.

[...] Rats never did go up to \$3 any more ever since.

[...]

I took charge of the [Fond du Lac] post in 1921-24. My first winter at Fond du Lac was very good. I bought many furs and collected many old debts. In April 1921 many people were sick with that Spanish flu and many died. Some whole families were wiped out. Some men lost their wives, some women lost their husbands, and the first victim of the flu was my grandmother. She was sick only two days. The poor Indians were upset. They did not know what to do and were to go. Many did not want to go to their old hunting grounds and tried their luck other places. Some done well and many were unable to pay their debts. The next winter 1923, many went back to their hunting grounds and all have done very well. [...]

[...]”

<http://collections.ic.gc.ca/canoe/oration.htm>

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#### Plains Cree People of Saskatchewan

Joe Fox, born 1910

Onion Lake First Nation

“A long time ago there was no government assistance of any kind. Our lives were run according to the seasons. In the springtime we moved across the land, hunting and trapping. In fall we threshed for a living, and in winter we hunted and cut poles for fencing. We had to keep on the move in order to survive. We had to haul enough wood to last through the winter and we saved it all for our own use. We ate wild meat mostly, big game, partridges and rabbits, we hardly ever ate beef or pork. What money we did have was spent on clothing or flour and lard. [...]

[...] I've always used horses and I don't want to part with them. I like horses. I never used a car long ago. With cars, you put gas in the tank and there goes your money, but when you use horses all you have to do is put some hay on the sleigh for feed and water them well. The Indian ponies we had, had lots of life in them. After you got home and unharnessed them, they would be sweating. You could turn those horses loose and they would go and paw in the snow to get their own food. They were always fat. Now it seems if a horse is not grain fed, it will go thin.

[...]”

<http://www.sicc.sk.ca/cgi-bin/sicc/epage.pl?91>

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Victor Starr, born 1913  
Star Blanket First Nation

“White people came to this country with a bible in one hand and firewater in the other, calling us pagans. We Indians don’t have a bible; our bible is Creation, the world and nature, and after all, the Indians knew God before the white man came.

I went to school when I was ten years old and stayed until I was eighteen. When I tried to learn about the Indians, nothing good was said, just that they were murderers, thieves, they were no good. That got me! I knew I was an Indian by the colour of my skin, but I knew nothing of my legal status or the treaties or the Indian Act. I was timid and afraid to talk for myself; I was easily influenced by the white man. I did whatever he said until I got to know these old people.

I started learning from there on, learning about the treaties and the Indian Act. This is where my education came from. I’m really thankful I learned to respect my Elders. I learned so much from them and I’m still trying to learn the way my grandparents taught me.”

<http://www.sicc.sk.ca/cgi-bin/sicc/epage.pl?42>

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John B. Tootoosis  
Poundmaker First Nation

“The white people of Saskatchewan may hear the name ‘John’ and think immediately of the late Mr. Diefenbaker, but to the Indian people of Saskatchewan ‘John’ is Senator John B. Tootoosis. The following [is a] quote from The Saskatchewan Indian in 1976[....]

‘[...] In the 1920s Senator Tootoosis was labelled an agitator and a bad influence by Indian Affairs as he travelled all over the Province armed with the thought that the Chiefs of Saskatchewan must form an organization. [H]e set out to lay the foundation of the F.S.I. [(Federation of Saskatchewan Indians)]. The persistence of John B. Tootoosis will always be remembered by the Indian people of Saskatchewan. He not only caused the Department of Indian Affairs headaches in Saskatchewan, but throughout Canada as well.’

Among the Plains Cree there were many famous and charismatic individuals — John B. Tootoosis was one of them. He was the leader at a time when it seemed that the former vitality of the Indian people was gone forever, beyond any hope of recall. He was born at the turn of the century on Poundmaker Reserve. His father was John Tootoosis Sr., son of Yellowmud Blanket, older brother of Chief Poundmaker. At an early age he recognized the difference in the value system of the White Man and that of the Plains Cree. He anticipated the crisis that would inevitably come about. [...]

[...]

J.B. Tootoosis firmly believed that Spirituality is the controlling factor of our reality. Second in that order of reality is humanitarianism, natural laws, language and traditions and so on. At the bottom of this long list is political power and materialism. According to the late Senator John B. Tootoosis, the White Man’s order of reality seems to be totally opposite, with materialism as the controlling factor of his reality.

