

# THE UKRAINIAN WEEKLY

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Dedicated to the needs and interests of young Americans of Ukrainian descent.

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## INVENTOR BECOMES SUCCESSFUL MANUFACTURER

A Ukrainian immigrant who became an inventor and then after much trouble a successful manufacturer of his invention, is Volodimir Dzus, formerly of Newark, N. J., and now proprietor of the Dzus Fastener Company in Babylon, Long Island, New York.

The Dzus Fastener, in its original conception, is a device for holding cowling, fairing, and access plates on aircraft. As such it is used by leading American airplane manufacturers, and also by many in England, France, Italy, Japan, and other countries.

Its inventor labored upon it for a long time before he succeeded in perfecting it. During that time he pursued his trade as a mechanic in a Newark plant, working on the invention during his spare time. Like many other inventors, he encountered many difficulties, especially after the invention was complete and he was faced with the problem of defending his rights to it against the claims made upon it by the company which had employed him, and also in trying to find someone who would manufacture and market the invention. Failing to find any such "angel," Mr. Dzus finally decided to do that himself, and after several disheartening failures he got on the road to success, and today orders for his Dzus Fastener pour into his large plant at Babylon from all parts of the world.

Mr. Dzus is married and has one son, 18-years-old.

Besides being used for holding cowling, etc. on aircraft, the Dzus Fastener may be used also to connect two or more overlapping layers of the same or different materials, holding them securely against direct load and vibration, yet yielding sufficiently to cushion its burden from shock.

## REVIEW of PERIODICALS

Two new Ukrainian-American periodicals and a fresh issue of one already in existence, have appeared this month.

Of the two new ones, the first is "Shlyakh" (The Way), a Ukrainian Catholic tabloid-sized weekly, published in Ukrainian, with an English section, by the Apostolate Inc., 816 North Franklin Street, Philadelphia. The featured article in the new weekly, is "Ukrainska Natsionalna Idea Ta Katolitsvo" (Ukrainian National Ideal and Catholicism), by Prof. Mikola Chubaty, a Ukrainian emigre from the old country, where he had played a prominent part in national and religious life. The English section is edited by Eve Pidubcheshen.

The second new periodical is "Ukrainian Life," an English-language "monthly for Americans of Ukrainian descent," published by the Ukrainian Workingmen's Association of Scranton. Its editor is Stephen Droboty, who writes in the current issue about the "Topics of the Month." Other contributors to it are Anne Zadorsne, whose article is a "Sketch of Koshetz," Dmitro Horbaychuk, Miroslav Sichinsky, and Theodosia Boretsky.

The most attractively printed and illustrated number of "The Trident," English language monthly published by ODWU, is the one for December, 1939, which appeared late last week. An editorial by V. S. Dushnyck about "Finland and Ukraine," articles by Roman Lapica on "The Soviet-Nazi Invasion of Western Ukraine" and "Metropolitan Andrey Sheptytsky," and a description by Halia C. Lapica of the "Ukrainian Christmas," together with other features, make the present issue one of the best.

## A MESSAGE TO THE PRESIDENT OF THE UNITED STATES

Below appears the message sent yesterday to President Roosevelt by the United Ukrainian Organizations of America, better known as the "Obyednanye."

The President  
White House  
Washington, D. C.

Dear Sir:

Wherever men talk about peace, your name, Mr. President, is heard most often. That is only natural. For everyone realizes you have done much and can do even more to bring about world-wide peace in place of the present strife and war. Your appointment of Myron C. Taylor as your representative at Vatican, for instance, is clear indication of your readiness to adopt every possible means to attain such peace, before the present European war become even more terrible and ruinous than the last one.

Therefore, it is with no surprise, Mr. President, that we read in the press that you have already formulated certain general objectives which you regard as essential to any just and lasting peace. These objectives, we further learn, you naturally have not revealed as yet, as such action might be premature at this time. We feel it safe to assume, however, that as soon as peace offers some chances of success, perhaps by next Spring, you will reveal them in form of attractive and definite proposals to the warring powers to lay down their arms.

It is this assumption, Mr. President, that has prompted us, Americans of Ukrainian descent, to respectfully urge you to include in your peace plans the necessary provisions outlawing that form of international injustice in Europe which permits and fosters the national, political and cultural enslavement of the forty-five million Ukrainian nation, living since time immemorial in its native and several times free land—Ukraine, and enjoying common traditions, language culture, and aspirations.

Once before an American President, Woodrow Wilson, gave the Ukrainians strong hope that at last their national freedom would become achieved. His famous principle of national self-determination, inspired them to fight against overwhelming odds to preserve their Ukrainian National Republic, which they had created upon the collapse of their former oppressors, Tsarist Russia and Austria-Hungary.

At the crucial moment, however, the benefits of that famous principle were denied to the Ukrainians by the war victors meeting in peace conference. As a result, their democratic state collapsed, and together with their territories and its resources they were thrust under the misrule of four foreign powers, chiefly Soviet Russia and Poland, where they have suffered shocking and unprecedented oppression.

It is worth noting here, that this grave injustice done to the forty-five million freedom-loving Ukrainian people, undoubtedly helped to weaken those powers whose post-World War boundaries were created at the cost of Ukrainian national liberties, with results that are very evident today.

We respectfully call your attention to this great wrong done to the Ukrainian people, Mr. President, and beg you to take measures to remedy it, and likewise prevent its repetition when peace negotiations, perhaps initiated by you, will be held to end the present war.

Otherwise war and bloodshed will continue to prevail over there, for, as many fair-minded students of European affairs have pointed out, there will be no peace in Europe as long as Ukraine remains enslaved.

