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# THE UKRAINIAN IMMIGRANTS IN THE UNITED STATES



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(Continued on the back cover)

TO WHOM  
ADDRESS

# THE UKRAINIAN IMMIGRANTS IN THE UNITED STATES

Immigrants from Ukrainian territories in Europe have been listed in the United States under various names. American writers and encyclopedias used the names "Little Russians" and "Ruthenians," following the Russian and Austrian official appellations. The United States immigration authorities use the names "Ruthenians" and "Russniaks," and the United States Census listed them first as Ruthenians and lately (in 1930) as Ukrainians and Ruthenians. Some of the Ukrainian immigrants call themselves Carpatho-Russians or Russians to indicate their preference for Russian culture or their desire to see Ukrainian territories in Europe under Russian rule. Local names, such as "Roosin" and "Lemko," denoting immigrants from Carpatho-Ukraine or from the westernmost part of the Ukrainian territory, are also in use.

The name "Ukrainian" is now prevalent among the Ukrainians themselves and in the American press and political literature. It is applied to immigrants from Soviet Ukraine and Ukrainian territories of Soviet Russia, from Western (now al-

so Soviet) Ukraine, from Rumanian provinces of Bukovina and Bessarabia, from Carpatho-Ukraine (now under Hungarian rule) and from Lemkivschina, now under German and Slovak occupation.<sup>1</sup>

In this article the name "Ukrainian" is applied to the whole Ukrainian group in the United States. The terms "Ruthenian," "Russian" (in reference to a Ukrainian group) and "Carpatho-Russian" are used only in cases where the name, by which a particular group prefers to be known, is quoted.

## Early Ukrainian Arrivals

Although Ukrainians could have learned about the New World from the writings of Joannes Glogoviensis<sup>2</sup> and Jan Stobnica<sup>3</sup> of the University of

1. For distribution of Ukrainian population in Europe, see following: Elisee Reclus, *Universal Geography*, Vol. 5, London, 1878-94; Stephen Rudnitsky, *Ukraine, the Land and Its People*, Rand, McNally & Co., New York, 1918; Henri F. Klein, "Ukraine" in *Encyclopedia Americana*, Vol. XXVII, New York-Chicago, 1932.

2. Avrahm Yarmolinsky, "Introductorium Corpendiosum by John of Glogau," *Bulletin of the New York Public Library*, Vol. 37, 8, 1933.

3. Same author, "Stobnica's Introductio in Ptolomei Cosmographiam," *Bulletin of the New York Public Library*, Vol. 38, 4, 1934.

Cracow, or from manuscripts of the holy monk Maxim Grek<sup>4</sup> as early as the first half of the sixteenth century, there are no traces of any intercourse between America and Ukraine until one hundred years later. At that time the second Governor of Virginia, John Smith, of Pocahontas fame, while escaping from Turkish captivity, passed through Ukraine and left an interesting page in his memoirs, describing his journey from Richyca, on the Dnipro river, to Kolomea, at the foot of the Carpathian Mountains.<sup>5</sup>

Later on various records of early American history yield a few names, which might have belonged to newcomers from Ukraine. The pitch maker, Molasco, one of the "Polonians" brought by the same John Smith to Virginia to "make pitch and tarr and sope ashes,"<sup>6</sup> could have been a Ukrainian or White Russian. His name does not sound Polish and Poland at that time was in three fourths populated by Ukrain-

4. Same author, "Studies in Russian Americana," *Bulletin of the New York Library*, Vol. 43, 7, 1939.

5. *Travels and Works of Captain John Smith*, president of Virginia and Admiral of New England, 1580-1631. Edited by Edward Arber F. S. A., New Edition, Edinburgh, John Grant, 1910.

6. *The Records of the Virginia Company of London*. The Court Book. Edited by Susan Myra Kingsbury, Washington, 1906.

ians, White Russians and Lithuanians.

Also, the founder of the family of Zabriskie, who in 1662 arrived in New York under the name of Albert Saboriski, was probably a Ukrainian exile from Poland. His only known signature on a sale document of July 15, 1679, reads: "Albridt Zaborowskij." All other transcriptions of his name always contain the letter "i" instead of the second "o" (Saborsiski, Zaborisco, Zaborisko, Zaborischo, Zaborowsky, Zabborwisco, Zaboriskwy, Saborisky, Zabbroisco, Zaborischoo), which is a very characteristic mark of the Ukrainian language. It is, therefore, possible that he signed his name the way he was taught in Polish-Latin schools — "Zaborowsky," but pronounced it "Zaboriwsky" in Ukrainian. This resulted in the many above variations of his name, as it was written down by others.<sup>7</sup>