As a result of these differences, many changes had to take place; because this is a real Indian society made up of real people with a very real problem, locked in a life and death struggle to preserve something (another world view, another way of life) which the white society finds difficult to comprehend. Senator Tootoosis was able to accept the changes that took place.

However, what he could not and would not accept was the prospect of losing the sacred relationship with the land and the Universe itself. For that was the supreme gift the Creator had bestowed on the people. That was and remains the wellspring of our spirituality, our sense of who we are in the world, our sense of identity. It is that gift that makes the Plains Cree a people. Senator J. B. Tootoosis was named a member of the Order of Canada, awarded to him in 1986, one of the country’s highest honours. [...]

<http://www.sicc.sk.ca/cgi-bin/sicc/epage.pl?1>

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WESTERN POLITICS

## Federal Government Gives But Little Hope of Relinquishing Control of Natural Resources

Regina Morning Leader, December 16, 1920

“The conference between federal and western ministers today on the vexed question of control of natural resources by the prairie provinces was an intimate and interesting discussion but unproductive of any definite result. The provinces know what they want, but the Federal Government is not in a position to decide just how far they can go without consulting the eastern provinces through their elected representatives in parliament. [...] The disagreeable part of the question is that, like the tariff and the freight rates question, territorial considerations of east and west cut a figure.

[...]

Briefly stated, what the provinces ask is the transfer to them of their natural resources and in addition something by way of annual allowance for resources alienated for the general advantage of Canada. The suggestion was made that some accounting should take place to determine the amount of such compensation.

[...]

What complicates the situation is the intervention of the eastern provinces who do not oppose return of the resources but demand an extra subsidy if the west gets them. They put forth the claim of interest in the public lands dating back to their acquisition by the crown from the Hudson’s Bay Company. The west disputed this claim, holding that what was bought was not the lands but the relinquishment of the charter rights of the company. On the other hand, the Dominion Government says it is not in a financial position to grant any increased subsidies to the provinces.

It was pointed out that in the accounting suggested by the provinces, it would be very difficult to establish what resources had been alienated for the general advantage of Canada, and what were for local purposes. The relationship between expenditures for immigration and the sale of public lands for homesteads is close and difficult to consider separately. The Federal Government’s proposal for an abatement of western demands will necessitate negotiations between the provinces as the situation, as stated, is not identical. Alberta’s resources, for example, are not the same as Saskatchewan’s and neither of them is in the same position as Manitoba. The conference made the situation clearer and was not abortive of result, but it is evident that the case is far from settled or far even from reaching a definite basis of settlement. The Federal Government’s offer is contingent upon a reduction in western demands which the western premiers are not in a position to concede even if they were so disposed, and assuming such concession, the Dominion will not commit itself finally without sounding its Parliamentary following.

The western men say the fight will be kept up and not on political lines, but they do not expect an early conclusion. Premier Martin [of Saskatchewan], in an interview, stated that the position taken by the east is ‘unreasonable, unfair and without any constitutional grounds. It should be settled between the Dominion and the western provinces alone.’”

<http://library.usask.ca/sni/stories/pol19.html>

## ALSO SEE:

Agreement to Transfer Natural Resource Administration to Alberta (1926)

[http://www.archives.ca/05/0529/052930/05293055\\_e.html](http://www.archives.ca/05/0529/052930/05293055_e.html)

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## Leader in Federal Politics Makes a Slashing Attack on Present Dominion Government

Regina Morning Leader, February 2, 1921

“The Saskatchewan Grain Growers’ Association enthusiastically endorsed the leadership of Hon. T.A. Crerar in federal politics, following his address before the session of the annual convention held tonight. The resolution endorsed promised the support of the association to the New National Policy of the farmer associations in federal politics and approved the choice of Mr. Crerar as leader.

[...]

The Meighen Government was again under fire by the enemy’s heavy artillery tonight, when Hon. T.A. Crerar, M.P., and Norman P. Lambert, secretary of the Canadian Council of Agriculture, speaking before a public audience that strained the capacity of the local armories, administered to it by far the most stinging arraignment that it has received to date in the west.

