

# THE UKRAINIAN WEEKLY

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

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## WHAT'S BEHIND IT ALL?

New York daily press, please note:

"In our search for immigrant gifts," wrote Allen H. Eaton in the preface to his volume on "Immigrant Gifts to American Life" (Russel Sage Foundation, New York, 1932), "sometimes the most interesting and colorful are found among the late arrivals. To me, one of the most picturesque of our rather recent immigrant groups is from Ukraine. Their entertainments are full of vivid action and beauty." They are, he continued, "fascinating," and "their power and beauty will ultimately find their way into the stream of our culture..."

Realizing this themselves, young Americans of Ukrainian descent, children of immigrants, have for years endeavored to preserve and cultivate those elements of their Ukrainian cultural heritage which could gradually find their way into the stream of American culture and thereby enrich it.

One such endeavor, a most notable one, took place last Sunday, on the American Common of the New York World's Fair. Under the auspices of the Ukrainian Youth's League of North America and in conjunction with its eighth annual congress, a program of Ukrainian songs, dances and folk art was presented there by several hundred young people. Harvey A. Anderson, director of the Common, characterized it as "the finest and best-attended program ever given there." Throughout its entire length, approximately four and one-half hours, 20,000 persons (official World's Fair figure) viewed it, a great many of whom were there from beginning to end. The program itself was a most inspiring spectacle, and what made it all the more so was the general realization that it was solely the product of American-Ukrainian youth initiative, self-sacrifice and energy, involving laborious preparation on their part and the expenditure of much money and time by each one of them to attend choral and dance rehearsals, various committee meetings, and finally the big show itself.

The sole purpose of this Ukrainian-American Youth Day program at the Fair, we repeat, was to demonstrate the ardent desire on the part of these young people to develop here on the free American soil some of those elements of their Ukrainian cultural heritage which can eventually become part of the American scene—as their gift to American life.

In the light of this fact, the general excellence of the program, and the thousands of people who attended it, one naturally expected that some reflection of it all would appear the next day on the pages of the New York daily press. Surely, in the columns upon columns devoted to the World's Fair doings, there would be found at least a little paragraph concerning this great Ukrainian-American youth program. Surely, the program deserved at least a bare fraction of the newspaper space usually assigned to the antics of various revue and burlesque promoters and performers who exhibit their "culture" in the amusement area of the Fair. And surely, in these most critical times, such a demonstration of loyalty to our country as was this one deserved from the press a bare recognition at least.

But not even a single line about it appeared in the metropolitan press this week; although the administration of the American Common, as well as the program committee itself, furnished the press with plenty of releases on it; and although, furthermore, it is the avowed purpose of this press, in the words of its chief representative, to endeavor, day in and day out to "give the news impartially, without fear or favor, regardless of any party, sect or interest involved," and to interpret "the news completely, accurately and fairly," with "partisanship, perversion or distortion of any kind scrupulously ruled out."

Were this complete ignoring by the New York press of last Sunday afternoon's program on the American Common an isolated instance, we would have nothing to say about it. But it is one of many such instances, such as the American-Ukrainian Congress held in Washington last May and attended by close to one thousand delegates representing about double that number of organizations all over the country. It was a most impressive demonstration of loyalty by foreign-born citizens and their native-born children to America. Senators, congressmen and other promi-

## UKRAINIAN-AMERICAN YOUTH PROGRAM AT THE FAIR

An inspiring pageant of Ukrainian songs, dances and costumes was presented on the commodious stage of the American Common at the New York World's Fair last Sunday by several hundred young Ukrainian-Americans attired in the colorful costumes of the land from which came their parents, Ukraine. It attracted an audience of 20,000 persons, the official figure released by the American Common administration.

Undoubtedly the most ambitious undertaking of its kind ever attempted by our young people, the Ukrainian-American Youth Day program, as it was designated, proved what Ukrainian-American youth initiative, effort and self-sacrifice can accomplish if given the chance. Everyone in it did his share in making it, in the words of Harvey Anderson, director of the American Common, "the finest and best attended program ever given here."