About the same time the records, of what was then New Amsterdam, mention another name that has a Ukrainian sound — Marcus Duschosche (Dushkowsky). In Pennsylvania among the immigrants, who arrived between 1726-1776, are such Ukrainian-sounding names

7. Rychard Wynkoop, *Zabriskie Notes*, *The New York Genealogical and Biographical Record*, Vol. XXIII, New York, 1893.

as Nicholas Orich, Peter Looh, Daniel Zwier, Martin Blisky, Johan Peter Lach, Christian Wenger, Anthony Samber, Elias Stocki, Jacob Sheyco, Andreas Kissel, Johannes Hirni, Christian Closs, Jacob Shable, Peter Step, Albertus Roosin, Matheis Hora, Geo. Michael Vuss, Martin Rudy, Chistian Hallitchke, Anna Kunegunda Russ and many others.<sup>8</sup> Of course, there is no proof that they were Ukrainians, but their names certainly read like a register of some Ukrainian society of today.

The same can be said about the lists of soldiers in the American Revolutionary Army. In the State of Pennsylvania alone among its soldiers the following are named: Jacob Knias (also Kunias), Henry Donich, Dennis Bohan, Nicholas Beesun, Peter Polin, Stephen Cisna, William Eavan, Christofer Chisar, John Moch, Stephen Soobley (also Zoobley), Isaak Follis, Thomas Chesney, John Otaman, Conrad Carrass, Andrew Caravin, David Latta, and many others with names popular among Ukrainians.<sup>9</sup> The Revo-

lutionary navy bought is supplies from Samuel Hrabowski in Charleston, S. C.; Thomas Masney, Peter Zawadowski, John Hallicia, Jacob Sadowski have been other representatives of southern states in the army of George Washington.

On the other side of the American continent Ukrainians participated in settling of Alaska, many of them unwillingly, as exiles expelled from Ukraine to Siberia and from there transported to the new Russian colony. In 1805 one of these exiles, Demianenko(v), was killed heading an expedition near Yakutat.<sup>10</sup> Four years later another exile from Siberia, a former court clerk, Naplavko(v), plotted to overthrow the rule of the Russian Governor Alexander A. Baranov<sup>11</sup> in Alaska and to establish a republic comprising Kamchatka, Alaska, Aleutian, Kurillen and Hawaiian Islands. The plot was uncovered and Naplavko was sent back to Siberia.

In 1812 the colony Fort Ross was established on the shore of Bodega Bay in California. Its purpose was to supply the settlements in Alaska with grain

8. Daniel Rupp, *Collection of Upwards of 30,000 names of German, Swiss, Dutch, French and other Immigrants in Pennsylvania, 1727-1776*, Philadelphia, 1898.

9. *Pennsylvania in the War of Revolution 1775-1785*. Edited by John Blair Linn, William H. Egle, M. D., Harrisburg, 1880.

10. H. H. Bancroft, *History of Alaska, 1730-1885*, A. L. Bancroft, San Francisco, Cal., 1886.

11. Kiril Khlebnikov, *Zhizneopisanie Alexandra Andreyevicha Baranova* (Biography of A. A. Baranov), St. Petersburg, 1835, Pp. 127-133; H. H. Bancroft, *Op. cit.*, pp. 463-464.

and vegetables. Because of misunderstandings with the Mexican Government the colony was disbanded in 1841 and its land sold to John Sutter, on whose land a few years later gold was discovered. Most of the "Russian" settlers in that colony were from Ukraine.<sup>12</sup>

Returning to the East, scores if not hundreds of Ukrainian names can be found on the rolls of both American armies during the Civil War. The well known historian of the Polish immigration in America, Mieczyslaw Haiman<sup>13</sup> took pains of compiling a very imposing list of names, which he considered Polish. In our opinion a good part of them could have belonged to soldiers of Ukrainian as well as Polish extraction (barring a positive proof that they were Polish), and a considerable number of them are purely Ukrainian. For example:

Officers: George Sokalski, Julius Kryvoshinsky, Joseph Krynicki, John Mara, Andrew Ripka, Joseph Pietzuch, Konstantin Nitytschi, Michael Walluch. Soldiers: Albert Michnewitsch, Andrew Podolsky, Michael Cahrohoda, Andrew Gula, Conrad Huba, Anthony Massopust, Ju-

lius Kobierske, Harry Comarnicky, Andrew Czaplensky, Martin Dubrynski, Ambrose Balamut, Bohumil Wehowskey, John Zarewich and others.

It must be pointed out that the above evidence does not give any conclusive proof that the groups and individuals mentioned were of Ukrainian nationality. Nevertheless it shows that there is a well founded basis for supposing that even in those early years of America's growth Ukrainian work and Ukrainian blood participated in the process.