The subject on which Hon. Mr. Crerar spoke was ‘The Canadian Political Outlook,’ and under his analysis of present causes and effects, very little hope for any improvement in the political outlook of the country before there has been a change of Government at Ottawa was held out to the Canadian people. [He] paid particular attention to the tariff and other matters of public import at the moment. He stated that the business of governing Canada was a very serious problem, more so today than ever before.

First referring to the railway situation, Mr. Crerar said that a serious problem presented itself for solution. It must be treated in a sane, business-like manner. The first step was the revaluation of the whole system. The useless portions of the roads should be eliminated and only those portions should be operated that will bring a revenue.

Allied with this question was that of immigration. The Government of Canada controlled the channels of immigration. What is the present Government doing in regard to immigration? ‘As far as we know,’ he said, ‘it is doing very little. We are told there are no ships to bring immigrants and we know there are hundreds of ships looking for cargo. When we bring our immigrants to Canada we must follow a different policy to that of the past. We want immigrants that will become good Canadian citizens. We give to these new citizens the franchise. We extend to them a welcoming hand, but we demand of them the full obligations of a Canadian citizen.’

[...]

The speaker then referred to the policy advocated by a change in the character of our fiscal policy; that instead of shaping our fiscal policy to build up artificial industries we should shape it to encourage the natural industries of the country and of these the first is agriculture.

[...]

Speaking of the high cost of living, Mr. Crerar said one of the ways to strike at it was to reduce the tariff on the necessities of life. ‘If the tariff on woolen and cotton goods and boots and shoes was cut in two, would it not mean a reduction in the cost of living?’ he asked.

Mr. Crerar then turned his attention to the policy of the present Dominion Government on the tariff. ‘Premier Meighen has laid this down as a principle: That the Government is going to stand by the policy of protection. But at the same time, he said, we are going to send a tariff commission through Canada to see what we will do with the tariff. Well, we have had this commission through Canada and it has heard a great deal of evidence. For instance, the pulp industry. Eighty-five percent of the output is sold in the United States and only 15% in Canada. Yet we have this Pulp Manufacturers Union appearing before the Tariff Commission asking for a duty on pulp coming into Canada. Could absurdity go further?’

‘The adequate protective tariff of the present Government will not be shaped because of necessary protection but by the influence that will be exerted upon it by those who desire protection,’ he declared.

Retaliation because of trade relations between Canada and the United States resulting from the war will do no good, he warned. Canada should have representation at Washington, pointing out that while Canada has representatives in other countries, she has none in the United States.

## THE TWENTIES: TRANSITION IN CANADIAN SOCIETY, 1919-31

Revenue must be raised, and the task is to shape the incident of taxation so that it will bear evenly on all the population. Economics must be introduced into public administration, he held, and the expenditures must be kept within the income. 'It has been said that if the farmers come into power the tariff will be destroyed over night and Canadian industries sacrificed. This fact is recognized that you cannot suddenly overturn a thing that is bad without creating serious disruption, but there is this difference: The policy of the Government[...]is one of adequate protection. Our goal is the elimination of it eventually and the opening up of channels of trade.

'I say to the manufacturers, help us build up the industries of the country and develop agriculture and mining and lumbering and all other things that go to constitute real wealth, and you will, by this means, provide a market for your own wares, which will be on a sound basis.

'I cannot help but think what a foolish thing Canada did in 1911 when she turned down the reciprocity agreement. Today the agitation has grown to a considerable extent in the U.S.A. that these barriers against Canadian wheat and cattle should again be raised. Just because a tax is put on Canadian wheat and livestock going into the States, does that furnish a good reason why we should retaliate? If you raise your tariff against the U.S.A. you add the cost to the Canadian people.

[...]

In closing he said, 'We need a new spirit in the public life of Canada. We farmers organizations can do a great work. We need the spirit of service in our public life, the spirit that seeks to give rather than that which seeks to take. The dawning of a better day is at hand. The business of government is the business of all the people. In this great task of reformation we must march shoulder to shoulder with all our citizens. We have as a splendid inspiration the sacrifice of our men overseas who died to preserve the liberty of the world, for a better Canada, to preserve our rights and privileges. Can we not take pride and hope from the splendid sacrifices they made and determine as far as we can that we will build up in Canada a country that is worthy of the sacrifices made?'

On resuming his seat Mr. Crerar was cheered to the echo.

[...]"