Therefore, Mr. President, include among your peace objectives, the ideal of a free and independent and democratic Ukraine, situated on indisputably Ukrainian ethnographic territories.

## MANY ENDORSE ALL- UKRAINIAN CONGRESS

Endorsements of the All-Ukrainian-American Congress, to be held March 16 and 17, in Hotel Pennsylvania, New York City, are steadily coming in from various Ukrainian-American organizations, accompanied by notices of intention to participate in it as well.

Besides the Ukrainian National Association and the Ukrainian National Aid Society, whose endorsements of the Congress were reported on these pages two weeks ago, several other national organizations have since then endorsed it too. Among them are Organization For the Liberation of Ukraine (ODWU), together with its auxiliaries, the Women's Golden Cross, the Youth of ODWU, the Committee For the Defense of Carpatho-Ukraine, its organs, "Ukraine," and "Trident," and its "Ukrainian Press Service." Endorsements were also received from the Ukrainian Women's Alliance of America (Soyuz Ukrainok), and the Ukrainian-American State Organization of Connecticut.

Typical of the endorsements received from youth organizations is the one from the Ukrainian University Society of New York, which reads as follows:

"At its regular business meeting held Thursday, January 4th, the Ukrainian University Society of New York, an organization active for several years in the work of disseminating Ukrainian literature and culture both here and abroad, gave its whole-hearted endorsement to the coming all Ukrainian-American Congress to be held in New York on March 16th and 17th.

"Choosing as its delegates Mr. Walter Andrushin and Mr. Joseph Le Sawyer, the Society expects to be well represented among the many youth organizations which are expected to send delegates to this important and far-reaching congress. Impressed by the seriousness of the problems facing Ukrainians in America and in Europe arising out of the recent invasion of Polish Ukraine by the Soviets, the group will devote a few of its meetings to discussion of the Congress program and platforms in order that its delegates be fully instructed.

(Signed) "Walter Andrushin, President, Anne Stefanchuk, Secretary, and Stephen Kurlak, Treasurer."

As already reported here, the principal purpose of the All-Ukrainian-American Congress is to create among Ukrainian-Americans unified action directed toward the establishment of a free and independent Ukraine. Such action is vitally needed at the present time, when peace terms to bring an end to the present European war are being formulated by responsible statesmen, especially by President Roosevelt. Whether such peace plans will include the establishment of a free Ukraine, depends much upon the extent of such unified Ukrainian-American action.

The All-Ukrainian-American Congress, as already explained here, was summoned last month by the executive committee of the United Ukrainian Organizations of the United States ("Obyednanye"), the most representative Ukrainian institution of its kind in America.

The creation of the Congress program and the direction of the Congress, however, will lie in the hands of a special steering and program committee, consisting of representatives of the larger organizations that will participate in it.

Each organization that intends to take part in the Congress, should elect two delegates to it.

## PENDING LEGISLATION TO AID FOREIGN BORN

A REPORT analyzing pending legislation to encourage and aid the non-citizen in his effort to achieve citizenship status was made public today by Dr. William Allan Neilson, Co-Chairman of the Committee of 100 Sponsors for the Fourth Annual Conference of the American Committee for Protection of Foreign Born, which meets in Washington on March 2 and 3.

The report, which is to be presented to the March Conference for final action, lists 22 of the 60 bills to be considered by Congress, which convened on January 3rd. Dr. Neilson stated that these bills, which the Committee is asking Congress to enact into law, are an attempt to overcome in an American way the difficulties faced by the non-citizen in his sincere desire to become an American citizen.

"Their passage," Dr. Neilson said, "would encourage and help the majority of the three million non-citizens in the country to become citizens, removing many of the obstacles now in their path." Dr. Neilson attributed these difficulties to the high fees, red tape, unnecessary delays, certain discriminatory provisions in the law, and the high educational and literacy requirements for naturalization. He pointed out that attempts to force the naturalization of non-citizens are "dangerous acts of intimidation," and that non-citizens are being blamed and attacked for their lack of citizenship whereas "it is extremely difficult for many of them to become naturalized."

Ernest Hemingway, Co-Chairman of the Committee of 100 Sponsors, joined Dr. Neilson in issuing the report and urged "wide and im-

mediate attention to the situation which it discloses."

The bills are:

NUMBER: H. R. 210; INTRODUCED BY: Emanuel Celler; PURPOSE: Reduces naturalization fees to \$2.

H. R. 3657; Caroline O'Day; Filipino lawfully admitted to United States before May 1, 1934, and serving 3 years on any merchant or fishing vessel of the United States shall be eligible for citizenship.

H. R. 4185; Thomas D'Alesandro; Native-borne women who lost citizenship because of marriage to an alien shall be deemed United States citizens if they have resided permanently in the United States since their marriage.

H. R. 4221; John M. Coffee; No alien shall be denied citizenship because he has received relief.

H. R. 4996; Rudolf Tenerowicz; Eliminates oral and written examinations for applicants for citizenship who entered before January 1, 1930.

H. R. 5228; Rudolph Tenerowicz; Eliminates educational requirements for applicants who entered before November 11, 1918.

H. R. 5591; Samuel W. King; Admit to American citizenship natives of Samoa without restriction as to race.

H. R. 5654; Matthew Merritt; To enable aliens who have declared their intention to become American citizens to reenlist in the Regular Army.

H. R. 6312; George J. Bates; Would grant citizenship to all alien veterans who fought in the armed forces of the United States during the World War.

H. R. 6427; Rudolph Tenerowicz; Admits to citizenship alien parents of United States World War veterans.

H. R. 6443; Charles Clason; Enables naturalization of anyone who entered when 16 or younger without having to file a declaration of intention.