Andreas Ahapius Honcharenko, Ukrainian orthodox priest from Kiev, was the first known Ukrainian immigrant to this country. He arrived in 1865 in the United States, having escaped persecution of the Russian government for his revolutionary connections and activities.<sup>14</sup> In 1868 Honcharenko became editor of the *Alaska Herald*, a bi-monthly in Russian and English, published in San Francisco, Cal., with the help of the American government for enlightenment of the population of the newly acquired territory about American laws. After a few issues Honcharenko began to criticize the condi-

12. A. Mellinkoff, "Russian Colonial Relic" in *San Francisco Chronicle*, August 24, 1935.

13. Mieczyslaw Haiman, *Historja Udzialu Polakow w Amerykanskiej Wojnie Domowej*, Chicago, Ill., 1928.

14. *Spomynky Ahapiya Honcharenka, Ukrainskoho Kozaka Svyaschennyka* (Memoirs of A. Honcharenko, a Ukrainian Cossack-Priest), Kolomea, 1894.

tions in Alaska and the abuses of military authorities perpetrated on the native population. He lost governmental support but carried on his fight and thus contributed to the improvement of administration in the territory.<sup>15</sup> Honcharenko was the first in America to print excerpts from Shevchenko's poems in his newspaper (No. 16). Until death he was active in helping Russian and Ukrainian refugees from Tsarist exile in Siberia. He died on his small farm named "Ukraina" in Hayward, Cal., in 1916.<sup>16</sup>

### Mass Immigration

Ukrainians started to come to the United States in large groups sometime during the seventies of the last century, the first having arrived before or about 1876.

In 1877 the Austrian government issued its first secret circular on emigration, ordering local authorities in the province of Galicia to prevent poor peasants from leaving the country for America.

The Carpathian Mountains of Galicia and of the northern part of Hungary, populated by impoverished<sup>17</sup> Ukrainian peasants provided cheap labor for

the immense holdings of Polish and Hungarian landowners. They paid their workers at a rate of eight to twelve American cents a day for fourteen to sixteen hours of work. With the advent of emigration, the landowners became alarmed lest their workers find better conditions elsewhere.<sup>18</sup>

In America at that time industry was recovering from the depression of 1873-1876. In addition, American companies were trying to break the growing union movement of their workers by importing cheap labor from Europe. They made agreements with steamship companies which sent out agents to every section of Europe "to supply employers with European labor in any quantity, anywhere, at any time."<sup>19</sup> Some of these agents reached the Carpathian region of Galicia and Hungary and their successful activities caused the above-mentioned scare among the Po-

17. In Galicia, in 1893, 4,493 landlords owned 7,637,945 acres of farm land while 1,623,837 peasant families lived on 10,017,274 acres. Out of the 4,493 big landowners, 161 alone possessed 3,782,206 acres. See: Vyacheslav Budzynowsky, *Chlopska Posilist (The Land Owned by Peasants)*, Lwow, 1901, *passim*.

18. Julian Bachinsky, *Ukrainska Immigraciya v Zyedynenych Derzavach Ameriky (Ukrainian Immigration in the United States of America)*, Lwow, 1914, pp. 3-5.

19. Charles & Mary Beard, *The Rise of American Civilization* (New York, 1927), II, p. 245.

15. Bancroft, *Op. cit.*, pp. 602, 608, 677.

16. Yaroslav Chyz, "Ahapij Honcharenko," *Almanac of the Ukrainian Workingmen's Association*, Scranton, 1935, pp. 112-122.

lish and Hungarian nobles. This resulted in the anti-emigration measures of the Austro-Hungarian government.

The first news about the wages, which were ten to fifteen times higher than those earned at home, together with the tales of political and social freedom, encouraged new groups to emigrate to the New World, in spite of the counter-measures of the Austro-Hungarian government. The Ukrainian immigrants began to arrive in large numbers, first to the coal mines around Shenandoah and Pittsburgh in Pennsylvania, later to all larger American industrial centers. They often suffered derision and even bodily harm from American workers; but the lure of high wages and the ignorance as to what it was all about made them stick to their jobs.

Many paid dearly for their eagerness to reach the Promised Land. They were robbed by fake agents, defrauded by unscrupulous emigration officials, exploited by steamship agencies and their American associates. Several hundred were tricked into signing contracts they could not understand and transported to sugar plantations in the Hawaiian Islands (by way of Cape Horn!). After annexation of Hawaii by the United States a special law had

to be passed by Congress in 1900 in order to free them from the state of practical slavery.<sup>20</sup> Others became victims of fraudulent land schemes or were shanghaied into mining camps of West Virginia dominated by company police and whip-bosses. The majority, however, became part and parcel of America's working masses, which were soon to ask for higher wages, shorter hours and better working conditions.