<http://library.usask.ca/sni/stories/pol20.html>

**ALSO SEE:**

Report of speech by Norman Lambert, Canadian Council of Agriculture, in the second part of the article containing the Crerar speech report above; some highlights of Lambert's speech:

"The chief item in [Canada's 1920] exports was represented by grain and cattle[...] If it had not been for the farmers of the country, the existing commercial depression would have been the most serious financial panic the country ever saw."

"I care not what epithets may be hurled at the progressive political movement because I believe that the farmers' organizations, if they can become the instrument for introducing political reform and the uprooting of special privilege, their organization will have fully justified its stand."

**History of the Saskatchewan Grain Growers' Movement**

Regina Morning Leader, February 19, 1919

<http://library.usask.ca/sni/stories/agr4.html>

**ACTIVITY**

Crerar and Lambert argue that manufacturers' tariffs are making life needlessly expensive for farmers by increasing the prices of manufactured goods. They want Ottawa to support agriculture and other resource-based industries, and to free up trade with the United States by working toward lower tariffs on both sides. In their speeches they don't, however, mention supporting secondary agricultural industries: the "manufacturing" of beef from cattle, of flour from wheat grain, and so forth. As a political adviser in the grain growers organization, would you suggest they try to convince the Dominion government to assist agricultural processing?

## THE TWENTIES: TRANSITION IN CANADIAN SOCIETY, 1919-31

To decide, look at the evidence, such as the export statistics below. Lambert claims that grain and cattle led Canadian exports in 1920; this may be so, but the figures show that though 1920 saw greater wheat exports than any previous year in the century (outside of the war years), it was a lean year when compared with the rest of the '20s (and even the early Great Depression), and also lags behind most of that decade in percentage of the crop exported. Cattle exports, you'll see, had a stupendous year in 1920, the best in the first three decades of the century. But so what? If Lambert brags about what turns out to be an unusually good year, will he convince anyone in Ottawa that agriculture is an important part of the export economy?

Agricultural exports, like farm production in general, have their highs and lows. Would it be better to channel more of that production into processed products? A pound of beef or butter or flour brings a better price than a pound of grain or cattle. By increasing agricultural revenue through processing, the farm sector should become more relevant to federal policy makers (though never as influential as manufacturers in the more populous east). Is there a viable market for Canadian processed products? Could farmers eventually make enough from processing to not have to worry how expensive eastern boots and shoes got? (But then consider: do farmers benefit from food processing, or do the profits go to just another bunch of manufacturers?)

These are a lot of questions, and you won't find answers for all of them, but start with the statistics. See if flour export increases in the '20s, and if it increases at a higher rate than grain export, and as a percentage of grain production (graphing the data may make it easier to comprehend). Work out figures along similar lines for other grains. Analyze as well the export figures for animals and animal products — do any of the latter outshine the former when compared (i.e., cattle and beef, pigs and pork, etc.)?

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### Wheat, Cattle and Other Exports

Production and exports of wheat, Canada, 1901-31 (in thousands of bushels)

Statistics Canada, Historical Statistics Series M301-309

Year	Production	Exports: Wheat grain	Wheat flour (Converted to wheat grain equivalent)	Total Exports
1931	321,325	182,803	24,226	207,030
1930	420,672	228,536	30,157	258,694
1929	302,192	155,766	30,501	186,267
1928	566,726	354,425	53,139	407,564
1927	479,665	288,567	44,396	332,963
1926	407,136	251,266	41,615	292,881
1925	395,475	275,557	49,035	324,592
1924	262,097	146,958	45,764	192,722
1923	474,199	292,425	54,096	346,522
1922	399,786	229,849	49,516	279,365
1921	300,858	150,935	34,834	185,770
1920	263,189	136,969	30,247	167,215
1919	193,260	63,450	29,049	92,500
1918	189,075	55,921	41,039	96,960
1917	233,743	118,580	50,661	169,240
1916	262,781	140,224	34,341	174,565
1915	393,543	235,739	33,419	269,158
1914	161,280	63,902	22,848	86,750
1913	231,717	114,902	20,685	135,587
1912	224,159	95,511	20,233	115,744
1911	231,237	78,787	18,814	97,601