Three choruses, seven dance groups, three soloists, a number of models, and a folk orchestra, took part in the program. The choruses were the combined Ukrainian Youth's Chorus of New York and New Jersey and the Ukrainian Youth Chorus of Philadelphia under the direction of Stephen Marusevich, and the Cossack Chorus of Philadelphia led by Stephen Sawchuk. A recitation by Evelyn Kalakura and a solo by Tellie Parashuk were heard in several choral numbers.

The dance groups, led by Michael Herman, were: Dance Ukraine, Walter Rybka, Leader; Ukrainian Dancers Club, Michael Hyra, Director; Ukrainian Dance Club of Jersey City and Ukrainian Folk Dance Circle of N. Y., Nicholas Tomchuk, Leader; Ukrainian Dancing Studio

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## THE UYL-NA CONGRESS

Over one hundred delegates representing about fifty Ukrainian-American youth organizations throughout the country met last weekend at the Eighth Annual Congress of the Ukrainian Youth's League of North America, held in Hotel Pennsylvania, New York City, and warmly debated upon some of the issues they now face as young Americans of Ukrainian extraction.

Of three days duration, the congresses consisted of discussion and business sessions, held Saturday and Monday; a cultural program on Sunday at the New York World's Fair; and a banquet and ball at the hotel Saturday night. The last was attended by close to five hundred young and old persons. There was also an excellent Ukrainian Art Exhibit at the hotel.

Besides the delegates the congress sessions attracted several hundreds guests, drawn from both generations, whose keen interest in the proceedings was evinced by their constant presence at the sessions throughout their entire length.

The congress was formally opened Saturday by Michael Piznak, retiring president of the UYL-NA, who introduced John Kosbin, chairman of the congress committee. Following greetings from the latter, Mr. Piznak delivered a formal address of welcome. Stephen Jarrema, New York State Assemblyman, was then unanimously elected chairman of the congress. Mary Koss of Akron, Ohio and Michael J. Prylucki of New York were elected congress secretaries.

Addresses on Ukrainian-American youth problems followed, with Mary Ann Herman, retiring chairman of the League's educational department, speaking on how to

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ment men and women who addressed it found it to be so. Reports concerning it appeared in the American press throughout the country. Yet the New York metropolitan press remained completely silent on it. Just as it did about the UYL-NA Congress last weekend at Hotel Pennsylvania and its excellent Ukrainian Folk Art Exhibit held there.

What has aggravated the situation all the more has been the fact that every time any such Ukrainian-American affair has been held, there has appeared in the New York press, in place of some report of it, a dispatch or a special feature article, usually of dubious origin, containing either distortions or perversions concerning the Ukrainian people, more particularly about their centuries-old struggle for national independence.

That such vilifying articles should appear exactly at the time when some positive manifestation of American-Ukrainian life is taking place and when no report concerning the latter appears in the press, is, to say the least, a most peculiar coincidence.

To all appearances, Americans of Ukrainian descent are beginning to suffer what they and others like them did during the last war. At that time, as George Creel (then head of the National Committee on Public Information) reminds us in the current issue of the American Mercury magazine, "the foreign-born continued to be viewed with distrust and suspicion. For this unhappy condition the press was largely responsible. The arrest of an alien on any charge whatsoever was played up on the front pages, but not one word would be printed when 30,000 foreign-born gathered to stage a patriotic demonstration."

We only hope that what happened then to them, and what is happening now to Ukrainian-Americans will not be repeated again. For it is not the foreign-born who are involved here most of all, but we, young Americans of Ukrainian descent, born, raised and educated here in this land of ours.