Besides poverty and the lure of high wages, political and religious persecution was another cause for Ukrainian emigration. Thousands of young men arrived here from Austria, Hungary and Russia, and in the post-war years also from Roumania and Poland, in order to escape punishment for political offenses or to avoid military conscription. Several thousands of Protestant peasants from the Russian Ukraine — Stundists, a sect somewhat similar to the Mennonites—settled first in Virginia and then in North Dakota, escaping cruel persecution of the Czarist government and of the official Russian Orthodox Church during the decade preceding the first

20. Y. Chyz, "Ukrainski Emigranty na Hawayach" (Ukrainian Immigrants in Hawaii), in *Almanac of the Ukrainian Workingmen's Association for 1936* (Scranton, 1935), pp. 80-92.



Russian revolution of 1905.<sup>21</sup>

### Beginnings of Organizations

Greek Catholic parishes and church brotherhoods were the first forms of organization among the Ukrainian immigrants. In 1884 the first Ukrainian Greek Catholic priest, Reverend John Volansky from Galicia arrived in Shenandoah, Pennsylvania, where in 1885 the first church of that denomination was erected. In 1886 the first Ukrainian newspaper, *America* (at first bi-monthly, then from 1887 to 1889 weekly) made its appearance there. In 1888 the Brotherhood of Saint Nicholas of that city joined the Knights of Labor.<sup>22</sup> Thus the Ukrainian immigrant worker found his place in the ranks of American labor and the Ukrainian immigration began to take shape as a distinct group in the American community.

Ten years after the consecration of the first church in Shenandoah, the Ukrainian immigration had 107 brotherhoods and societies grouped in two fraternal organizations (in the

year 1896). Larger Ukrainian colonies existed in 94 towns and cities; 57 of them were in Pennsylvania, 12 in New York, 9 in Ohio, 6 in New Jersey, 3 in Indiana, 3 in Illinois, one each in Texas, Maryland, Missouri and Colorado; 42 churches — 29 Greek Catholic and 13 Russian Orthodox—were in existence.<sup>23</sup> Three newspapers served these Ukrainian colonies, which grew by leaps and bounds with every ship coming from Europe. These immigrants worked in coal mines (soft coal and anthracite), foundries, textile mills, carpet factories, cigar factories, restaurants, lumber camps, on railroads and farms.<sup>24</sup> All of them, with the exception of the Stundists came with the idea of making some money with which to pay the debts on their farms at home or to buy some land in the native village, to which they intended to return. Most of them, however, stayed in America.<sup>25</sup> In the

23. Rev. Nestor Dmytriv, ed., *Pershij Rusko-Amerikanskyj Kalendar* (First Ruthenian-American Almanac), Mount Carmel, Pa., 1897), pp. 160-169.

24. Rev. K. Andruchovich, *Z Zhitia Rusyniv v Ameryci* (Life of Ruthenians in America), Kolomea, 1904.

25. According to the *Annual Reports of the Commissioner General of Immigration for the years 1899 to 1930*, 268,421 Ukrainians had arrived in this country. Between 1908 and 1930, 29,305 Ukrainians left the United States. There are no official statistics of immigration and departures by nationalities for previous years.

21. Andrey Dubovoy & Yaroslav Chyz, "Ukrainski Koloniyi v Nort Dakota" (Ukrainian Colonies in North Dakota), in *Almanac of the Ukrainian Workingmen's Association*, Scranton, 1936, pp. 134-145. *Encyclopedia Britannica*, 1911, XXIII, p. 887 a.

22. Count Leliwa (E. N. Matrosov), "Zaokeanskaya Rus" (The Russ Beyond the Ocean), *Istorichesky Vestnik* (The Herald of History), St. Petersburg, 1897, Vol. 77, 78.

first place, the agrarian policy of the Austro-Hungarian government, dominated by big landowners, prevented the peasants from buying land. On the other hand, the political freedom and the higher standard of living in America made them reluctant to return to the oppression and misery of their native land.

### Political Divisions

All Ukrainian immigrants resented the oppressive political and economic conditions in their native land, which had forced them to emigrate to America. In the course of their group life in this country most of them formed more or less definite conceptions as to how those conditions could be changed and improved. The comparison with American institutions and the political freedom of this country contributed largely to the development of those notions and the subsequent political differentiation into sharply defined groups. It is only natural that those groups remained in close contact with the corresponding groups of thought in the "old country." Three main subdivisions, which manifest themselves in political and religious life of Ukrainian immigrants, resulted from these processes.

