

# UKRAINIAN WEEKLY

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VOL. VI

## PART OF CARPATHIAN UKRAINE CEDED TO HUNGARY

A verdict in the Hungarian-Czech dispute announced in Vienna last Wednesday by von Ribbentrop and Count Ciano, German and Italian Prime Ministers, gave Hungary 4,787 sq. miles, with 1,064,000 population, of which the Hungarian is put at not above 900,000.

Over the protests of Ukrainians, this allocation includes the most fertile portion of Carpathian Ukraine, with its capital Uzhorod, and cities of Mukachiw and Koshytsi.

The major portion of Carpathian Ukraine, however, remains intact, a fact which causes Poland considerable perturbation, for she fears that this region will become the starting point for the national unification and independence of the 45 million Ukrainians under Czechoslovakia, Poland, Soviet Union, and Rumania.

"Carpathian Ukraine" is now the official name for this region, and the N. Y. Times correspondent in Berlin used it yesterday.

## SOVIET UKRAINE

"Nash Prapor," L'viv, October 12th, writes concerning the arrest and disappearance of Marshal Bluecher, that he was transferred from the Far East to take command of the Army of the Ukrainian Soviet Republic, during the crisis in Czechoslovakia, but that he was accused by the G.P.U. of "silent encouragement" of uprisings among the Ukrainian soldiers, sent back under escort of three G.U.P. Commissars, and finally interned at Sverdovsk.

"Novy Czas," L'viv, October 11th, reports from Kiev that in the first half of this year over 100,000 peasants have been forced into kolhosps, that organized resistance was offered, which led in many instances to bloodshed.

"Novy Czas," October 11th, reports that the Moscow authorities have commenced a drastic revision of the State opera in Odessa, the reason given being that its repertoire did not include one Russian opera, with the exception of "Prince Igor," by Borodin—because it had a Ukrainian theme. Five of the directors have been arrested, and charged with nationalism and sabotage. A new decree brings all theatrical and operatic performances in Ukraine under the censorship.

## "UKRAINIAN NIGHT" IN N. Y. DRAWS THRONGS

More than five thousand persons, with about two thousand turned away, viewed the "Ukrainian Evening" program sponsored by the New York Mirror last Wednesday evening at the Manhattan Center auditorium, under the direction of Horst von der Goltz. Ukrainian dances and songs, both of a group and solo character, entertained the large and appreciative audience.

Announced by Nick Kenny, Mirror's radio commentator, the participating groups appeared in the following order: the Dance Ukraine group led by Walter Rybka, the Hayevka Group of Ozone Park, led by Theofil Olshansky, the Ukrainian Dance Circle, led by Michael Herman, with folk music by Tommy Eliassen Orchestra, the Ukrainian Youth Chorus of New York and New Jersey, directed by Stephen Marusevich, and the Ukrainian Dancers Club of New York, led by Eugene Patryka, with music by John Sloma and his Trio. An orchestra under Alfredo Antonino played a Ukrainian kolomojka, arranged by Paul Pecheniha Ouglitzky.

## "RACIAL VOTES"

A strong but ill-considered criticism of the reasons that prompted the Ukrainian-American Democratic Clubs of New York to bolt the state ticket, appeared in the Chester (Pa.) Times last Tuesday. These reasons, as reported last week on these pages, were that although Ukrainian-Americans cast 125,000 votes in New York elections, only five of them hold political office, and that, furthermore, they have no representation in party councils in proportion to their voting strength.

The Chester Times charges "that this emphasis on the importance of race is the subtlest and most dangerous thing that could possibly arise in American life... That insistence on the importance of racial origin wrecked Czechoslovakia. It could wreck America just as neatly, if it were carried far enough."

It is not our intention to hold a brief for the Ukrainian-American Democratic Clubs in this case; they are undoubtedly fully capable of doing it themselves. Neither is it our intention to show how utterly far-fetched is the comparison between America and Czechoslovakia. Nor, finally, would we have anything but praise for the Chester Times, if it premised its criticism on the ground that the merits of a candidate for public office should not be judged by the amount of political largess he is ready to bestow—a criticism, incidentally, whose shaft finds old stock Americans just as vulnerable as anyone else.

What does prompt us to comment upon this matter, however, is the Chester Time's failure to realize that the complaint of the Ukrainian-American Democratic Clubs, or of any other such organization, is essentially motivated not by racial considerations but by those of a purely political organization.

This country, as we know, is populated to a very large extent by people of various races. Though these peoples proved themselves to be true and loyal Americans, it is only natural that they gravitate towards one another, even in politics. In the latter field, it is also natural for them to unite and act like any other political organization. As such, therefore, they should be treated. If, for example, Mr. Whosis Political Association bolts a party ticket because its disgruntled stalwarts did not receive what they deemed sufficient inner council representation or patronage, no one gets unduly excited about it (except, perhaps, the politicians), for "that's politics!" Why then should a similar bolt by a Ukrainian-American political association be regarded any differently, with alarm?

Furthermore, the "Irish vote," the "Italian vote," or the "Jewish vote," have long been accepted with equanimity here in America. For it is generally realized that the possessors of such "racial votes"—the immigrants and their children and grandchildren—are as patriotic and as much concerned with the welfare of this country as those whose ancestors had to leave Europe for America a little earlier. When, therefore, the comparatively new "Ukrainian vote" at last begins to timidly raise its head, surely there is no reason to fear that it is the forerunner of the disruption of these United States of America.