H. R. 6798; Rudolph Tenerowicz; Enables natives of India to become American citizens.

H. R. 7110; John Lesinski; To

permit any native of India who entered before July 1, 1924, to become an American citizen.

H. R. 7119; Vito Marcantonio; Any person born in Puerto Rico after April 11, 1899, is declared to be a citizen of the United States by birth.

H. R. 7239; Vito Marcantonio; Enables naturalization of Filipinos who are permanent residents of the United States.

H. R. 7321; John Lesinski; To enable non-citizens who are illegally in the United States and whose deportation would work hardship on Americans to leave and reenter the United States in order to legalize their status.

S. 1232; Gerald P. Nye; Enables naturalization of minor aliens adopted by American citizens.

S. 1382; Prentiss Brown; Special naturalization privileges to veterans of the World War who left the United States to join army of a country allied with the United States.

S. 1920; Elbert D. Thomas; Enables Filipinos who served in the United States Army 3 years to become citizens.

S. 2041; Guy M. Billette; Extends to May 25, 1943, time for naturalization of alien veterans of the allied forces in the World War.

S. 2151; Josh Lee; Appropriates funds for promoting naturalization education.

S. 2386; David I. Walsh; Confers American citizenship on alien veterans of the World War.

In issuing the report, Dr. Neilson warned that passage of any of the 70 so-called anti-alien bills would prevent any benefits being derived from the remedial legislation analyzed in the report. A complete program taking consideration these pending measures is to be worked out by the March Conference, it was stated. This remedial legislation is being supported by the Committee, Dr. Neilson said, "because it would facilitate and en-

courage the naturalization of non-citizen" by:

1. Reducing the fees for naturalization;

2. Moderating the educational and literacy requirements;

3. Removing discriminatory provisions in the naturalization laws which at present prevent many from becoming naturalized.

Organizations and individuals interested in receiving additional information concerning the Fourth Annual Conference of the American Committee for Protection of Foreign Born, which is to be held at the Hotel Annapolis, Washington, D. C., on March 2 and 3, can correspond with the Committee at Room 1505, 79 Fifth Avenue, New York. One hundred individuals prominent in all walks of American life are serving as Sponsors for this important Conference on the foreign-born.

Sponsors for this Conference include: Educators—Dr. Franz Boas, Prof. George S. Counts, Prof. Jerome Davis, Prof. John Dewey, Dr. Frank P. Graham, Dr. Henry N. MacCracken, Dr. Paul Monroe, Dr. William Allan Neilson, Dr. Walter Rautenstrauch, Prof. Harold C. Urey, Dr. Mary E. Woolley, Dr. Max Yergan; Writers—Louis Adamic, Sherwood Anderson, Van Wyck Brooks, Carl Van Doren, Ernest Hemingway, Fannie Hurst, George Seldes; Labor Leaders—Lewis Alan Berne, Donald Henderson, Sidney Hillman, Rockwell Kent, O. M. Orton, Reid Robinson, Rose Schneiderman, Charles S. Zimmerman; Religious Leaders—Rev. John Haynes Holmes, Rabbi Edward L. Israel, Bishop Francis J. McConnell, Monsignor John A. Ryan, Dr. Guy Emery Shipler; Legislators—Emanuel Celler, John Lesinski, Vito Marcantonio, Caroline O'Day.

## SHEVCHENKO AND WOMEN

Women in the Life and Works of  
Taras Shevchenko

By DR. LUKE MYSHUHA

Translated by  
W. SEMENYNA

(12)

### The Tragedy of Bachelorhood

Shevchenko could not resign himself to the idea of getting old alone, without a family, without a loving wife. One day the following incident occurred. In the home of Kartashevsky, where literary figures such as Turgenev, Nekrasov, Markovitchka and Kulish used to gather, they decided to surprise Shevchenko. There was a servant girl at that home, a serf, Likeria Polumaskova; a girl with beautiful long hair, dark eyes and unusually pretty face. They dressed her in a beautiful Ukrainian costume in which she was to serve at the table at the time when Shevchenko would be among them. In this manner they expected to make Shevchenko a pleasant surprise, on foreign soil—especially since the girl, Likeria, came from Ukraine and spoke in Ukrainian.

This surprise affected Shevchenko so much that in a short time he fell in love with the pretty girl about whom it was said that "her head was intelligent, but her soul was black." He had decided that it was necessary for him to marry a serf in order to manifest the fact that he always was and always will be "by birth and by spirit, the son and brother of our unfortunate brother." He paid no attention to the fact that the young girl, although a serf, was a clever coquette who was more interested in his presents than in him and who meant "to see the world" which such a marriage afforded. According to Alexander Kulish, Shevchenko, in his imagination, created for himself an ideal and "does not want to look through the common eyes." This serf appeared to him as the representative of the enslaved Ukrainian nation, although in reality the girl was not interested in his work or his ideals but only wished and dreamed marrying Shevchenko as a means of going to Paris. Shevchenko did not fall in love with the girl that she was. This he soon found out and the realization was a heavy blow to his already hard-trying soul.

He realized that:

The years of youth have flown away...  
From hope, which used to warm, this day  
Blow chilling winds.

The winter's come!

Alone within a chilling dwelling,

And no one whom I should be telling

Or asking for a word or two—  
And not a single thing to do,  
unless:

... to wait,  
But never to anticipate."

In such moments Shevchenko left his quarters and wandered nightly through the streets of Petersburg. And here again he saw the woman as a victim of the wanton city, a victim of the ugly social conditions.