The first group of thought favors the development of na-

tional culture, the promotion of political organization and the strengthening of economic life of the Ukrainian people with an independent Ukrainian state as the ultimate goal. The World War and the subsequent struggle for independence of Ukraine gave a marked impetus to that group, both in Europe and in America. The supporters of those ideals in America insist on using the name "Ukrainian" in place of all other local, provincial or foreign designations. They give considerable support to the movement for independence of Ukraine and to various Ukrainian cultural and political activities in Europe.

The second group had no faith in the idea that anything could be accomplished by endeavors of Ukrainians alone. They turned their eyes towards Russia, the traditional enemy of Austria-Hungary and Poland. This trend was supported by the Russian government, church and civic organizations. Many of this group maintain that the Ukrainian language is but a "Little Russian" dialect of Russian. They pin their hopes on political and cultural unity with Russia and manifest their convictions by calling themselves "Russians" or "Little Russians." After the collapse of the Czarist government they kept in contact with the anti-

bolshevik Russian emigration, although some of them try to see in the Soviet Union the heir to the Russia of the Tsars.

The third group is composed mainly of immigrants from Hungary. Their native region was incorporated for 20 years in the Czecho-Slovak Republic as the province of Carpathian Ruthenia and after a short-lived autonomy as Carpatho-Ukraine in 1938-1939 was re-occupied by Hungary in March, 1939. For a long time these Ukrainians were dominated by their Magyarized priests, who strove to preserve their parishioners' blind loyalty to the Hungarian government. They instructed their followers to register as "Hungarians of Greek Catholic faith" and did their best to keep them away from "dangerous" Ukrainian or Rusophile tendencies. But since the World War the influence of these Hungarian priests has declined in a large degree and the whole group is becoming more and more interested in the political problems of their countrymen in Europe.

This group is composed of the Ukrainians, who call themselves by the local name of "Roosins" or "Russniaks" (in English Carpatho-Russians or Ruthenians). The immigrants from the westernmost part of Ukrainian territory (Carpathi-

an mountains between the rivers Poprad, San and Uzh), who speak the Lemko dialect of the Ukrainian language, are sometimes referred to and even have some organizations under that name. In general political activities they tend to join the first or the second group.

The above outlined differentiation occurred chiefly among the immigrants from former Austria-Hungary. The less numerous immigrants from formerly Russian Ukraine either stood apart from these processes, as was the case with the Stundists of North Dakota, or joined the first or second group.

The struggle between clericalism and secularism in political and cultural life of Ukrainian immigration group, the appearance and growth of socialist and other progressive movements, communist and fascist propaganda, better understanding of American democracy and the constantly present desire to help Ukraine's independence played important parts in further differentiation of the Ukrainian immigration in the United States.

### Church

The majority of Ukrainian immigrants from Austria-Hungary (except those from the province of Bukovina) were originally of the Greek Catholic religion, which recognizes the

Pope as the head of the Church but retains the Byzantine rite, including the Julian calendar, and the old-Slavonic language in church rituals. In this it is similar to the Orthodox Russian religion, to which the less numerous immigrants from Russian Ukraine belong.

For more than twenty years the Ukrainian parishes in the United States have been under the jurisdiction of the Roman Catholic hierarchy, which treated them with a large measure of intolerance because of a different rite. This circumstance, coupled with the Russophile tendencies of some priests and laymen, induced many parishes to join the Russian Orthodox Church, which more than welcomed the new proselytes.<sup>26</sup> From 1891, when that movement started, to 1917, 169 parishes of former Greek Catholics were organized within the Russian Orthodox Church in America.<sup>27</sup> Many Greek Catholics also joined Orthodox parishes, established by the official Russian Mission for Ukrainian,

Russian and White Russian immigrants from Russia.

The remaining Greek Catholic clergy and parishioners revolted many times against the treatment accorded them by Irish bishops. In 1902, after a conference of the Greek Catholic clergy in Harrisburg, Pennsylvania, a movement "Away from Rome" began to take definite shape. This and other reasons, among them being the rapid increase in Ukrainian immigration, brought about the establishment of a Greek Catholic Diocese in the United States with a separate Bishop of Ukrainian nationality, in 1907. Later on the tendency of the clergy from former Hungary to be independent of "Ukrainian influences" and the desire of Czecho-Slovakia to have the immigrants from their newly acquired province of Carpathian Ruthenia under separate jurisdiction resulted in the creation of a separate "Ruthenian" Diocese with a bishop for Greek Catholic immigrants from former Hungary. The seat of the Ukrainian-Catholic bishop is in Philadelphia, of the "Ruthenian"-Catholic in Pittsburgh, Pa.