If one, however, desires to moralize about the dangers of these "racial votes," then let him treat them as a whole. To pick out only one group, even as an illustration, is totally unfair.

And as for the recommendation of the Chester Times that "the only possible way for us" of various nationality groups "even to come closer to order and progress is to insist that our divers racial origins are of no importance whatever" and that they "may have a sentimental meaning, to be sure—but absolutely nothing beyond that..."—all we wish to say now is that the fallacy of such an approach to the problem of Americanization has long been recognized by leading authorities. Furthermore, our racial origins have more than mere sentimental meaning. They have been the source of considerable enrichment of American culture, and therefore their finest and most adaptable elements should be allowed to develop here on the free American soil, and permitted to enter the stream of American life.

## TWO DAY PROGRAM FOR U.N.A. YOUTH RALLY

The many young Ukrainian-Americans planning to attend the First U.N.A. Youth Rally, to be held in Newark over the Thanksgiving weekend, will find an interesting and enjoyable two-day program awaiting them.

Saturday, at 1 P. M., the rally session will open, with admission free. In the evening, beginning at 7, a banquet and ball will be held, with music furnished by Chester Manasterski and His Orchestra from Pittsburgh. All this will take place at Hotel Douglas, in Newark. Admission to banquet and dance is \$1.75, and reservations should be made early with rally committee, at 81-83 Grand St., Jersey City.

The following day, at 2:30 in the afternoon, a concert in observance of the 20th anniversary of the birth of Western Ukrainian Republic, will be presented at Elks Auditorium, 925 Springfield Ave., Irvington, N. J. It will feature the Ukrainian Youth Chorus of N. Y. and N. J., as well as a dramatic sketch, solos, and interesting talks.

Be sure to attend all these events.

## NEW U.N.A. YOUTH BRANCH ORGANIZED

The latest addition to the youth branches of the Ukrainian National Association is Branch 399, organized in Newark, Thursday, October 27, 1938 at 49 Beacon Street.

The following are its elected officers: William Seitz, President; Michael Pochynok, Secretary; Edward Wolowina, Treasurer.

The new branch has opened a drive for members. All those interested in joining are requested to write to the secretary at the above address.

## BASKETBALL

Registration blanks for membership in the UNA Basketball League have been received from Cleveland branch 102 and from Berwick, Pa. branch 164 and from Akron, O., branch 295. Other branches are experiencing difficulties in finding a suitable hall and sufficient number of members for the team. To overcome these difficulties, time limit for registrations is extended to the end of the current year.

Member teams are free to play teams that are not in the UNA League, providing they fulfill the UNA schedule. In games with outside teams, players that are not members of UNA may participate.

It is not necessary to belong to one branch of UNA in order to become eligible for the team. Members of several branches may combine for that purpose.

For further information write to UNA Athletic Director:

G. HERMAN  
261 Madison St.  
Wilkes-Barre, Pa.

## UKRAINE UNDER POLAND

### Severe Sentences on Ukrainians

"Novy Czas," October 11th, reports that on October 8th the L'viv district court concluded the hearing of the case of Vasyi Moroz and 34 of his friends from the district of Zhovkva in Galicia. The prisoners were charged with attempting to separate Ukrainian lands from Poland and for possessing firearms, and the following verdicts were returned:

One, life imprisonment; one, 12 years; two, 10 years; one, 9 years; one, 8 years; two, 6 years; three, 5 years; five, 4 years; sixteen, 3 years.

## Above All Else

(Extract from a Radio Talk by Dr. L. MYSHUHA, Editor of "Svoboda," Broadcast from Vienna)

(Translated)

"Carpathian Ukraine, or as it is mistakenly referred to—Podkarpatska Rus, has been inhabited by the Ukrainians from time immemorial. The extreme oppression suffered for centuries by that people at the hands of Hungary and the resultant poverty, forced a great part of the population to leave their native land in search of freedom, and new means of livelihood, on the soil of America. It was this emigration which determined the final decision of Carpathian Ukraine to become incorporated into the Czechoslovak State.

"It is not my aim to enumerate the injustices which Carpathian Ukraine endured under the rule of Prague. We must bear in mind, however, that the Ukrainian people are the real owners of that soil and therefore have always possessed a moral right to an independent development of their own cultural, economic, and political life. But I must point out that this right was not respected, and that the international treaties which guaranteed its observance, were slighted by the Prague Government.