The night was foggy, very cool,  
And down the Neva river-stream  
Were slowly drifting what did seem  
Like ice floats, underneath the bridge.  
And I—it was quite late that day—  
Was walking, coughing on the way.  
I looked and saw before me: girls.  
Each one of them was someone's daughter  
Who now was led to worse than slaughter,  
By some demented maniac  
Who staggering was chasing them  
As if corralling home some sheep...  
What is the matter with this world?  
And where is justice? Woe to all!  
The naked and the starving souls  
Of little girls are driven like  
A flock "to pay the last of debts"  
To feed the filthy city nests!  
Will judgment come? Will czars, their tools,  
Be tried and punished on this earth?  
Will people ever see the truth?  
They should..."

### The Last Chord

Having foretold that there must come a time when truth will prevail, the poet struck the last chord, the premonitory warning of his coming end.

Is it not time for you, my friend,  
To offer me your invitation  
To leave this foolish versification  
And so prepare for the day  
When we must start on our way  
To that some other world of quest;  
The fetters we'll tramp to live and rest...  
We're tired now and not so tough.  
Yes, we gained some sense (at what  
expense!);  
I think we've had enough."

On his birthday, March 9, 1861, when his friends came to greet him with best wishes, the watery swelling was approaching his heart. He could not sleep. Early in the morning his servant helped him to dress and led him down to his workroom. Crossing the threshold the poet swayed and fell to the floor. He died in terrible pains without the fulfillment of any of his hopes: neither the liberation of the serfs nor that little favor which he begged of God—

a humble shack along the Dnieper and his Oxana at his side. Not only that but even his prayer:

At least to die, as my last will,  
Beside the Dnieper on a hill."

was not fulfilled. He died away from his native soil.

### A Single Tear

A week after his death a proclamation was read whereby serfdom, against which Shevchenko fought so courageously all his life, was abolished. Later, his remains were transferred to Ukraine.

When Shevchenko's coffin was being transferred from Petersburg to Ukraine, Kulish, one of the men exiled with Shevchenko, in eulogizing him, said, "Oh Poet, thou art ours, and we are thy people who with thy spirit will breathe forever and ever."

He was buried in Ukraine, by the Dnieper River. A little cabin was built beside his grave. Only his Oxana could not be buried beside him. But the place of this one Oxana is taken by millions of Oxanas of today who are reared up in the noble words of Shevchenko, full of a great and mighty feeling: a feeling of great love for beauty, freedom, truth, and love toward fellow-men.

On the fiftieth anniversary of Shevchenko's death an old woman of noble birth, Anna Barvinok, voiced the happy moment of her life when once in her lifetime she had the pleasure of kissing the hand of a slave: "God has blessed me at least with being able in this way to declare my faith in thee, our martyr."

That is how after his death an old white-haired woman remembered him who, compiling his thoughts during his life, wished nothing more than that some maiden would but shed a single tear over them.

Just a maiden's single tear  
And the world is mine."

But there is no doubt that just as long as women live on this earth and learn to understand and feel the spirit of Shevchenko's creativeness, so long will they shed tears. In the words of that other literary figure of Ukraine, Ivan Franko: "In world literature there is no poet who became such a consistent, such a fiery, and such a conscious defender of the women's right to a full and human life" as is Taras Shevchenko.

<sup>75)</sup> "Мирный дѣл молодежи", October 19, 1860, Petersburg.

<sup>76)</sup> "О людях, людях, неборзких", November 3, 1860, Petersburg.

<sup>77)</sup> "Чи не покинуть нам, небото", February 14—25, 1861, Petersburg.

<sup>78)</sup> "Не молиться за мене", 1850, Orenburg.

<sup>79)</sup> "Думи мої думи мої" 1839, Petersburg.

# PLYMOUTH ROCK AND ELLIS ISLAND

Summary of a Lecture by  
LOUIS ADAMIC

(1)

(Editor's Note: The following is the gist of a lecture which Louis Adamic, author of "My America," "The Native's Return," "Grandsons," and other books, has been delivering during the past few months under various titles all over the United States—before public forums, teachers, and social workers' conventions, university and college audiences, women's clubs, and special groups. It is printed here with Mr. Adamic's consent.)

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**E**IGHTY-FIVE years ago, Walt Whitman said of the U. S.: "This is not a nation but a teeming nation of nations." The U. S. has been that from the start. It was recognized as such by the Founding Fathers. John Adams, Benjamin Franklin, and Thomas Jefferson, who were a committee created for the purpose, recommended to Congress that the new national emblems of England, Scotland, Ireland, France, Germany, and Holland, as representing "the countries from which these States have been peopled." . . . This always has been a country of many strains.

There is no doubt, however, that once upon a time, early in its career, the U. S. was a much simpler place in its human makeup than it is today. Even, say, 100 years ago the people of this country were preponderantly derived from Britain: Anglo-Saxons, who were mostly Protestants. There were few Catholics and few Jews. There were, to be sure, great numbers of Negroes, but they were nearly all in the South, and slavery created the illusion that they were outside the processes of American culture. Upon a different basis, the same was true of the Indians.

As the dominant element, the Anglo Saxons began to create a cultural pattern for the country. The threads being woven into this pattern were the English heritage, the English language, the Colonial experience, the Revolution and its ideas, the sense of the frontier, and, to no slight extent, the attitude to life called Puritanism. In connection with these cultural beginnings, there appeared as system of national hopes or aspirations that came to be called the American Dream—a matter mostly of faith in the human individual and the concepts of liberty, fraternity and equality, of general welfare and democracy which were stated or embodied in the Declaration of Independence and the Constitution. This Dream was a sort of flowering of the idealistic, socially creative urges of the Anglo-Saxon people here, whom I now like to call the old-stock Americans.

## Immigration Figures

At the beginning of their story as a group in this New World were Jamestown and Plymouth Rock.

After the Revolution, which had occurred in part because England did not permit free immigration into the Colonies, new people were coming over right along; but for a good while they were chiefly Anglo-Saxons with some Germans and Hollanders—Protestants nearly all of them.