## THE TWENTIES: TRANSITION IN CANADIAN SOCIETY, 1919-31

1910	132,078	48,443	13,955	62,398
1909	166,744	52,624	15,184	67,808
1908	112,434	47,624	9,037	56,662
1907	93,131	40,078	7,506	47,584
1906	135,602	39,435	7,031	46,466
1905	107,033	40,399	6,894	47,293
1904	71,838	14,700	5,947	20,647
1903	81,888	16,799	7,144	23,943
1902	97,073	32,986	5,795	38,781
1901	88,337	26,118	4,889	31,007

[http://www.statcan.ca/english/freepub/11-516-XIE/sectionm/M301\\_309.csv](http://www.statcan.ca/english/freepub/11-516-XIE/sectionm/M301_309.csv)

## ALSO SEE:

Exports of major grains (except wheat)

Statistics Canada, Historical Statistics Series M413-416

[http://www.statcan.ca/english/freepub/11-516-XIE/sectionm/M413\\_416.csv](http://www.statcan.ca/english/freepub/11-516-XIE/sectionm/M413_416.csv)

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Exports of major agricultural products - animals and animal products, quantity and value, Canada, 1901-31

Statistics Canada, Historical Statistics Series M417-427

Year	Cattle & calves Number of head	Beef '000 lb	Hogs Number of head	Pork '000 lb	Sheep & lambs Number of head	Mutton & lamb '000 lb	Wool '000 lb	Butter '000 lb	Cheese '000 lb	Eggs '000 doz
1931	56,286	3,757	3,911	17,538	2,042	333	4,770	10,680	84,788	634
1930	63,322	8,087	2,324	20,475	2,876	242	4,382	1,180	80,164	189
1929	253,505	31,231	3,942	38,957	11,143	573	6,090	1,400	92,946	1,148
1928	245,428	—	23,263	52,354	11,506	—	—	1,995	—	988
1927	295,274	—	197,106	82,582	20,138	—	—	2,696	—	448
1926	241,968	—	85,972	109,983	21,754	—	—	9,814	—	1,777
1925	267,292	26,541	89,323	149,809	40,383	1,167	5,625	26,647	126,963	2,691
1924	218,601	20,557	28,197	128,171	20,719	1,716	6,009	22,344	116,777	2,890
1923	184,990	29,146	1,554	103,647	30,603	3,610	8,667	13,174	114,549	3,614
1922	240,327	28,405	2,338	100,822	91,864	7,897	1,034	21,505	133,850	4,400
1921	232,247	53,507	3,154	105,093	100,663	6,406	7,288	9,133	133,620	6,580
1920	315,179	—	1,399	109,364	184,002	—	9,085	13,361	126,396	6,000
1919	311,596	127,113	29,542	254,160	120,131	1,933	4,882	13,659	152,207	733
1918	191,356	86,565	8,184	157,425	134,705	856	10,577	4,926	169,531	4,897
1917	166,182	45,546	14,894	231,533	59,224	168	5,837	7,990	180,733	5,167
1916	241,560	47,422	1,527	211,388	94,478	100	4,546	3,441	168,692	7,898
1915	185,903	18,828	62,763	155,440	42,832	1,065	5,660	2,725	137,602	3,593
1914	219,729	13,133	214,989	78,531	20,543	65	2,841	1,229	144,478	124
1913	44,296	1,571	3,694	28,390	13,760	46	977	828	155,216	147
1912	61,517	949	689	43,949	21,418	49	747	8,844	163,451	203
1911	124,923	974	1,714	70,831	46,597	18	1,197	3,143	181,896	92



1910	157,386	1,318	3,011	51,247	111,107	70	2,321	4,615	180,960	160
1909	162,945	1,572	366	574	118,896	39	1,081	6,326	164,907	553
1908	150,993	2,253	942	770	227,001	342	1,848	4,787	189,710	1,366
1907	162,141	1,455	454	480	254,665	64	1,229	18,078	178,142	2,592
1906	176,030	2,888	783	776	244,262	105	1,425	34,032	215,834	2,922
1905	167,102	1,332	2,806	2,236	288,313	161	1,972	31,764	215,733	3,601
1904	157,417	2,963	1,351	4,289	364,053	90	1,775	24,568	233,981	5,780
1903	176,780	2,378	23,986	1,331	401,443	84	–	34,129	229,100	7,404
1902	184,473	4,327	5,778	623	348,443	83	–	27,856	200,946	11,635
1901	169,279	9,710	944	742	394,681	77	1,044	16,336	195,926	11,363

[http://www.statcan.ca/english/freepub/11-516-XIE/sectionm/M417\\_427.csv](http://www.statcan.ca/english/freepub/11-516-XIE/sectionm/M417_427.csv)

## THE POWER OF THE CHURCHES AND THE MOVEMENT FOR PROHIBITION

Churches in Quebec and English Canada

Alexander Brady

In Canada (1932), Chapter Four

“[...]”