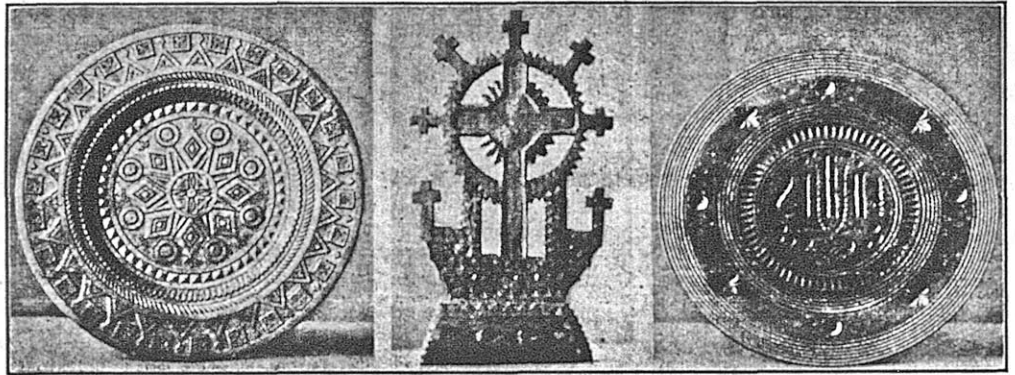
"We in America saw very clearly where such a policy would lead Czechoslovakia, and we tried to appeal to the political sense of Czech leaders, both in our press and at various congresses and demonstrations. We always felt that it was high time for the Czechs to rid themselves of their political attachment to Russophil idology, and to realise once and for all that the Carpathian territories bring them into contact with Ukraine—not with Russia. When, after long decades of servitude, the Ukrainian Nation rose to a life of independence in 1917-18, and maintained an independent existence under most trying conditions in a constant struggle with its historic enemies, the democratic land of Thomas Masaryk should have appreciated the power, and will of the Ukrainian masses, and their determination to realise the principles set forth by President Wilson, thanks to which the Czechs themselves became a free and independent nation.

"But the Prague authorities did not wish to understand this, and would not provide a positive solution to the Ukrainian question. This lack of political orientation and human understanding of the tragedy of the 45 million Ukrainians struggling for freedom, made it impossible for Carpathian Ukraine to develop the normal Ukrainian outlook, so necessary in point of justice, as well as the common interests of Ukrainians, Czechs, and Slovaks. This mistake must now be rectified.

"I have received telegraphic authorization from Ukrainians in the United States to defend the right of Carpathian Ukrainians to determine their own future. I am empowered to speak for an American Ukrainian institution known as The Ukrainian National Association, which has been in existence for 44 years, and the membership of which runs into several tens of thousands. I am also empowered to speak for a political association known as The United Ukrainian Organizations of the United States, which for the last 17 years has been serving the interests of Ukrainians. For these I speak 'formally,' but in reality there is not one Ukrainian party, institution, or Church, amongst the millions of Americans of Ukrainian descent in the Western hemisphere, which would not assent to the following declaration:

1. Carpathian Ukraine forms parts of the adjoining Ukrainian Nation, with which it has a thousand-year kinship. Ukrainians everywhere, therefore, feel it both their right, and their duty, to aid Carpathian Ukraine by word or deed, to

## A SIGHTSEEING TOUR OF UKRAINE



Woodwork of Carpathian Ukrainian Mountaineers

## Little Myron

By IVAN FRANKO  
(Translated by S. S.)

(Concluded)

III

In summer, when the grown-ups were out in the fields, little Myron remained at home, but not in the house itself. There were too many things in it that frightened him: the shadowy corners, the wide chimney with its cavernous black insides, and the wooden hook fastened to the ceiling window which acted as a ventilator in wintertime for smoke from burning pine splinters that illuminated the house. Myron played outside therefore, gathering flowers and plucking their petals one by one, building houses out of sticks and splinters that lay strewn about in the woodshed, or sunning himself on the abutment to the front wall of the dwelling and there listening to the chirpings of birds in the apple trees and gazing at the blue sky. He felt happy doing this, but soon his sunny features would become clouded as various thoughts entered his mind.

"What makes a person see the sky above, or the flowers, or daddy and mother?" he would ask himself. "With what do I hear? I can hear the call of the kite and the cackling of hens. But how?"

It seems to him that it is the mouth that enables him to see and hear. He opens his mouth: yes, just as he thought, he sees all and hears all...

"But wait, maybe it's the eyes?" He closed his eyes. Oh! He can't see a thing. He opens them: he sees and hears. He closes them again: now he cannot see but still hears.

"Oh, so that's it! With my eyes I see. But with what do I hear?" Again he opens and closes his mouth, with no effect upon his hearing. He does likewise with his eyes, with the same result. A

achieve mastery of its own soil, with its own culture and language, and with its own proper name.

2. The American Ukrainian immigration, as well as the whole Ukrainian Nation, have never felt or shown any enmity to the Czech or Slovak Nations, and do not intend to show it now—in their hour of trial. They simply insist that the people of Carpathian Ukraine must receive the status of a State, and cease to be an object of national and cultural oppression, and material exploitation. Carpathian Ukraine must no longer be a "base of operation" against the national and state ideals of the Ukrainian people, not only on the part of the Soviets, but on that of other enemies of Ukrainian Statehood. If the Czechs and Slovaks recognize the right of the Ukrainian Nation to an independent national life, they will find Ukrainians their sincere friends, not only in Carpathian Ukraine but wherever there are Ukrainians. But let them remember that, as for them, their native land and their freedom are of supreme importance—so for every honest Ukrainian, conscious of his nationality, Ukraine is above all else."

sudden idea strikes him. Suppose he should close his ears with his fingers. Then what? He sticks his fingers into his ears, and hears a dull continuous noise. What is that? What is this new noise that has replaced the call of the kite and the cackling of hens in his ears? He removes his fingers from ears. In place of that noise he now hears the kite and the hens. He experiments again, with the same result.

"How come?" puzzles little Myron. "Ah, now I know? With my ears I hear the cackling, but with my fingers I hear that noise. Of course!" And to assure himself that his reasoning is correct, he goes through the whole process again.

When at noon the reapers returned home for lunch, Myron ran out to greet his father.