The establishment of these separate dioceses for Ukrainian Catholics in the United States did not stop the movement "Away from Rome." A

26. Yuvyleyniy Almanach Ukrainskoi Hreko-Katolyckoi Cerkwy w Zluchenykh Derzhavach 1884-1934 (Jubilee Book of the Ukrainian Greek Catholic Church in the United States, 1884-1934), Philadelphia, 1934, p. 105.

27. Russko - Amerykansky Pravoslavny Kalendar na 1936 God (Russian American Orthodox Almanac for the year 1936). Published by the Russian Orthodox Mutual Aid Society, Wilkes-Barre, Pa., 1935, p. 112.

Ukrainian Orthodox church organization was started which in 1921 developed into the Ukrainian Autocephalous Orthodox Diocese with its bishop connected with the supreme hierarchy of that Church in Kiev. The Ukrainian language was introduced in church services in place of the old-Slavonic together with the participation of laymen in the administration of affairs of the Diocese.

Several years later (during 1928-1929) another Ukrainian Orthodox Church and Diocese was organized by a group of priests who, for various reasons, left the Greek Catholic Church without joining the Ukrainian Autocephalous Orthodox Diocese. They organized themselves into the Ukrainian Orthodox Diocese connected with the Orthodox Patriarch in Istanbul, Turkey. The seat of the bishop is in New York City.

Finally a similar split occurred in the Ruthenian Diocese of Pittsburgh, from which several parishes and their priests separated into a Greek Catholic Diocese of Eastern Rite with a bishop ordained in 1939 by the Patriarch in Istanbul and with its seat in Bridgeport, Conn.

In the ten Russian Orthodox Dioceses in the United States 80 per cent of parishes are composed exclusively or in a great

majority of former Greek Catholics or of immigrants from former Russian Ukraine and Austrian Bukovina.

In all these religious groupings and regroupings the dogmatic part of the church teachings was of no primary importance. The national, political and often personal and materialistic reasons frequently determined the changes of church allegiance of some priests and lay leaders.

The Protestant missions have made little headway among the Ukrainians. There are more than score of their congregations with Ukrainian ministers and pastors, twelve of them (Baptists, Adventists and Methodists) among the former "Shtoondisty" in North Dakota. Few Presbyterian and Methodist groups, together with several Baptist churches, are scattered throughout the East.

There is considerable difficulty in making an estimate of the numerical strength of each church group. The following discussion is based on statistical data and estimates for the years 1934-1935, since for those years most of the material is available.

Official statistics of the above church organizations (except the Greek-Catholic Church of Eastern Rite) were at that time as follows:

The Ukrainian Catholic Diocese claimed 89 priests, 127 churches and 264,685 members.<sup>28</sup> The Ruthenian (Pittsburgh) Diocese claimed 120 priests, 166 churches and 280,333 members.<sup>29</sup> The Russian Orthodox Church reported 221 churches with 194 priests in communities with Ukrainian colonies. The membership for all Russian Orthodox Churches and chapels in the United States, Alaska and Canada was given as 325,000.<sup>30</sup> The Ukrainian Autocephalous Orthodox Church had 27 priests, 28 churches, and 15,925 members (counting five persons to a family).<sup>31</sup> The Ukrainian Orthodox Diocese was credited with 30 priests, 30 churches (three of them in Canada), and 10,000 members.<sup>32</sup>

Some of the official statistics are not accurate. The Catholic churches consider all persons baptized in the Catholic faith

as their members unless they have renounced such membership by formal act. However, very few of the Orthodox Ukrainians in America have gone through that formality and probably are carried on the rolls of both Greek Catholic Dioceses, although by thousands they have joined various Orthodox and other church organizations. On the other hand, the Russian Orthodox Church reported in 1926, 199 active churches with 95,134 members.<sup>33</sup> The later number of 325,000 members would mean an increase of 230,000 new members in nine years, which sounds improbable. The statement of the same source that the Ukrainian Orthodox Church had in 1935 only 10,000 members in thirty churches was undoubtedly an underestimate.

On the basis of other more reliable sources,<sup>34</sup> the following very conservative estimate of the membership of Ukrainians in the above church organizations in 1935 was obtained:

28. **Official Catholic Directory for 1935**, P. J. Kennedy and Son, New York, pp. 639-642.

29. *Ibid.*, pp. 643-647. The Greek Catholic Pittsburgh Diocese listed at that time 179 churches with 133 priests and 301,197 members. 20,866 members and 13 priests have been deducted for the 13 Hungarian and Croatian Greek Catholic churches belonging to the Diocese.

30. **Russian American Orthodox Almanac for 1936**, pp. 143 and 159.

31. Letter to the author by the Rt. Rev. Johannes Theodorovich, Bishop of the Ukrainian Autocephalous Orthodox Church.

32. **Russian American Orthodox Almanac for 1936**, p. 159.