We have no immigration figures prior to 1820. In that year about 8,000 immigrants entered; in 1830 the number was 23,000; in 1840 approximately 84,000 came in. There were many Catholic Irish among the immigrants during these decades, but most of them still were Anglo-Saxons and Protestants of the German and Dutch strains.

Then the Machine roared its way onto the national scene, bringing on the Industrial Revolution and the passion to develop the country in a hurry and to get rich quick; and came, too, the Civil War; and there began the New Immigration.

In the last 100 years 38,000,000 immigrants came over; 24,000,000 in the last 50 years. And the majority of them were non-Anglo-Saxons and non-Protestants, and

were not very closely attached to the attitude to life called Puritanism.

Some of these new people came, of course, in a spirit of adventure or with chiefly materialistic motives or because they were lured over by American industrialists. Most of them, however, were escaping from oppression, terrorism, even massacres; from army service and militarism generally; from life in ghettos and from economic or personal frustration or fear of frustration. It was as if they came in response to the lines struck—in 1886—on the pedestal of the Statue of Liberty:

Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore,  
Send these, the homeless, tempest-tost to me:  
I lift my lamp beside the golden door.

To most of them, as it had been to the earliest immigrants, the Pilgrims, America was a refuge, a chance for a better life. . . . They came and spilled themselves over America, 38,000,000 of them, all of a sudden, in what was a mere moment in history; representing over 50 different national backgrounds, speaking as many languages and several hundred dialects, owing allegiance to over two-score rulers and governments, and adhering to about a dozen different religions.

Most of these new people went into the cities, to work in factories and mills, in small shops and stockyards, on the new bridges, roads, and skyscrapers; or into the small mining towns and camps. But many, too, went on the land as pioneers. Or they went into fishing along the various coasts of America and on the Great Lakes; or to the woods as timber workers. . . . And everybody worked and built and dug and grubbed and carried burdens, and as America stands today, there is hardly a building here, hardly a bridge or mile of railway or highway, hardly a vehicle, hardly anything that is not, in part, a result of immigrant labor.

This is one of the greatest stories under the sun, the story of the coming and the meeting of all these peoples, in so brief a period, on this vast and beautiful continent. It is, as yet, a story little known and perhaps never to be written fully. . . . Personally, I am trying to get at it, just now, in a project which I began early in 1939. It is a study of the various and complex developments in our American life which revolve around or issue from, this fact of the 38,000,000 immigrants coming here in the last 100 years. It will eventually result in a book, or a series of books.

I undertook this job because the New Immigration seems to me one of the most important of the more neglected facts in American history; important from the viewpoint of our future in the U. S. . . .

So far I have sent out about 150,000 copies of what I call my broadside (some of you may have seen it)—a questionnaire in which I ask for information on the subject; and I have received thousands of replies, letters of from a few lines to more than a hundred pages, and masses of other material, clippings and scrapbooks, manuscripts and obscure books and pamphlets. This material came to me, and is still coming, from all manner of people, old-stock Americans and immigrants and their children, from men and women in all walks of life, from about 1,500 cities and towns all over the country. Also, during 1939 I have traveled thousands of miles, talking with people individually, in twos and threes and in small groups. And through this work now in process I am getting a sort of closeup of America. The variety of the place! And the possibilities here, good and bad, because of this variety!

## Dynamic Possibilities

Most of us, old-stock and new, are not aware of the human resources we have here, and of the opportunity before us to create culture on this continent; a culture which could approach being universal or pan-human and more satisfying to the human makeup than any culture that has yet appeared under the sun. Nor are we aware of the dangers ahead of us if we fail to take advantage of this opportunity. . . . Most of us need to become conscious of this situation, of this new America; need to become naturalized to it. As a country, we need to look into the resources of genius and talent, character and cultural values in the new groups; if for no other reason, because it is almost sure that, with the rest of the world, we are facing difficult times ahead, and the probability is that we will need everything we've got to keep on even keel during the next few decades.

We have something over 300,000 Indians, who are mostly in reservations, a problem somewhat special and apart; and about 13,000,000 Negroes, also a rather special and uniquely acute problem, possibly destined to be the ultimate and most severe test of our forming culture, of our pretensions to democracy—a test which the country will be able to meet, I feel, only if the white elements soon begin to solve the problems among themselves.

The whites number about 115,000,000. Slightly over half of them are Anglo-Saxons, or think they are, or pass as such, partly, largely, or wholly. They are Protestants or of Protestant background. There are about 20,000,000 other people here who are not Anglo-Saxons but are Protestants, or of Protestant background. About 10,000,000 are Irish Catholic, or of that background; between 15 and 20 millions of the German, about 5,000,000 of the Italian, about 4,000,000 of the Scandinavian, about 2,000,000 of the French, and between 8 and 10 millions of the various Slavic backgrounds. One million each will cover those of the Finnish, Lithuanian, and Greek backgrounds. Also, we have several hundred thousand Orientals, and there are not inconsiderable Mexican and Filipino elements. And we have over 4,000,000 Jews, about 22,000,000 Catholics, and 5 or 6 million people of the Eastern Orthodox faiths. . . . These are estimates, but I believe fairly close.

We have here now 12,000,000 immigrants and between 30 and 35 million American-born children of immigrants who are designated in the Census as "native of foreign white stock." And we have, perhaps, 10 or 15 million grandchildren of immigrants who are not distinguished in the Census. This constitutes about half of the white population. Most of this half is non-Anglo-Saxon; over half of it, non-Protestant.