"Daddy! Daddy! I know something!"

"What do you know, my child?" "I know that a person sees with his eyes."

His father smiled indulgently. "With his ears he hears the cackling, and with his fingers a noise."

"How is that?" "Well, when I don't stick my fingers into my ears, I hear the hen cackling, but when I do, then I hear a funny kind of a noise."

The father roared with laughter at this, while mother glancing severely at her offspring waved her finger reprovingly at him and said: "Hush, you scamp! You're getting old enough to marry soon, and yet you talk such nonsense. Why don't you ever think a little before coming out with such tommyrot? Mind you, a person hears everything with his ears."

"But why doesn't a person hear the cackling and this funny noise together?" asked Myron. "When his ears are not shut, he hears the cackling, but when he shuts them with his fingers, then he hears that funny noise. Just try it yourself." And to encourage his mother, he stuck his fingers in his ears.

His mother, however, made no attempt to follow his example; and though she continued to scold Myron, it was evident she could not find an answer to his question.

IV

Myron's greatest trouble was, as his mother complained, his inability to think the right way. He simply couldn't, that's all! No matter what he said, there would usually be something wrong with it, and each time his mother or some one else would scold him for it.

"You big dunce, why don't you think before you speak, then you won't flounder around so much."

Despite all his efforts, however, poor little Myron simply could not think up something clever to say. And so the poor boy came to the conclusion that he could not think.

One time, for example, the whole family was seated around the table, having their dinner. Mother had just served some appetizing cabbage soup. Myron swallowed a spoon or two, and suddenly realized that a sudden hush had fallen upon all those present, so intent were they on their eating. Aha! thought he. Here's a fine chance

for me to say something clever. But what could he say? That obviously required some thought, otherwise he was liable to say something that would cause others to laugh and his mother to scold him. So he began to think, so intently that the spoon he was carrying to his mouth suddenly froze in the air together with his hand. His eyes took on a faraway expression, and then fastened themselves on a picture of Virgin Mary hanging on the wall opposite him. Only his lips moved, as if he was whispering.

The servants noticed this and glanced significantly at one another, while the maid whispered to old Ivan: "Watch him come out with something foolish."

"I wonder," little Myron began deliberately, "why the Holy Mother looks and looks, but still does not eat any soup?"

Poor Myron, despite his best efforts, he could not say something brighter. Perhaps that was because he was taught to think "like other people."

Smiles, laughter, his mother's scoldings, including "you dunce of the 18th sort"—was enough to make Myron cry.

"Can I help it if I can't think like others?" he asked, wiping his tears away.

V

What will happen to Myron? What sort of a flower will grow out of this bud? It is not hard to foretell. There are enough such strange types in our villages. They stand out already at an early age, by their walk, appearance, words, and acts. And when such a child is forced to spend all his time in a crowded peasant hut, without any chance of getting an education, of learning something, when its parents from the very start hammer into its head to think and act "like other people," then all its originality and native ability become stifled and from sheer disuse atrophied; and thus our Myron is liable to grow up into a poor lout of a farmer; worse yet, unable to direct his individuality and talents into channels of constructive work, he is liable to use them for purposes that are evil, and thereby become a criminal or a charlatan.

If, on the other hand, such a child happens to have loving parent who are not too poor, and who will sacrifice even their last penny for his education, then—what then? Do you think such a child's fate will be a better one, in the common sense of the word? Not at all. In school he will pursue knowledge with great eagerness, imbibe it as a sick man would fresh air, and then upon his graduation ardently propagate knowledge and high ideals among the ignorant and downtrodden... For this, however, he will become very familiar with prison walls, undergo all manner of abuse from his fellow men, and end up by perishing in poverty, friendless and alone in some forsaken spot; or carry out from prison some disease that will hurry him to his death in double-quick time; or losing faith in truth and ideals, turn to liquor and become a drunken sot. Poor little Myron!...

## Polish Abuses in Ukraine

By E. LACHOWITCH

RECENT reports from the Ukrainian lands that are under the Polish rule are very disheartening: the Polish government has again ordered the s. c. "pacification" in which many Ukrainian villages are being invaded by the Polish troops and police, and the defenseless Ukrainian population, including women and children, is badly beaten and its property, sometime even houses, destroyed.

A similar "pacification" took place in Eastern Galicia in 1930. Then, too, the Polish troops were ordered to invade the Ukrainian villages and to punish defenseless Ukrainian people. About ten thousand of them were then badly beaten, sometime fatally, and their property partially or totally destroyed. The reason for that pacification, as explained by the Polish official circles and press, were the numerous instances of arson of the Polish big-land properties, allegedly committed by the Ukrainian Military Organization. Instead of pursuing the perpetrators, as every legal government is expected to do, the Polish government applied to the Ukrainian population a principle of "summary responsibility" and ordered troops to invade the Ukrainian villages and to punish anyone they could lay their hands upon.

The present "pacification," as is explained by the Ukrainian circles, and partially by the Polish, has somewhat different reasons: the Polish government has started it because the Ukrainian population is rejoicing over the recent developments in the Transcarpathian Ukraine (Ruthenia), and over the establishment in this part of the Ukrainian land an autonomous

State. While rejoicing the Ukrainians in Poland are at the same time staging demonstrations against the Polish policy tending to incorporate Ruthenia into Hungary. In these demonstrations, staged in various cities and towns, many thousands of Ukrainians participated. In several cases the Polish police shot from an ambush and killed scores of Ukrainians. The Polish official agency, "PAT", admits a few killed in Lwiv (Lwow), and eleven in Stryj.