## UKRAINIAN INFLUENCES UPON MUSCOVITE CULTURE

(From Prof. Ivan Ohienko's "History of Ukrainian Culture," translated by Stepan Davidovich of London)

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### II

It has always been the case that a people with a higher culture influence their less cultured neighbours. So it was between Ukraine and Muscovy. Already during the 14th and 15th centuries there were Ukrainians in Muscovy and in the 16th century they were often invited to take responsible posts. From 1654, however, when Ukraine became allied to Muscovy, this movement became very extensive and Ukrainians "came into the Great Russian Tsardom and were received at the Court." Moscow paid well for services rendered and because of that many Ukrainians ventured "into the distant Muscovite lands and far off Moscow." When in the days of Patriarch Nikon, Moscow recognized the need for scholars and decided to print a revised Bible, Tsar Alexei asked for assistance from Kiev and on the 12th July, 1649 the Ukrainian Bible students Satanovsky, Slavinetsky and Theodosy went to Moscow. A year later Damaskin Halytsky also came to Moscow. Outstanding among them was Epyphany Slavinetsky (died 1675). He was, according to Morozov, "a man of high culture who knew not only grammar and rhetoric but philosophy and theology. He was also a well known

chronicler and a discriminating judge." In Moscow he gained for himself the reputation of a wise and learned man and often acted as a "translator of Hellenic, Slavonic and Polish dialects and among his works is the Greek-Slavonic-Latin Lexicon."

In 1664 there came to Moscow another Ukrainian, Semen Polotsky, who was invited to act as tutor to the two Tsareviches, Alexei and Fedor, and to the Tsarivna Sofia. He was also tutor to Peter. He had gained a reputation both for his prose and poetry and several of his books became popular in Russia. Many other teachers followed, lured by the lucrative positions which were offered to them. These men exerted a great influence upon Muscovite science and literature. When the Patriarch Nikon decided to revise the Church books he invited Ukrainians to carry out the task. He reserved the Iversky monastery for them, and placed a printing press at their disposal.

Those Muscovites who prized Western culture always took the Ukrainians into their protection. Among such patrons were the Patriarchs Nikon and Adrian, Tsar Alexei Mykhailovich, the Boyarin Rytyshev, Sylvester Medvidiv, Count Vasyi Golitsin and Tsar Fedor. Concerning the latter, one Ukrainian chronicler wrote that "he had a great love for our people." But because of the new ideas which they introduced many of them got into difficulties. Thus during the trial of Patriarch Nikon one of the charges against him was that he associated with the Ukrainians.

In the year 1649 the Ukrainians organized the first school in Russia. Young Fedor Rytyshev,

a favorite of the Tsar, gained permission from the Tsar and the Patriarch to organize a monastery and to invite there "Kievan monks, skilled in the teaching of grammar, both Greek and Slavonic, as well as rhetoric and philosophy." Thirty Ukrainians came and opened the school, and Rytyshev was their first pupil.

"Kievan science was an unknown phenomenon in Moscow and it aroused mixed feelings," writes Academician Piupin. "Some were favorably disposed to it and wished to leave for Kiev to gain a wider education; but others faithful to the old customs, saw in it only evil things."

A year after this school was organized numerous complaints were lodged against the Ukrainians. There were searches and interrogations. One of the charges read: "Theodor Rytyshev studied Greek Grammar with the Kievan and in this grammar there are heresies, and the Boyarin Boris Morozov keeps a priest only to impress the public but otherwise knows and abets heresy... anyone who has studied Latin has strayed from the right path."

However, two students went to study in Kiev and this caused another furor in Moscow. "They have gone to complete their studies in Latin with the wise man of Kiev," complained the God-fearing Muscovites, "and when they return they will be the source of great difficulties; they should not be allowed to reach Kiev and should be ordered to come back." Turning to their spiritual adviser they asked him to use his influence with the students in order to prevent them from going to Kiev. "For God's sake do not let them go or God shall wreak punishment on your soul."