The power of [Quebec’s Catholic] Church is still great, and it tolerates little criticism, but it takes care to avoid the appearance of arbitrariness. It depends more on counsel and exhortation than on coercion. M. Georges Vattier, a French observer, points out in his ‘Essai Sur La Mentalité Canadienne’ that the libraries of the province now contain many books formerly prohibited. Whereas in earlier times it discouraged students from studying in France for fear of infection with modern thought, the Church now provides scholarships for residence in the Motherland. It still condemns plays and books that seem out of tone with the Catholic spirit, but it first takes pains to insure that the condemnation has real justification. [...] Education of the young remains under clerical direction, Quebec being the only province where this is the case; registration of births and deaths is still the task of Church officials; marriage is solely an ecclesiastical rite, and finally through the confessional the priest still exercises a profound influence on individual conduct. [...]

In English-speaking Canada the Protestant Church plays a role scarcely less important, although in character it differs from the Catholic Church of Quebec. To speak of the Protestant Church may seem to suggest a unified organization, as yet unachieved; but it is intended merely to refer to that large community of heritage and attitude which subsists with diversity of organization. [...] The dominant organization is the United Church of Canada, established in 1925 by an organic union of the Methodists, the larger part of the Presbyterian communion, and the Congregationalists. In membership and general strength it overshadows the other two leading Protestant communions, the Anglican and the Baptist. The United Church was partly constructed out of national idealism, the desire to achieve a distinctly Canadian Church capable of meeting better the peculiar needs of the country. Not merely was it partly the product of national emotion, but its establishment must tend to strengthen Canadian nationality. It is one other agency of union, supplementing within the confines of Canada the work of the State and the innumerable other associations which play a part in sewing together the scattered portions of the country. This achievement in Church union, virtually the first of its kind on such a scale, illustrates a characteristic of the Anglo-Canadian mind evident in the religious no less than in other aspects of associational life: namely, it is not bound by hard traditions. Impatient of the past, if the past handicaps the present, it has the ready boldness for fresh experiment characteristic of young societies. [...]

[...] Canadian Protestantism, particularly as represented by the United Church, is even more than the Protestantism of the United States concerned with a sociological as distinct from a religious effort for betterment. Theological doctrine is less important than social effort. What is popularly known as ‘uplift’ is the

driving impulse of the Church of English Canada, and 'uplift' can best be promoted by strong organizations. The spiritual is served by attention to the material; nor is it always the redress of misery that is sought. A dominant point of view was stated by a Presbyterian leader [regarding] the function of the Church; he remarked that it was not necessary for it to teach men how to grow better cabbages, but it should teach men everywhere and always that it is their duty to grow better cabbages. The spiritual is consciously made a handmaid to material achievement; and such religion may be expected in a community where the march of material life engages the major energies of men, and where idealism seldom gets further than the immediately practical.

The Church is viewed even more than the State as a general distributor of social relief. It has a specialized staff to study social problems. It operates orphanages, rescue homes, settlements, downtown missions[....] The average large Protestant Church in a Canadian city is a beehive of activities, which ceaselessly go on from Sunday throughout the week: study groups, women's meetings, gymnasium classes, musicales — thus the gamut of social interest is run. The Church, in brief, undertakes to be a centre of education, recreation and moral culture. It is the outstanding agency of sociability, whether in the country, the small town or the large city, and as such it plays a subtle and important part in the formation of public opinion and the creation of community consciousness. Too often in its many utilitarian activities and in its desire to win popular approval, it fails to cultivate a deep spiritual and mystical religion. Such a religion indeed can grow only with difficulty on North American soil. But the Church succeeds at least in providing some antidotes to the grosser materialism of a prosperous country, and in that achievement its leaders feel content.