To suppress these feelings and these demonstrations the Polish government ordered a new "pacification". Troops invaded the Ukrainian villages of the districts of Zolochiv (Złoczów), Zbaraz and Pidhaytci (Podhajce), and did a great deal of damage. It is also reported that the following Polish regiments moved toward the boundary of Ruthenia: 48th, 53rd and the 6th regiments of infantry; the 11th regiment of the light artillery; and the 6th and 14th regiments of uhlans.

These troops evidently have been concentrated along the Ruthenian border to brew new trouble for that land. As Poland openly admits, she will not tolerate any Ukrainian State at its border, as such state would increase a hope of liberation for those Ukrainians, who are under the Polish rule.

At the same time these troops do destructive work amongst the Ukrainians in these regions, inflicting many injuries to people of these towns and villages: Rafaylowa, Dorā, Zelena, Pniw, Nazawiziw, Nadvirna. In the Polish translations some of these names sound a little different: Zielona, Pniow, Nazawizow, Nadwarna. The

reports say that the Ukrainian population of the mentioned towns and villages is so alarmed by the action of the Polish army that it flees for its life to mountains and forests.

This news is of concern to us. Of course, this news hurts us. We, American citizens of Ukrainian extraction, protest against these atrocities. We feel that such wrongs should not be done by any legal government whose duty is to protect its citizens from wrongs and not hunt them like wild animals. The government that misgoverns thus has no moral right to exist and must be superseded by a better one.

The suffering of our people—amongst whom there are many very close relatives of ours—our parents, our brothers and sisters, our aunts and uncles—causes us great pain. We are not ashamed of this pain, as it is human. We would be ashamed of ourselves if their appalling condition would not stir our conscience, would not arouse our sympathy.

We consider ourselves good American citizens. We love our America not only because it gives us a good material livelihood, but also because it gives us a fair opportunity to develop ourselves spiritually. Together with the rest of American people we want to create material and spiritual wealth for America. We love America not only in time of abundance, but also in time of emergency; not only when she is giving, but also when she is taking. We are ready for the biggest sacrifice for her.

But at the same time we cannot stop our hearts from paining because our people in the old country have no fair chance; they are mercilessly oppressed and ruthlessly exterminated. We feel it

### OLD COUNTRY HUMOR

On the Lwiv-Yavoriw R. R.

"Why has our train stopped?"  
"There's a cow on the tracks. Ah, but she's gone now, for we're are moving again."

One hour later:  
"Why has the train stopped again?"

"Because we've caught up with the cow."

### In School

"When only one person speaks, what is it?"

"A monologue."

"When two persons speak?"

"A dialogue."

"And when, for example, four persons speak?"

"A catalogue."

### A Good Way

At a large formal reception a certain guest sat down by the piano and remained there all the while.

"Why do you sit here all the time?" someone finally asked him.

"On account of the piano?"

"Do you intend to play on it?"

"No!... But as long as I sit here no one else will."

our duty to come to their assistance. We do not betray thereby America. America does not want us to be cowards or heartless beasts. She wants us to be worthy of her by fighting for her principles, for justice and fair play, and against inhuman oppression.

## AN APPEAL FROM LOUIS ADAMIC

To the Ukrainian Immigrants in the U. S., and their American-born Children and Grandchildren:

Unusual motives and circumstances impell me to try—through the kindness and courtesy of the editor of this newspaper—to communicate in this unusual way with the Ukrainian immigrants in the U. S. and their American-born children and grandchildren.

By way of self-introduction: I am an immigrant from Slovenia or Carniola (Krain: Kranjsko), once a province of Austria, now a part of Yugoslavia. I came to the U. S. in 1913 at the age of 15. During my first twelve years in this country I helped edit a Slovenian-language newspaper, worked in various American industries in several states, and served in the U. S. Army during the World War.

In 1925 I began to write in English for American magazines, and have since contributed stories and articles to *The American Mercury*, *Harpers*, *Scribners*, *Yale Review*, *The New Republic*, *Liberty*, *The American Magazine*, *Woman's Home Companion*, *The Harvard Educational Review*, *The Outlook*, and several other periodicals and newspapers.

In 1931 the Viking Press, of New York, published my first book "Dynamite." Since then Harper & Bros. have brought out six of my books: "Laughing in the Jungle" in 1932, "The Native's Return" in 1934, "Grandsons" in 1935, "Cradle of Life" in 1936, "The House in Antigua" in 1937, and "My America" in May of this year.

Five of these books, entirely or in part, deal with immigrants and their American-born children and grandchildren, and their problems in the U. S. "My America" contains a long selection entitled "Plymouth Rock and Ellis Island," in which I try to point out in various ways and from different angles, the following facts, which to me seem of foremost importance:

(1) That Ellis Island is rapidly becoming—historically—as important as is Plymouth Rock.

(2) That the U. S., as it stands today is—racially, socially and culturally—an extension not only of the British Isle and the Netherlands but, more or less, of all Europe and, to an extent, of Asia and Africa.

(3) That present-day America, with its great industries, skyscrapers, endless highways and power lines, is as much the result of the labor and genius of immigrants as of old-stock Americans.