Most of the new people are in cities. In 1930, at the last Census, New York City had a population of 7,000,000, of which 73% was foreign-born or of immigrant parentage. Chicago was 64% "foreign"; Philadelphia 50%; Cleveland 65%; Boston of all places, 71%; Detroit, San Francisco, Minneapolis, and St. Paul 57% each; etc. Most of the large cities north of the Mason-Dixon line and east of the Mississippi are over 50% "foreign," so-called; which is true also of many small communities.

English, of course, continues to be the prevalent tongue of the country, and there is no least desire anywhere to have it supplanted; but we do have over 1,100 newspapers and magazines published in about 40 foreign languages, and about 1,000 radio programs daily in other languages than English, and hundreds of parochial and "national" schools in which a great number of American-born children are taught more than a score of foreign languages.

These facts and estimates, I think, are charged with dynamic possibilities, good and bad, but I believe mostly good if we are careful and intelligent. Involved in these facts is much of the future of the U. S.

## Prejudice and Intolerance

Each of the new-immigrant groups has a number of successful, prominent or famous individuals. There are over 2,500 immigrants in *Who's Who in America*—scientists, artists, musicians, educators, etc. The great majority, however, are humble folk, workers and farmers who skate on the thin ice along the margins of our erratic economy. Some are or were on relief, though not nearly as many as generally imagined. . . . There is no doubt, though, that most of them are economically better off here than they would have been in the the old countries. They generally realize this and are glad to be here; their devotion to this country, in many cases personally known to me, is almost beyond adequate statement.

But while this is generally true, many, perhaps most, are not quite at ease, not quite at home, spiritually or culturally. They are more or less different from the old-stock Americans, and are regarded as different, and they feel prejudice in various forms directed against them from various sides, from the dominant group, because they are different. Of late years, the Depression has a hand in this. In many places the foreign-born and those of their American-born children whose names had a so-called foreign sound were laid off first, before the old-stock workers, sometimes even before the Negroes. This caused a vague, often, unconscious sense of panic among immigrants and their families, and the tendency became for various groups to stay together and hold onto their foreign sections, which in the better times had begun to show signs of disintegration. . . . In recent years, too, there has been a powerful backwash of group feelings or national emotions from the drastic events in Europe; some of it natural and inevitable, and some of it purposefully stimulated by agents of Old World governments.

At the risk of oversimplification, this backwash and the Depression have been effective in increasing prejudice and intolerance, and in driving—more or less—the various elements back upon their resources as groups.

Anti-Semitism has increased; we all know that—with the result that the tendency among the Jews in many parts of the country is to suppress their talents and ambitions, and to draw more or less apart from the main streams of American life. . . .

My impression is that, in this game of prejudice, the most consequential are the attitudes of the old-stock people because they are the dominant group and whatever they do is more important, it seems, than what is done by the newer people. . . . Such words as "alien" and "foreigner" are flung about all too carelessly, with all too much derision. Many people, when they say "alien," mean not only the alien, but also the naturalized immigrant; and often not only him, but also his American-born son or daughter if his or her name happens to sound "foreign."

This sort of thing seems to be spreading. It is noticeable in the halls of Congress. It creeps into the speeches of professional patriots. It is being taken up by Americans who are not old-stock but of the more favored, earlier new-immigrant groups.

As I say, the old-stock Americans' prejudice is the most serious in its effect; but, in fairness, I hasten to add that, by and large, the old-stock people—the real old-stock, who are hooked to the best traditions of America—are rather less apt to be prejudiced than some of the new groups, which—as a hangover from the Old World nationalism—maintain, here and there, active unfriendliness toward one another.

Together, old-stock and new-stock elements manage to produce a stream of prejudice that runs through our cultural atmosphere and touches most phases of the country's life; and, in turn, produces, much inner chaos, which plays havoc with individual character, which makes people insecure and puts them on the defensive, which inhibits and kills ambition and talent and the inclination to participate in things.

(To be concluded)

## YOUTH and THE U.N.A.

### Things to Remember

THE year, 1939, has been an eventful one for the Ukrainian National Association. Numerous new branches have been organized and thousands of new members have joined the leading Ukrainian fraternal order. Assets are near the six-million-dollar mark... membership is well over 35,000... and branches number over 450. The U.N.A. was 45 years old last year, and this birthday was celebrated and commemorated by many branches.

The youth played an important part in U.N.A. organization work during 1939. Many of the branches that were formed consist entirely of young members, in fact, and it can safely be said that 1939 was the most active year in U.N.A. history where the youth are concerned. One need but glance through back issues of The Ukrainian Weekly for confirmation of this statement.

Indications are that 1940 will be even more eventful, inasmuch as the membership campaign is being continued on a larger scale. In this connection we urge the members of newly-formed youth branches not to lose interest in enlarging their groups. We ask young members to remember that, in order to qualify to elect a delegate for the 1941 U.N.A. Convention, a branch must have not less than 25 members (adults) by December 31st, 1940. To insure a delegate, small branches should begin organizing members without delay.

Among other important things members should remember about the U.N.A. is that it is a fraternal order, founded on the principles of fraternalism. This means that it is not an ordinary commercial life insurance company, but a non-profit, mutual benefit organization controlled and managed by its members. The U.N.A. offers its members many advantages and privileges that cannot be connected with an ordinary life insurance firm. This is one of the first things that a U.N.A. member should explain to an uninformed prospect.

Also of importance is the fact that the U.N.A. gives dividends to all members who have been in the organization two or more years. Prospects should always be told the facts regarding the organization, and the fact that U.N.A. rates of insurance compare very favorably with those of large companies should not be overlooked.

Young members are reminded to make use of The Ukrainian Weekly, inasmuch as it is published for their benefit. Then, too, it should not be forgotten that U.N.A. members have a standing invitation to visit the office of the Svoboda, The Ukrainian Weekly, and the U.N.A. in Jersey City... an invitation many persons accepted during 1939.