The Protestant Churches of Canada do not rely merely on their own educational and moral efforts for attaining social improvement. They enlist the services of the State, with the result that they are often to be found shoulder to shoulder with the economic associations, either lobbying in the chambers of legislatures or applying their pressure directly through the constituencies. Since the beginning of the present century they have placed great reliance in the power of secular legislation. With much of the old Puritan passion, they seek to translate moral sentiments into statutes and to effect regeneration in conduct by the coercion of State law. Especially prominent has been the part played by the Methodists and Presbyterians in sabbatical legislation, censorship of moving pictures, and liquor, prohibition. Throughout Canada strict observance of Sunday as a day of rest is enforceable by a federal statute, enacted largely by the efforts of an organization of Protestant ministers and laymen known as the Lord's Day Alliance.

In attaining prohibition the Churches not merely made a personal appeal to voters from the pulpit, but gave substantial support to organizations that carried on incessant propaganda, such as the Canadian Prohibition Bureau, the Dominion Alliance, the Prohibition Federation of Canada, the Ontario Prohibition Union. When the free sale of liquor was a political issue, the Protestant Churches rang with pleas for the prohibition cause. Other matters were largely lost sight of, and it almost seemed that the one road to salvation was via the prohibited sale of alcohol. [...] But the Protestant Churches do not spend all their energy in attaining prohibitive measures. At various times they have zealously championed humanitarian legislation of great value. The social service branch of the Methodist Church exposed the sweating of girls in the factories and shops of Ontario, helping thereby to prepare public opinion for the enactment of a provincial minimum wage law.

While on ordinary political issues the Churches take no stand, on a matter that they consider 'moral' or 'religious' they exercise profound influence. A Cabinet Minister recently remarked that 'there never has been and never will be a Government in Canada strong enough to refuse anything which the Churches unite to demand.' Complete union in effort however is not always evident among the Protestant communions. In the past the Presbyterians, Methodists, Congregationalists and Baptists, representing in the census of 1921 about 34% of the total population, generally exercised a united influence, and since the union of the first three bodies their influence is increased. But the Anglicans, who represented in the census of 1921 about 16% of the total population, often in part at least take a different position from the more evangelical bodies. (Of the total population about 57% is Protestant and over 38% Roman Catholic) Such notably was the case in the prohibition controversies. Some of the frankest and strongest opponents of prohibition were Anglican clergymen, who considered that it did not promote the higher end of temperance. In their general attitude to prohibitive legislation, the Anglicans in

Canada are more in agreement with the Roman Catholics — less prone on the whole to put trust in State regulations unless public sentiment is strongly in favour. [...]

The attitude of the Protestant Churches in Canada towards thought is Liberal. There is little of that obscurantist opposition to modern science so evident in the 'Bible Belt' of the United States, and although the Churches have influenced the State to enact prohibitive legislation in certain matters of conduct, they make no threat upon the cherished possession of free speculation and liberal teaching. The Scopes trial and the legislation that led up to it would be impossible in a province of the Dominion. The leading Protestant Churches would probably be the first to defend intellectual freedom. This fact does not imply the absence of fundamentalism. Observers from Great Britain often note the relative inertia of Canadian thought on religious matters. On the day of writing, a Toronto paper reports the remark of a distinguished English clergyman who has been preaching in the city, that 'Toronto is thirty years behind the times theologically speaking. I am surprised to find Christians calling each other names and fighting over evolution. In England all this is settled.' The Baptist Church has suffered most; in fact it is the only Church which has recently suffered in any real degree from a battle between modernism and fundamentalism, and McMaster University, the Baptist institution in Hamilton, has been violently assailed by the defenders of an old theology on the ground that it promotes the evil tendencies of modernism.

Like much that is feeble in Canadian culture, conservatism in religious thinking is attributable to the pioneer character of a society absorbed in material development to the exclusion of speculative thought. The pioneering spirit and the primitive mind walk in unison. This absence of boldness in doctrinal speculation in the Churches is in sharp contrast with the decided audacity in institutional organization of the United Church. In the institutional rather than in the speculative realm Canadian churchmen and their flocks are pioneers, a fact thoroughly in keeping with the practical bent of the community. Without detracting from the idealism of the Church union movement, one may describe it as the triumph of business ideas, the attainment of a mechanism to perform the common social work of the Churches in a more economical and efficient way. Such a triumph made possible by a previous emphasis on common things may however leave untouched the realm of thought on the relation of religion to modern science."