## ASSIMILATION AND OUR UKRAINIAN BACKGROUND

(Address delivered by Stephen Shumeyko at the 8th annual congress of the Ukrainian Youth's of North America, New York City, August 31, September 1, 2, 1940)

As children of immigrant parents it may interest us to learn that there are 26 million like us, that together we constitute one-fifth of this country's population, that we are twice as numerous as our parents, that we are increasing at a rate of a million or more a year, and that, finally, we are concentrated only in ten states of the Union, namely (in the order of their second-generation population), New York, Pennsylvania, Illinois, Massachusetts, Michigan, New Jersey, Ohio, California, Wisconsin, and Minnesota.

All this, of course, is rather impressive. Probably very few of us realize that there are so many of us, children of immigrant parents. Far more impressive, however, is the number and complexity of problems that beset us because of our immigrant parentage. What these problems are and how they affect us, are subjects upon which ponderous tomes have been written. Suffice it to say here that these problems arise mainly from three sources: (1) the conflicts within the family itself that result from the American ways of the children and the European ways of the parents; (2) the feeling of inferiority possessing many such children as a direct outgrowth of their parents' foreign origin or inferior social and economic status; or, (3) the many other such problems arising from the clash of two cultures—Old and New World—in whose center most these children find themselves.

Above them all, however, is the problem of the so-called assimilation. Are we to become assimilated as rapidly as possible or should we fight against it? That in its most elementary form is the problem that faces everyone of us, young Americans of Ukrainian descent.

### What Is Assimilation

Before we can attempt to solve it, however, we must first define the terms we are using, particularly "assimilation." Now that term can mean a lot of things. It has been interpreted by some in such meaningless and incongruous ways as wearing a certain type of clothes, eating certain kinds of food, belonging to a particular creed, holding certain ideals, or being naturalized. Ordinarily, however, assimilation is interpreted as becoming completely "Americanized," to the extent where one completely ignores or forgets anything and everything which through his parents binds him with the land from which they or their grandparents came. That is the assimilation that many people would like to see prevalent throughout this land: a one homogeneous American people, having a common "American" culture and traditions, and being entirely disassociated from their Old World background.

In other words, for us young Americans of Ukrainian descent, to become assimilated in the commonly-accepted sense of the word, would mean that we would have to forget everything that binds us to Ukraine, including our Ukrainian traditions, culture, songs, language and customs.

Some, we must admit, have already done

so. They thought that by doing so they would become better Americans. But a great many of us have refused to do that, for we feel that we can become better Americans by preserving and cultivating those elements of our Ukrainian cultural heritage that are adaptable to conditions here and that could be introduced into American life so that it may be enriched by them.

Exactly how we arrived at this conviction is an interesting story. No doubt it is the story of many of us here today at this Eighth Annual Congress of the Ukrainian Youth's League of North America. Since it is, and since it will make clear why we do not favor assimilation in the sense that I have explained, it is worth reviewing here. It may recall memories to some of us, memories that will strengthen our determination to retain within us our Ukrainian sentiments, for they can be a valuable addition to the spiritual heritage of America, and likewise they can inspire us to continue our support of the struggle our kinsmen in Ukraine are waging for their freedom and independence.

### John's Story

Every story must have its principal character. Here we will pick out some typical young Ukrainian-American and call him John. And we will begin the story about twenty years ago, when Ukraine was but little known here, and when most of us, like John, were just children.

As a child, John rarely confronted himself with the problems arising from his American environment and Ukrainian background. Yet those problems were there and they exerted their effect upon him, although usually he was not aware of them.

Perhaps the very first time he did become aware of something unusual within him, something that set him a trifle apart from others, was when some teacher in the early primary grades asked him, "What nationality are you?"

The others had replied, Irish, German, or Jewish, and their answers were clear to teacher. But when our John replied that he was Ukrainian, a surprised look appeared on his teacher's face. "What was that you said?" she asked. "Ukrainian? Isn't that the same thing as Russian or Polish?"