(4) That, in the upbuilding of America as it stands today, the immigrants' contributions have been enormous; that in this upbuilding of the country in the last century more immigrants from various European countries died than early American colonists were killed in subduing the wilderness and in the War for Independence; and that it is urgent for America that this fact be realized and appreciated by the country as a whole.

(5) That very rapidly the U. S. is ceasing to be a predominantly Anglo-Saxon country, for our population now includes nearly 50,000,000 non-Anglo-Saxons; and that, for that reason, a new conception of America (along the lines suggested above) is necessary.

(6) That the presence in the U. S. of this vast new-immigrant element immensely complicates American social, economic, political, cultural, and spiritual problems; that inherent in our present population are certain dangers to America as well as to the various racial and national groups that alien-baiting on the part of old-stock Americans is spreading; and, lest these dangers to America and the various groups increase and intensify, all of us—new and old-stock Americans—must begin to be intelligently, patriotically interested in this situation.

This is the gist of what I am driving at in "My America." But

what I say in that book is tentative and incomplete. I plan to write a new book which will deal, as exhaustively as possible, only with the immigrants who have come here in the last hundred years, and with their children and grandchildren who are native Americans but different from, say, Americans of Yankee stock, and with their problems as such in relation to America as a whole, with America's problems in relation to them, with the problem of Americanization or assimilation, with the idea of the Melting Pot, and with the future of the U. S. from the viewpoint of the fact that the composition of its population is rapidly changing.

Space limitations forbid me to reveal here the complete scheme for my next book, but, in addition to developing as fully as I can the above-listed points upon which I touch in "My America," I shall try to bring out and emphasize that the old "Americanization" idea was pretty nearly all wrong and has largely failed, and that we need a new Americanization.

The old "Americanization" idea aimed to purge the immigrant of his old-country background (of which the "Americanizers" had no clear notion except that it was bad because "foreign") and thus turn him neatly into an Anglo-Saxon American, or a pretty good imitation of one, and in a few lessons in night-school endow him with the background of America from the Colonial days on. Assimilation was supposed to work one way: from the immigrant's natural old-country background to Americanism as conceived by patriotic old-stock Americans.

Millions of aliens were naturalized and learned more or less English, which gave the "Americanizers" the illusion that their idea was headed success-ward; actually, the average immigrant remained a good deal of the national he was in the old country. Implicit in the "Americanization" idea, which scorned his natural background, was an insult to him, and he resented it. In many cases, as

he inevitably and silently compared his adopted country with his native land, he became more conscious of his old-country background than he was before he came over, and he frequently followed his natural inclination as a foreigner and drew aside, away from the main streams of American life, into his national colony, where, to a great extent, he is to this day, and where his children were born.

Some of the immigrant colonies, the so-called "foreign sections" of our cities, are now beginning to break up, but this breaking up is painful, tragic, haphazard, not very intelligent. To my mind, what is now needed is a new consciousness of America, of ourselves as a people made up of over fifty races and nationalities. Also what is needed is a new Americanization idea which will recognize and accept, not merely tolerate, the various national groups as such; which will see the desirability of diversity in our population; which will take a firm stand against alien-baiting and insist that the immigrant citizens and their American-born children belong here as much as the old-stock Americans because this is their America as much as anybody else's; and which will work toward gradual assimilation or racial-cultural fusion that will operate naturally, not one way, but in many directions. By this I mean that Anglo-Saxons will have to become partly assimilated or fused into the various new-immigrant groups just as the latter will have to become partly assimilated into the Anglo-Saxon group and into one another.

This process is now going, but, as I say, painfully, haphazardly, often accompanied by pathological manifestations and personal tragedies. We—all of us now in America: old-stock Americans and those of a new-immigrant stock—need to become conscious of it and make it intelligent and healthy, from the viewpoint of America's racial, cultural, social, and political future.

(To be concluded.)

**YOUTH and THE U.N.A.**

Conducted by  
**THEODORE LUTWINIAK**

**JOHN ZWARYCZ**, president of the Ukrainian National Association Athletic Club of Wilkes-Barre, Pa., submits the following resume of his club's activities in the U. N. A. Baseball League:

When the U.N.A. announced its athletic program and called for a formation of baseball teams, the Wilkes-Barre boys were the first to respond. The prospect of making trips to distant cities to play baseball appealed to them and they welcomed the formation of U.N.A. Baseball League. They organized an Athletic Club and purchased equipment with the subsidy donated by the U.N.A.

There followed a period of exhaustive practice under the capable instruction of Bill Proch and Harry Hreneko, the manager and captain of the team. Getting the boys together for practice was the first lasting handicap, for the boys represented not only Wilkes-Barre, but Plains and Hanover as well, these towns being located on opposite sides of Wilkes-Barre.

The problem of procuring uniforms was eventually overcome when the brewers of "Gibbons Beer and Ale" presented uniforms to the team for publicity purposes. And so, with the U.N.A. emblem fastened to the "heart side" of their uniforms, the team went to McAdoo on July 3rd, 1938, to play that town's U.N.A. team.

McAdoo, being the last League team to be organized, found their players a little weak and Wilkes-Barre had little difficulty in taking a 10 to 4 victory. The second game was played at Wilkes-Barre with Centralia's U.N.A. team, the former winning by a 2-0 count.