<http://www2.marianopolis.edu/quebechistory/docs/views/brady04.htm>

ALSO SEE:

F.R. Scott Discussing the Oxford Study Group on Christianity and Industrial Problems

<http://www.arts.uwo.ca/canpoetry/cpjm/vol04/scott2.htm>

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Prohibition Referendum Poster

"From Saloon to Cellar

The Old Curse in a New Place

As You Drove It from the Bar, Now Drive It from the Home

'Run out the Rum'

CLINCH Your Former Vote by Stamping Out the Bootlegger

Cut off the Source of Supply

Mark Your Ballot Thus:

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Shall the importation and the bringing of intoxicating liquors in the Province be forbidden?

NO

YES **X**

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 Referendum Date, April 18th, 1921"

<http://www.canadianheritage.org/reproductions/20864.htm>

<http://www.nelson.com/nelson/school/discovery/images/evenimag/19011938/prohibit.gif>

**ACTIVITY**

Make up a dialogue between churchgoing friends of different denominations who are voting on opposite sides of the 1921 referendum on prohibition. The scene is this: one friend is visiting the other from another town in Ontario. The visitor is Catholic (or you could make that Anglican) and the host is Presbyterian (or another of the denominations that later created the United Church). True to Brady's church profile (above), the host belongs to a well organized, socially active church, and backs laws severely restricting alcohol use, while the visitor respects the opinions of the priest and bishop who maintain that prohibition is the wrong approach to the problem of alcohol abuse. The host replies that, on the contrary, it is the right way.

Avoid making this a just-the-facts debate. Focus instead on the personal experience and deeply held views of the two people. You might have the host mention the church discussion group that has been talking about the profound problems liquor is causing society, and about the many children, women and families that church workers and volunteers are helping to overcome the ravages of drunkenness in homes, and also at workplaces and on the street. Put passion and even religious fervor into the host's descriptions of the problem and of lobbying, petitioning and referendum campaigning. You could have the guest make a less sociological and more personal argument (for example, that the State's laws should not govern morality, that the drunkard must make his peace with God, and that denying liquor to everyone, when not all abuse it, is unfair and unworkable).

Try to work as much personal belief and commitment into this discussion as you do facts. Look for models in current arguments in society, such as the environment or gun control or the role of government in people's lives. Talk to other students who have a more faith-based viewpoint than yours, or perhaps come from a religious tradition that's significantly different from yours.

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Hello Montreal (song lyrics)

Music and words: Billy Rose / Mort Dixon / Harry Warren

Speakeasy, speakeasy, says Johnny Brown

I'm going to leave this town, everything is closing down

Goodbye Broadway, hello Montreal

...

Speakeasy, speakeasy, I'm leaving town

I'll be going right away, everything up there's ok

...

We'll be leaving in the summer

And we won't come back till fall

Goodbye Broadway, hello Montreal

...

There'll be photographs of breweries

All around our bedroom wall

Goodbye Broadway, hello Montreal

...

With a stein upon the table

I'll be laughing at you all

Goodbye Broadway, hello Montreal

That old gin pail, that old gin pail

That pail was never meant to carry ginger ale

Goodbye Broadway, hello Montreal

Hear this song performed by two popular U.S. jazz bands (using RealPlayer):

Ted Lewis and His Band - 1928 <http://www.redhotjazz.com/tlband.html>

Waring's Pennsylvanians - 1929 <http://www.redhotjazz.com/waringspa.html>

Scroll down each page until you see "Hello Montreal"

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The Evolution of Alcohol Abuse Awareness - Alcohol and Drug Concerns Inc.

“Alcohol and Drug Concerns has been a leader in Substance Abuse Prevention since 1876. We trace our roots back to the chartering of the Dominion Alliance in 1876. Near the end of the nineteenth century, we were known as the Ontario Prohibition Union. Adapting to a changing society, we became the Ontario Temperance Federation in 1934. This matched a shift in emphasis from legal sanctions (prohibition) to personal choice. In 1968 we became Alcohol and Drug Concerns Inc. This reflected a shift from total abstinence to recognizing responsible use of alcohol in the general population.”

<http://www.concerns.ca/about.htm>

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