### WORTH ATTENDING!

A CONCERT of Ukrainian Christmas and New Year Carols, together with Community Singing, will be presented SUNDAY, JANUARY 14 (Ukrainian New Year's Day) at 6:30 P. M., Stuyvesant High School, East 15 St. (between 1st and 2nd Avenues), New York City, by the combined Ukrainian Youth Chorus of N. Y. & N. J., and the Ukrainian Youth Chorus of Philadelphia under direction of Stephen Marusevich. The program will also feature a string ensemble; soprano solos by Anne Trostianetsky, with Vera Stetkovicz at the piano, and baritone solos by Michael Bukata; and a talk in English about Ukrainian Christmas customs by Stephen Shumeyko. Bring your non-Ukrainian friends as well. Tickets 40¢ and 75¢. Proceeds to go to the Ukrainian Red Cross Committee in Geneva, Switzerland.

### NEW YORK TO PLAY PHILLY

On January 14th, starting at 4 P. M., the New York U.N.A. basketball team will play the Philadelphia U.N.A. Youth Club, reports Emile Husar. The game, which will be played at Stuyvesant High School, 345 E. 15th St., New York City, will open the 1940 season of the First Division of the Ukrainian National Association Basketball League.

## SERVICE WITH THE COLORS

### THE FIELD ARTILLERY

DO YOU ask for romance and adventure? Then listen to the song of the field artilleryman:

Over hill, over dale,  
We have hit the dusty trail,  
And those caissons go rolling along!

Visualize then the speeding motorized Field Artillery organizations, each with its complement of cannoners, chauffeurs, instrument men, and communications men, as they hasten to support their brothers-in-arms, the Infantry and the Cavalry, in the Army maneuvers of today, just as they would do in battle. Or perhaps you prefer the horse-drawn artillery with cannoners riding the caissons, or the horse artillery where the cannoners are mounted, and the carriages guided by expert horsemen "over hill and over dale" into position. The Field Artillery is packed with the action that appeals to the young adventurer who today seeks the romance and the adventure which enthralled the field artilleryman of days gone by.

But if you wish to travel, the Field Artillery offers a great variety of interesting opportunities. Not only does the Field Artillery offer many and interesting scenes, but usually the organizations of this branch are stationed in places steeped in the historical lore of our country. In the Northeast, Field Artillery is stationed at Fort Ethan Allen, Vermont, and Madison Barracks, New York; in the northern part of the Middle West, there are Fort Sheridan, Illinois, near Chicago, and Fort Snelling, Minnesota, the pride of the Twin Cities, St. Paul and Minneapolis. In the Northwest there is Fort Lewis, Washington, not far from Tacoma and Seattle. All these offer sports of many kinds, and some offer good hunting and fishing.

Field Artillery garrisons likewise dot the Atlantic Seaboard, and men serving with this branch of the Army at these stations enjoy many advantages and associations found nowhere but in the East, the veritable cradle of the Nation. Field Artillery troops from Fort Hoyle, Maryland, near Baltimore, and from Fort Myer, Virginia, across the Potomac from Washington, D. C., stage many exhibitions for notable personages. At Fort Bragg, North Carolina, the field artillerymen maneuver over a vast military reservation of some 100,000 acres. Needless to say, the artillery soldiers there enjoy hunting and fishing of the best. Farther south other artillerymen are located at Fort Benning, Georgia, the home of The Infantry School. There the artilleryman demonstrates his methods of aiding the Infantry in battle. This reservation, like Fort Bragg, is extremely large, and offers to the soldier the environment of the Old South.

Turning to the Middle West again, Field Artillery organizations are stationed at Fort Des Moines, Iowa; Fort Benjamin Harrison, Indiana, near Indianapolis; and at Fort Knox, Kentucky, where mechanized Field Artillery organizations are equipped with the modern developments in military paraphernalia, and operate with the mechanized Cavalry over the large Fort Knox reservation and surrounding territory.

In the Southwest, Field Artillery troops are located at Fort Riley, Kansas, home of the Cavalry School; at Fort Sill, Oklahoma, where is located the Field Artillery School; at Fort Sam Houston, Texas, near San Antonio and the Alamo; at Fort D. A. Russel, Texas, near Marfa; and at Fort Bliss, Texas, on the Mexican Border at El Paso. Fort Francis E. Warren, Wyoming, near Cheyenne, in the heart of the "Wild West," is as popular with the field artilleryman who craves the great outdoors as are the posts in Texas and Oklahoma.

On the West Coast in the heart of Old California, at the Presidio of Monterey, is stationed the 2nd Battalion of the 76th Field Artillery.

Monterey is linked in the history of Old California and its famous missions, one of which is located a short distance away at Carmel.

Turning from the United States to our oversea possessions, we find field artillerymen serving in many distant posts whose names alone awaken interest in far-off places with their interesting peoples and unfamiliar customs.

Of the twenty-eight regiments of Field Artillery presently constituted in the active service of the Regular Army, by far the greatest number is motorized and mechanized. Only eight regiments are horse-drawn. Two are Pack Artillery units. The horse-drawn regiments are: 3rd, Fort Sheridan, Illinois; 6th, Fort Hoyle, Maryland; 14th, Fort Snelling, Minnesota; 16, Fort Myer, Virginia; 18th, Fort Sill, Oklahoma; 76th, Fort Francis E. Warren, Wyoming; 82nd, Fort Bliss, Texas, and the 83rd, units of which regiment are stationed at Fort Benning, Georgia, and Fort Bragg, North Carolina.