Due partly to the loss of two players who went to a C.M.T.C. camp, Wilkes-Barre lost their third game to McAdoo when a U.N.A. Day was being celebrated at home. Centralia, greatly strengthened, also defeated the Wilkes-Barre team.

At Wilkes-Barre, McAdoo and Centralia teams eventually found themselves in a three-way tie for first place in the League team standings. A process of elimination was agreed upon, and, after McAdoo defeated Centralia, Wilkes-Barre went to McAdoo and eliminated that team, thereby winning the pennant of the Eastern Pennsylvania Division. Meanwhile, in the Metropolitan Division, the New York City team had won four consecutive games, two from the Newark team and two from Philadelphia, and so arrangements were made for the two Champion teams to play for national championship honors.

The Wilkes-Barre boys looked forward to going to New York City and were so anxious to get there that they left Wilkes-Barre at four o'clock in the morning of September 25th. They drove for five hours and when they reached the metropolis they attended mass in the Ukrainian church. Being tired they went to Central Park, where the first important game was to be played, and slept until game time. U. N. A. sports followers were amazed to learn, a few days later, that the tired Wilkes-Barre team handed the New Yorkers their first defeat of the season... and a sound drubbing it was, the score being 8 to 2.

Those Wilkes-Barre players that got lost en route to New York City were consoled to hear that the New Yorkers, traveling to Wilkes-Barre on October 2nd for the second and final game, lost their way and made their appearance late in the afternoon. Due to darkness the two teams played only eight innings... but the game was clinched for Wilkes-Barre, the score being 6 to 1. As a result of this game the Wilkes-Barre boys are the 1938 U.N.A. Baseball League champions and will go to Newark, N. J., on November 26th to attend the U.N.A. Youth Rally and claim their trophy.

**Finding True Happiness**

By **THEODOSIA BORESKY**

**ALL** your future happiness depends upon the formation of the habit of work. A person can become quite contented with just his job, provided, of course, he gets on well with others. But no matter how perfect his adjustment to even the most intimate adult problems, he will not be happy without having first acquired a habit of work, which means a place for himself as an individual, whether it be in routine or skilled work. As a matter of fact, he is better able to make all other adult adjustments when he has mastered the first major problem of acquiring the habit of work. It becomes so deeply ingrained within him that all other adjustments flow more smoothly. Knowing how to get on with the boss and his fellow workers, he makes friends more easily and is generally a good sport about tackling all other problems with the same vigor with which he has come into the habit of tackling his job.

During the flexible formative years, especially from 16 to 20, this habit is easily acquired. One is already used to a certain amount of discipline in the daily routine of school and school work. It is very easy at this time to also form the habit of doing some useful work every day, week-ends and during vacations. After this habit has continued for a year or two, it is very easy to keep on with it for the rest of one's life.

As you can see, the whole adjustment of life is a very natural, simple process. All it requires is a little insight and a guiding hand to youth. The period of adolescence is usually viewed with alarm. It ought to be a happy one if the young people are given sensible advice by their elders, instead of being viewed with alarm. This is the time when they need most to be prepared to meet adult life. In spite of some childish illusions, the adolescent has a sturdy, pliable resilience to shock and the truth is taken, digested and accepted always with benefit to the personality.

A great deal depends on the young person's first contacts with people for whom he wants to work. That is why it is so important for parents or some other older persons to help him get his first job. Also, too many refusals to his ap-

In retrospect, it was hectic season for all members of the Wilkes-Barre Club. Hitch-hiking to practice, finding transportation for games away from home, getting a diamond for games at home—these were only a few of the problems that confronted them. The club is grateful to the U.N.A. for financial help and to the District Committee for the additional help given them. Despite the handicaps the boys enjoyed playing ball for they realized they were promoting the fraternal spirit of the U.N.A. They enjoyed visiting the teams in the other cities and feel that the teams that visited Wilkes-Barre were favorably impressed.

The boys are looking forward to attending the U.N.A. Youth Rally in Newark and are making preparations for the affair. They have intentions of bringing many friends with them to make it a more memorable occasion.

The Wilkes-Barre team deserves to be congratulated by all of us for it took really hard work to win the national U.N.A. championship. Let their visit to the Newark Youth Rally be something long to be remembered... something that Wilkes-Barre can talk about for many years. All of us should be present at the rally to give our 1938 champions the rousing cheers and congratulations that are coming to them... give them the biggest moment of their lives.

Good work, Wilkes-Barre—and here's hoping that you do it again next year.

lications for work will make him feel inferior. As a result, he will lose his self-confidence to the point where it will make itself apparent to the employers and consequently further handicap him in his search for work and his acquirement of the habit of work. Even if he has formed the habit of work early, it is no longer enough to just impress the family with his efficiency as an individual; he must now graduate to the adult stage of impressing the outside world (the boss) by receiving pay for his services.

**Finding Yourself**

Whether you are 16 or 20 the way to find yourself is by the expression of yourself and your essential personality in extra-curricular activities at school or active work in church and youth organizations, or both. You will thus be able to more readily find whether you belong with the great majority of normal people who are happy at most any useful occupation or whether you are a possessor of some specific talent. Once you are sure you wish to develop along a specific line of work then adjust your studies and your life to this work. Occupy yourself with it earnestly as you did, and perhaps still do, with your "jobs," and you will eventually achieve success. Associate with people who encourage you, believe in you. If the work or study suits you, you will believe in yourself and be self-confident of success at it. Each of us has an inner sense of knowing when we are on the right track, just as we know right from wrong. Having formed the habit of work you can succeed at almost anything!