33. **Census of Religious Bodies, 1926** (Department of Commerce, Bureau of the Census, 1929), Vol. II, pp. 507-515.

34. **The 50-Year Jubilee Almanac of the Ukrainian Greek Catholic Church in the United States** (Philadelphia, 1935); **Census of Religious Bodies, 1926**; Letter of Rt. Rev. Johannes Theodorovich; The lists of Parishes in the **Official Catholic Directory**; Reports of various Ukrainian Fraternal Organizations.

	members
The Ukrainian Greek Catholic Church .....	95,000
The Ruthenian Greek Catholic Diocese .....	135,500
The Ukrainians in the Russian Orthodox Dioceses .....	110,000
The Ukrainian Orthodox Autocephalous Diocese .....	16,000
The Ukrainian Orthodox Church .....	16,500
The Independent Churches of Greek Rite	1,500
The Presbyterians, Baptists, Adventists, etc. ....	15,000
Total .....	389,500

The Ukrainian Greek-Catholic Diocese uses as its printed organ the monthly *Misionar*, Philadelphia, Pa., founded in 1914. The Ukrainian Autocephalous Orthodox Church publishes a bi-monthly *Dnipro*, Philadelphia, Pa. (founded in 1922). *Ukrainsky Vistnyk* (Ukrainian Herald, 1929) of Carteret, N. J., is the press organ of the Ukrainian Orthodox diocese, and the weekly *Vistnik-Messenger*, Pittsburgh, Penna. (founded in 1936) of the Greek-Catholics of Eastern Rite.

#### Fraternal Organizations

Although the first attempt to organize a fraternal association among the Ukrainian immigrants (The Greek Catholic

Union, 1887) was unsuccessful, the advantages of such organization were too evident and five years later another attempt was made. The Ukrainian immigrants discovered that fraternal societies were the best-suited form of permanent organization. The insurance features of such societies (death and sick benefits) induce the members to stay in the organization. The printed organ provides the means of expression, communication of news, propaganda and literary entertainment. The union of lodges (assemblies and branches) from various localities and states gives the feeling of united strength and creates the desire of activity in other than the fraternal field.

It was, therefore, natural that various political and religious groups either founded their own fraternal associations or tried to assume control of the existing ones. Thus every new grouping among Ukrainian immigrants resulted almost invariably in the split of an old or in the formation of a new fraternal society. Outside of Orthodox or Catholic, progressive or conservative, secular or clerical differences, the main division of these organizations goes along the previously described lines: there are definitely Ukrainian organizations, fraternal associations of immigrants from

Carpathian Ukraine, who most often call themselves Carpatho-Russians or Ruthenians, and societies of Russophile Ukrainians who call themselves Russians.

The GREEK CATHOLIC UNION OF RUSSIAN BROTHERHOODS (Sojedinienie Greko-Katoliceskych Russkich Bratstv), founded in 1892, has become the largest benevolent organization of the Carpatho-Russian-Ruthenian group, and the UKRAINIAN NATIONAL ASSOCIATION (Ukrainsky Narodny Soyuz), Jersey City, N. J., founded in 1894, of the Ukrainian group. The Russophile and Orthodox propaganda among Ukrainian immigrants in America resulted in the founding of two separate Russophile organizations in 1895 and 1900 respectively. The refusal of the members of the Greek Catholic Union to be dominated exclusively by the priests brought about a secession of some of the latter and the founding of the UNITED SOCIETIES OF GREEK CATHOLIC RELIGION (Sobranie Greko Katoliceskich Cerkownych Bratstv) in 1903. Conflict between clerical and progressive forces in the Ukrainian National Association in 1910 caused the secession of the progressive and socialist members and gave origin to the UKRAINIAN WORKINGMEN'S ASSOCIA-

TION (Ukrainsky Robitnychy Soyuz), which holds to its democratic and progressive policies ever since. In 1913 the Catholic PROVIDENCE ASSOCIATION OF UKRAINIAN CATHOLICS IN AMERICA (Provydinnia, Stovaryshennia Ukrainciv Katolykiv v Ameryci) was organized, and in 1915 the UKRAINIAN NATIONAL AID ASSOCIATION (Ukrainska Narodna Pomich) came into being.

Minor splits brought about the founding of a half dozen smaller organizations, some of them regional in character. After unsuccessful attempts to dominate some of the existing organizations the communists founded the Ukrainian and the Carpatho-Russian sections of the INTERNATIONAL WORKERS' ORDER in 1932.