In nine cases out of ten, unless he was a strong-willed lad, John would nod his head in mute confirmation, while the teacher, relieved that she had not stumbled upon a nationality about which she didn't know a thing (which she really didn't!), jotted down our young John as a Russian or a Pole. And, as it was to be expected, for quite some time afterwards, our young John took the easier course when asked anything about his nationality and held himself out as either a Russian, a Pole, or even an Austrian.

Imagine his embarrassment and anger, too, when upon telling some classmate of his that he was Ukrainian, he would be met with the withering "correction" that "there is no such thing as Ukrainian. I know my maps quite well and I studied my geography very well, and nowhere did I run across any such country as Ukraine. Therefore there is no Ukraine!" would be the blasting finality, and our poor John, rendered speechless with rage, inferiority, and lack of arguments to answer his classmate with, would hasten home.

But no help from that quarter. It was all very well for his parents to explain to him in Ukrainian that Ukraine was once an independent country, strong, cultured, respected,—but no

one would believe him anyway, certainly not those kids in his class at school, and the teacher had such a puzzled way of looking at him when he mentioned Ukraine or Ukrainians that he immediately shut up like a clam.

His teacher in the evening Ukrainian school was of some help to him of course, but then he was just a foreigner, a greenhorn, and couldn't even speak English.

It is very easy to perceive then, that it would have been quite a simple matter for our young John to have deliberately forgotten all about his Ukrainian descent and become completely assimilated. But, there were other forces influencing him too, forces that prevented him from drifting away from Ukrainian life completely.

### What Kept Ukrainian Sentiments Alive In Him

At home, for example, his parents spoke to him in Ukrainian. Their descriptions of the old country were sentimental and picturesque, and young John could easily picture for himself the Ukrainian countryside, the steppes, converted into fields of wheat and other grain, dotted with groves, the straw-thatched Ukrainian homes, the winding, glistening historic rivers. Or the stories his parents told him, above the brave, dashing Ukrainian Kozaks, how they fought against the Turks and Tartars, about their adventures on the Black Sea, their wars against the tyrannical Polish nobles, their brave defense of the towns, villages and country. All this and what he learned in Ukrainian evening school evoked in his imagination vivid pictures of Ukraine and her people.

On the wings of fancy he flew to ancient Ukraine, to the broad rolling steppe, and saw the Kozaks there. He joined them in many a battle, heard the clash of steel against steel, sailed with them on Black Sea forays and attacked exotic Turkish or Tartar strongholds.

Or he went with his parents to some Ukrainian theatrical performance that seemed so entrancing to him then and saw stirring Kozak plays. They left a vivid impression upon his eager imagination.

And then, how dear and beautiful to him was Ukrainian Christmas Eve with its attendant Holy Supper. His parents, seeking to recapture the sensations of the old country, would prepare the same traditional dishes that they did over there. They would bring in the "sneep," spread straw on the floor and put hay under the table cover, and place a lighted candle in a loaf of bread, just as they used to do in the old country in their peasant home. Everything was so clean and fresh. Even the very air seemed scrubbed and washed. The flickering candle light. The family singing the heart-warming "kolyadi." Our John could easily picture the original of the scene—Christmas in a village in Ukraine, with the moon shining softly on the snow-covered fields and forests, the stars twinkling merrily in the deep blue dome of the sky, the soft breathless stillness in the air broken only by the distant singing of the approaching "kolyadniki" wending their way from home to home and announcing their arrival with the joyous tinkling of a bell. What a glorious night it was!—No wonder then that something tugged at John's heart when he heard about Ukraine.—And then, someone would persuade him to join the Ukrainian church choir. At first a task, singing of Ukrainian songs soon become a pleasure. Of course, John would grumble a lot, the director kept the choir so long at rehearsals, but really, he wouldn't quit the choir for anything, although, of course, he would never admit it.