**Why Are There Maladjustments?**

It is generally stated that about one-half of the beds in hospitals are taken up by mental patients whose disorder has affected them physically. Why is maladjustment so prevalent?

Mostly, of course, because of the highly industrialized city life. People in Ukraine, on the other hand, lived on farms. Children acquired the work habit early. They acquired knowledge of sex almost as early. Even if, some of them did get a smutty view of sex, many grew up to only outwardly express and behave toward sex as if it were smutty, but secretly thought it was utterly beautiful and delightful, the most precious gift our Creator bestowed upon us. Others took it all very matter-of-factly, and that was equally good for them. Work was a daily, necessary routine. Young people married as soon as they were mature, or soon as they found a mate. Life in villages was essentially social and cooperative. One knew everyone else from earliest childhood, necessitating no effort on one's part to make always new friends or find new jobs. So, of course, they grew up to be normal, physically healthy, and mentally well-balanced.

Thus far I have treated only one important adjustment the adolescent must make, the first major adjustment to adult life—the acquiring or formation of the habit of work.

There are three major adjustments in the human span of life: (1) Formation of the habit of work, including the ability to get along with one's boss, fellow workers, and consequently the general acquirement of social behavior. (2) Adjustment to the intimate problems of sex, love and marriage (getting along with one's sweetheart, wife or husband). (3) Growing old gracefully—the adjustment to a curtailed system of living.

Each one of these, of course, has many sub-division problems. I shall endeavor to discuss them in the coming issues of this weekly.

**ASK THE DAISY**

Tell me, tell me, fortune flower  
If we'll meet by the rose bower  
If he'll come tonight  
By gleaming moonlight  
Or if he'll forget  
His promise regret  
Whether he's true  
As the sky is blue?

Tell me, tell me, fortune flower  
If I'll marry or grow dour  
How soon shall we meet  
To find love true and sweet  
Am I beautiful, or charming?  
Saucy, vivacious, disarming?  
Whether fortune us will shower  
Tell me, tell me, PRETTY flower!  
Theodosia Boresky.

**CULTURAL CENTRE PROGRAM**

Philadelphia's Ukrainian Cultural Centre has opened its fourth year with a full program of cultural-educational-social-athletic activities outlined for all those who want to take advantage of its facilities.

Sessions, as previously, will be held at the accessible International Institute, 645 N. 15th Street, every Sunday afternoon from three to six and every Thursday from eight to eleven.

**CHESTER TEAM WANTS GAMES**

After having a fairly successful season last year in the Ukrainian Conference and independent basketball games, the Chester Ukrainians are starting out early this season and would like to book games with Ukrainian teams first, in order to give them the preferred dates before booking local teams.

The Chester Ukrainians would like to book games on the home-and-home basis, if possible. If not, we could arrange to play on the opponents' floor.

For games write to:

**MICHAEL KRYKA,**  
c/o Ukrainian Athletic Club  
4th and Ward Streets  
Chester, Pa.

**SOCIAL NOTE**—Let us help you celebrate **THANKSGIVING WEEK-END** in the proper manner. Come to the **International Institute**, 341 East 17th St., at 8:00 P. M. on **SATURDAY, NOV. 19th** and socialize with the **Ukrainian University Society of N. Y.** Orchestral dance music will be supplied at 35 ¢ per person. 258,70

**PHILADELPHIA, PA.**

Celebrate Armistice Day in true military style at the **ARMISTICE DANCE, FRIDAY, NOVEMBER 11th**, at Ukrainian Hall, 849 N. Franklin St. Dancing from 8:30 to 1 with Lew Knauth and his orchestra, the favorite among military organizations. Sponsored by **Ukrainian Cultural Centre**. Admission 35 cents

**NEWARK and VICINITY**

**CALLING ALL YOUTH of Newark and vicinity!** The **Sitch Social Club of Newark, N. J.**, is sponsoring a **"JITTERBUG DANCE" SATURDAY, NOVEMBER 5, 1938.** The dance is to be held at the **Bohemian Hall**, corner of 17th Street and 19th Avenue, Newark. Swing and sweet music will be furnished by **Al Hall** and his Orchestra. Dancing from 8:00 till—? Admission 40 ¢. 252,8

**BAYONNE, N. J.**

**FALL DANCE** sponsored by the **Ukrainian Athletic Club SATURDAY, evening, NOVEMBER 5, 1938**, at **White Eagle Community Center**, 33-37 East 23rd St., Bayonne, N. J. Music by **Hudson County Best-Esquires Orchestra** featuring **Jeanne Shine** Vocalist also the **International Orchestra**. Subscription 50 ¢. Two Bands. Two Halls: 252

**NEW YORK CITY:**

**SEVENTH ANNUAL DANCE** of the **Ukrainian Civic Center** will be held **SATURDAY, NOVEMBER 12, 1938**, at the **Pan-Hellenic Hotel** (Beekman Tower) 3 Mitchell Place, 49th St. & First Ave., at 8:00 P. M. Subscription \$1.00. Glamorous girls, handsome swains, tantalizing music in a beautiful ballroom guarantee an evening full of fun and joy for all. (Dress optional.) 240,-