But perhaps you are interested in education. Like all other branches of the Army, the Field Artillery has its own specialists' school at Fort Sill, Oklahoma. Here, if you desire, you may learn to drive a tractor or a truck, become an automobile mechanic, a saddler, a horseshoer, or a communications technician in telephone or radio. In addition, at every Field Artillery post, there are schools in which all these subjects are taught. In horse-drawn Field Artillery one learns to ride and drive a pair of strong pullers. Here, in addition to learning a trade, is the chance to become an expert rider. In the tractor-drawn or truck-drawn Artillery, you may learn to drive a truck or tractor or to become an automobile mechanic. If you are interested in armament, you will find that the Field Artillery meets every requirement to satisfy that interest, for it is equipped with pistols, automatic rifles, machine guns, 75-millimeter (3-inch) guns, 155-millimeter (6-inch) guns and howitzers, and other armament of heavier caliber. Some weapons are packed on the backs of mules, some are drawn by horses, while others are hauled by trucks and tractors.

Specialists in the Field Artillery operate field telephones, radios, and optical and survey instruments, and enlisted technicians handle the most delicate of sound-ranging apparatus. The meteorological sections of this arm send up small balloons, following their flight with theodolites to determine the direction and velocity of ballistic winds, and with other instruments record and predict the atmospheric conditions that affect Field Artillery firing.

In addition, the Field Artillery, in common with all other arms and services, offers opportunity for advancement, sports, recreations, and education, as well as a chance to learn a trade while serving under the most favorable conditions of pay, shelter, and subsistence.

### JERSEY CITY, N. J.

WHO IS SHE? Want to see the local Ukrainian OOMPH GIRL chosen? Want to have fun ushering in the Ukrainian New Year? Want to dance to Al Hall's music? Then come to the MALANKA DANCE, given by the Lesia Ukrainka Girl's Club of Jersey City, Br. 174, UNA., on JANUARY 13, 8:30 P. M., at Elk's Club, on Journal Square, Jersey City. Tickets 50¢.

### NEWARK, N. J.

EVENING of ROMANCE sponsored by Ukrainian University Club of New Jersey. Music by Freddie Richman and his Hi-Hatters at the Hotel Riviera, Newark, N. J., SATURDAY, FEBRUARY 3, 1940. Semi-formal Dance. Subscription \$1.00 per person. 15¢.

### NEW YORK CITY

MALANKA DANCE will be given by the Joint Branches of ODWU SATURDAY, JANUARY 13, 1940 at Stuyvesant Casino, 140 — 2nd Av., New York City at 7:30 P. M. Admission 40¢.

### SING AND BE MERRY

The Ukrainian Youth Chorus of New York and New Jersey, directed by Stephen Marusevich, has prepared an unusual program which is to take place Ukrainian New Year's Day, Sunday, January 14, 1940 at Stuyvesant High School, East 15th Street, between 1st and 2nd Aves. in New York City. This program, in concert and community singing form, will feature the combined youth choruses of New York and New Jersey and of Philadelphia in special arrangements of Christmas and New Year Carols. Vocal solos, a short talk in English on Ukrainian Christmas customs, a string ensemble and other attractions are included in the event. The most popular feature, however, will probably be the community singing of some of the oldest and most beloved of our carols.

This novel entertainment was introduced by the New York and New Jersey group two years ago at which time the spirit of the evening heightened by the warm reception accorded the chorus made but little coaxing necessary for the audience to respond to its cues.

Another point to be considered is that events such as this one planned for our New Year's Day, greatly help in keeping our Christmas traditions alive. Few opportunities are being offered our youth to congregate for some free-spirited caroling. Why not take full advantage of this one? We feel sure your evening will be spent in a highly entertaining fashion.

The program starts early, at 6:30 P. M., enabling one to be out in time to make a full New Year's Day of it. Bring along the parents, the in-laws, the husbands or wives and sweethearts. The proceeds are too be donated to the Ukrainian Red Cross, affiliated with the International Red Cross, located at Geneva, Switzerland.

General admission is 40 cents. Reserved section—75 cents.

JOHN W. KOSBIN.

### GIRLS TO DECORATE NEWARK CENTER

The center of most Ukrainian activities in Newark, N. J. is the newly-established Ukrainian Center, at 180-186 William Street. Acquired late last summer by the Ukrainian National Home Committee of Newark, the commodious building, formerly Turnverein Halle, housing within its walls a very large auditorium and many fine meeting and recreation rooms, has become a real "Narodny Dim" for the majority of Newark Ukrainians.

Among those who avail themselves of the advantages of the Ukrainian Center, are many young people. Together with their elders they are striving hard to make the Center self-supporting and more attractive.

Expressly for the latter purpose, a number of young girls have associated themselves into a club, known as the Ukrainian Center Girls. This club has especially pledged itself to decorate the Ukrainian Center Auditorium, in a manner that will make it one of the finest of its kind in the city. Already they have raised some money for that purpose.

The balance they intend to raise by running a "Girl Meets Boy Dance," Saturday evening, February 17th, at the Ukrainian Center. The club guarantees a very enjoyable time to all who attend. See ads in coming issues for further details.

The officers of the Ukrainian Center Girls Club are: President—Olga Glushik, Vice-President—Olga Postal, Secretary—Anne Storozuk, Treasurer—Tillie Paraschuk, Publicity—Evelyn Kalakura.

E. K.

### PHILADELPHIA

Your attention, please... announcing the hit of the year: SECOND ANNUAL BALL sponsored by the Philly U.N.A. Youth Club at the Ukrainian Hall, 847-49 N. Franklin St., Phila., on FEBRUARY 3, 1940. Featuring Nick Boley & his Casa Del Rey Orchestra and Michael Cherkas' Ukrainian Orchestra. Continuous dancing from 8 till 2 for a mere 35¢ admission.