## • Youth and U. N. A. •

### Sixty-three Youth Branches

At this writing, the Ukrainian National Association has a total of 469 branches. Of this number, 63 are youth branches. A youth branch is one that consists of younger generation members. A branch with younger generation members in the majority is considered a youth branch, particularly if its officers are young members.

Naturally enough, a prospective youth member would prefer to join a youth branch. He would want to mingle with young persons like himself. We have received requests for information on youth branches from members and non-members alike, recently. The members usually ask to be transferred from an older folks' branch to a youth branch, while the non-members ask for the name and address of the secretary of a youth branch located in their respective localities. For the benefit of all interested parties, we will devote this week's column to the locations of the 63 youth branches of the U.N.A.

We will begin with Pennsylvania, as 26 of the youth 63 branches are

located in this state. The cities and towns in which there are one or more such branches are as follows: Ambridge, Wilkes-Barre, Carnegie, Chester, Arnold, Nanticoke, Sharon, Philadelphia, Plymouth, Centralia, Freeland, Hazleton, Aliquippa, Ramey, Delano, West Easton, Allentown, Northampton, Shamokin, Dickson City, Scranton, St. Clair, Johnstown.

New York state has 8 branches, 4 of which are in New York City. Rochester has 2, the other 2 being in Johnson City and Hudson. Two of New Jersey's youth branches are in Newark, and 2 in Jersey City. The others are in Williamstown, Bayonne, and Milville. Four of Illinois' 7 branches are in Chicago, the others being in Berwyn, Downers Grove, and Joliet. Ohio's 4 branches are in Cleveland, Rossford, Akron, and Lorain respectively. Missouri's 2 branches are in St. Louis. Michigan's 2 branches are in Detroit. Massachusetts' 2 branches are in Salem and Fall River respectively. Indiana's 2 branches are in Gary and East Chicago respectively. There is 1 branch in New Haven, Connecticut;

1 in Wilmington, Delaware; 1 in Toronto, Ontario. Which accounts for all 63 of the U.N.A. youth branches.

If the reader finds that there is a youth branch in his locality, he may have the name and address of the branch secretary by writing to the U.N.A. directly. Having this information, the reader can contact the secretary and take steps to join that branch. Interested non-U.N.A. members are urged to join the youth branches in their localities.

Readers who find that there are no youth branches in their towns will be interested to learn that it is a simple matter to organize their own clubs. According to the By-Laws of the U.N.A., 6 adults can form a branch by filling out applications and mailing them to the U.N.A. together with a petition asking to be admitted as a new branch. The only stipulation is that the 6 applicants must be new members. Further information on how to form a new branch can be had by writing to the U.N.A.

If the non-member finds it difficult to organize a youth branch but would still like to become a U.N.A. member, he should write and explain the situation. The Main Office of the organization will probably be able to help him by giving

### FOLK ART EXHIBIT

Undoubtedly one of the very finest exhibitions of Ukrainian folk and fine arts ever held in this country, was the Ukrainian Art Exhibition held at Hotel Pennsylvania last weekend under the auspices of the UYL-NA and in conjunction with its 8th annual congress. It was arranged by Mildred Milanowicz of Jersey City and included the private collections of various individuals and organizations. One of the most elaborate was that of Mrs. Stephanie Halychyn, consisting of costumes and house furnishings. Other articles of art shown there were drawn from the collections of Mrs. F. Braznick, the Ukrainian National Women's League, Dr. Luke Myshuha, Mr. and Mrs. Roman Slobodian, W. Wintoniak and E. Patryk, Mrs. Irene Danilovich, and Mrs. A. Uhorchak.

him the name and address of the secretary of an older folks' branch. The non-member could join this branch, but he may transfer to a youth branch should one be organized in his locality.

All communications intended for the Ukrainian National Association should be addressed to Post Office Box 76, Jersey City, N. J.

THEODORE LUTWINIAK

Thus such Ukrainian influences upon his emotions and mind gradually make John conscious of the fact that he is of Ukrainian descent. There is something about them that finds no counterpart in purely American activities, something that appeals to his inner sense of beauty. And these Ukrainian influences grow stronger and stronger and keep him from being swept off his feet and submerged by the powerful waves of assimilatory influences to which he is subjected in school, work and play.

### His Thoughts on the Problem of Assimilation

However, the years roll by and our young John grows older with them. His mind slowly matures and now he begins to think about himself. He is no longer a plaything of emotion, although his inner Ukrainian nature makes him quite susceptible to them even in old age. And this vital problem of his adjustment to assimilatory and Ukrainian influences commands a great deal of his attention. He begins to realize that sooner or later he will have to orientate himself to these two powerful influences and come to some sort of a conclusion in regards to them.

Merely drifting along and letting chance settle the problem for him either one way or another, is repugnant to him. In the first place that would be against his feeling that one should shape his life as much as possible. And secondly, the problem stirs something deeper within him. He begins to perceive dimly its significance, its effect upon him and others of his kind. He begins to think that perhaps there is something intrinsically great and fine in its solution, something that would not only benefit himself in some dim unaccountable way, but would benefit others as well.

What am I? he asked himself. Ukrainian or American? What is it that draws me to things Ukrainian? Isn't it possible for me to be a good American and yet in a certain sense a good Ukrainian? Do I have to be completely assimilated and forget everything that links me with my Ukrainian background? Or can I retain my Ukrainian qualities insofar as they are not repugnant to the American scene? And so on, etc.

His home atmosphere, his contacts with others of his kind in Ukrainian settings, his readings (laborious, to be sure) in Ukrainian of Ukrainian history or some Ukrainian story, and his aroused sympathies for the fate of his kinsmen abroad in their native land, all strike a very responsive chord within him, and he wonders why he can't remain part Ukrainian, even here in America.

Isn't it better, he reasons, that he should retain his native characteristics and customs where they do not clash with his environment and thereby help to enrich this environment with them, with new thought and conception? Isn't it better, for us of Ukrainian descent, he says, to retain as much as possible the finer elements of our Ukrainian cultural heritage and customs and try to instill them into American life and thereby improve both? Can't the American and Ukrainian influences, instead of clashing with one another, complement each other in our personality? Would this not enrich our lives immeasurably? And then, after all, isn't there such a thing as duty in this world? Don't we owe it to our self-respect and honor to be of some aid to our blood kinsmen in Ukraine in their struggle for freedom?

### The Anglo-Saxon Standard

His determination not to permit himself to become assimilated in the sense that he would

have to forget everything pertaining to his Ukrainian background, becomes all the stronger when he begins to perceive that those who demand that he thus become assimilated are usually Anglophiles—whether consciously or unconsciously is beside the point. As such they want all Americans to conform to the Anglo-Saxon standard, hoping that eventually America will become wholly Anglo-Saxon, or English, as you please, in character, with a certain native stamp upon it to set it apart from England herself.

Our John realizes, of course, that several thousand people of British origin gave up their lives in the American Revolution to free this country from the misrule of kings, noblemen, and foreign governors. Of course, John reasons, these men who fought and the men who died then should be honored and revered. But, says he, what about the tens of thousands of people contemptuously called the Dagoes, Hunkeys, Greasers, Kikes, Polacks, Ukes, Litvaks, Niggers and even Micks who gave up their lives in the coal mines and on the iron ranges, in building railroads across this broad continent, in digging tunnels under deep rivers, in inhaling the fluff of textile shops, in struggling in the sweatshops of the big cities, driven in the cotton fields, and on the levees of the South, in raising the skyscrapers of the cities, as here in New York? Why shouldn't they be honored too? After all, without them without the waves of immigrants from all parts of Europe great sections of this country would never have been developed, and therefore why shouldn't they be given an equal chance with those of Anglo-Saxon origin in shaping the character of future America? After all, United States, as it stands today, is an extension not only of the British Isles but, more or less, of all Europe, and therefore, in the words of Louis Adamic, all of us Americans should, with constant iteration and intelligent elaboration of that fact, try to harmonize and integrate, so far as possible, the various racial and cultural strains in our population without suppressing or destroying any good cultural qualities in any of them, but using and directing these qualities toward a possible enhancement of the color and quality of our national life in America.

### John's Decision

All these thought-provoking questions lead to but one inevitable conclusion. Our John decides to do his best and retain those Ukrainian traits and characteristics of which he can well be proud. He will strive to preserve and cultivate them here in America, and make them part of the American scene, thereby making it more meaningful and attractive. Therefore he does his best to get better knowledge of his Ukrainian background, he sings in Ukrainian choruses and dances in Ukrainian dancing groups, he plays a role in Ukrainian-American organized activities, he adheres to certain Ukrainian customs, such as those Christmas or Easter or of some national holidays, and finally, he does his best to advance Ukrainian-American life in all fields. That is his contribution to America.

Such activity on his part, however, is also also a contribution to Ukraine, especially to her culture. Still, Ukraine needs more of him than merely to cultivate her culture. She needs his aid to help her gain her freedom and independence. Also so we find our progressive young Ukrainian-American, such as this John whom I have described, doing his best to propagate here in America the Ukrainian cause and win friends for her, so that when the crucial time

arrives, when the fate of Ukraine will be decided, such friends will stand her in good stead.

### Ultra-Patriots

Naturally some ultra-patriotic Americans may not approve this active interest we young Americans of Ukrainian descent are manifesting in the land of our Ukrainian forefathers. In the eyes of some of these super-patriots we, especially are parents, are still "furriners," that is we are those benighted beings who signally failed to make our entrance upon this earth via an old stock American family, or, worse yet, we bear such outlandish names as could come only from Eastern or Southern Europe.

It matters not that these poor unfortunate "furriners" have played an important part in the development of this country, that they are more useful to it than those "patriots" who do very little sowing and reaping, but who exist mainly on the benefits bequeathed to them by their more energetic ancestors. It is of no account, apparently, that these New Americans, as they are some times called, are Americans in the finest sense of the word, loyal citizens, and firm upholders of the American system of government. Nor is it of much importance that they have produced leaders in various fields of endeavor whom America is proud to claim as her own. All this is of little or no significance to these 1000% Americans, or others of that ilk. To them these people are just "furriners," just so many scapegoats upon whom all the blame for the ills of this land can be heaped.

It is true, of course, that there are some among the new arrivals to these shores who would make America the battleground for various subversive 'isms,' such as Communism or Fascism. But their total number is negligible, and certainly no larger than that of old stock Americans who are in these movements. Look, for example, at the leaders of the American Communist Party. They are Americans of many generations standing!

### John's Reply To Them

And so, to all who may criticize our interest in the Ukrainian national cause, our typical John has this to say:

We, young Ukrainian-Americans, know we cannot have rights and privileges here in America without duties and responsibilities. We know that America gives us protection, education and opportunities, and that in return we owe her our love, service, obedience and loyalty. We know, furthermore, that our principal task here in America is not the making of money but the building of America itself. We know all this.

And yet, we cannot forget how for centuries our Ukrainian forefathers sacrificed their lives and fortunes in the cause of an ideal dear to all nations—Freedom. From our minds the inspiring thought that there was once a Ukrainian state, self-chartered and self-ruled, can never be effaced, and the burning hope that there will be one again, can never be extinguished.

Knowing all this, and remembering that one of the greatest Americans, Woodrow Wilson, himself declared that each nation is entitled to self-rule and self-determination, we young Americans of Ukrainian descent, shall strive to make ourselves worthy and useful citizens of our America and at the same time also strive to do our bit towards the realization of that centuries-old dream—the creation of a free and independent Ukraine, founded upon the principles which constitute both our American and Ukrainian heritage.