Two organizations, which ceased to exist, deserve mentioning. ST. OLGA SISTERHOOD (Sestryctwo Swiatoi Olhy), which existed in New York and vicinity from 1897 to 1907,<sup>35</sup> was the first Ukrainian women's organization in America; and the FRATERNAL ORGANIZATION HAJDAMAKY (1910-1918) played for some time quite an important

35. Yuvilejnyj Almanach Ukrainskoi Zhinochoi Hromady w New Yorku (Jubilee Almanac of the Ukrainian Ladies Society of New York), New York, 1931, pp. 77-78.



role in the development of Ukrainian progressive thought in this country.

### Fraternal Membership

Each fraternal organization has its press organ, which usually represents a distinct political trend. The respective fraternal strength can be summed up for each group in round numbers<sup>36</sup> as follows:

The larger Ukrainian and Ruthenian (Carpatho-Russian) fraternal associations had in 1939 about 146,000 members and over 21 million dollars assets. They were:

Ukrainian National Association, Jersey City, N. J., press organs *Svoboda*, daily, and *Ukrainian Weekly* (in English); Ukrainian Workingmen's Association, Scranton, Pa., *Narodna Wola*, tri-weekly; Providence Association, Philadelphia, Pa., *America*, tri-weekly; Ukrainian National Aid Association, Pittsburgh, Pa., *Narodne Slowo*, weekly. Combined membership — 56,000; combined assets — about 10 million dollars.

36. For exact data and annual changes in membership and assets of most of the above mentioned associations see: A. S. Hamilton, *Statistics Fraternal Societies*, published annually by the Fraternal Monitor, 537 Powers Building, Rochester, N. Y.; *The Fraternal Compend Digest*, published jointly by Taylor, Bird & Co., 18 Inter-Ocean Bldg., Cedar Rapids, Iowa, and the National Underwriter Company, 420 East Fourth St., Cincinnati, Ohio.

Greek Catholic Union, Homestead, Pa., press organ *Amerikansko-Rusky Viestnik*, weekly; United Societies of the Greek Catholic Religion, McKeesport, Pa., *Prosvita*, weekly; United Russian Orthodox Brotherhood, founded in 1915, Pittsburgh, Pa., *Rusky Vistnik*, weekly; Russian Orthodox Fraternity "Lubov," Mayfield, Pa., *Lubov*, monthly. — Combined membership about 90,000; combined assets — over 11 million dollars.

The two Russophile organizations were:

Russian Brotherhood Organization, Philadelphia, Pa., press organ *Pravda*, bi-weekly; Russian Orthodox Catholic Mutual Aid, Wilkes-Barre, Pa., *Svit*, weekly. Combined membership — over 25,000; combined assets over 3 million dollars.

With the several smaller organizations as well as the Ukrainian<sup>37</sup> and Carpatho-Russian sections of the International Workers' Order the fraternal membership of Ukrainians in this country can be put at — 200,000. The assets of their fraternal organizations in 1939 amounted well over 25 million dollars.

37. The Ukrainian Section of the I. W. O. uses the daily *Ukrainski Sčodenni Wisty*, New York, N. Y., as their organ.

### Other Organizations

Many local and national societies and associations promote social and cultural life of the Ukrainian immigrants and give support to various political causes. From several such national organizations the more important are:

**DEFENSE OF UKRAINE** (Oborona Ukrainy), with its headquarters in Scranton, Pa., and with branches in all larger cities with Ukrainian colonies. It supports progressive and democratic political groups in Ukraine and among Ukrainian emigres in Europe. It publishes a monthly **Orhanizaciyni Wisty Oborony Ukrainy** (Organizational Herald of Defense of Ukraine), a party bulletin.

**UNITED UKRAINIAN ORGANIZATIONS** (Obyednannia Ukrainskich Orhanizacyi) comprises the representatives of the fraternal Ukrainian National Association, The Ukrainian Legion, Organization For Rebirth of Ukraine, Ukrainian National Women's League, Ukrainian Youth League and few others. Being the "political arm" of the Ukrainian National Association, it uses the daily **Svoboda** and the **Ukrainian Weekly** as its mouthpiece, and is dominated by officers of the Association. **UNITED ORGANIZATIONS** serve chiefly as intermediary in sending contribu-

tions to various institutions and political groups in Europe. In its policies they follow much the ideology of the

**ORGANIZATION FOR REBIRTH OF UKRAINE** (Orhanizaciya Derzhavnoho Vidrodzhennia Ukrainy), which in turn supports the policies of the Organization of Ukrainian Nationalists with headquarters in Vienna and with a prominently totalitarian platform. The **ORGANIZATION FOR REBIRTH OF UKRAINE** has its headquarters in New York. It publishes a Ukrainian weekly, **Ukraina** (formerly **Nationalist**), and an English monthly, **The Trident**.

**UNION OF UKRAINIAN WORKERS' SOCIETIES** (Soyuz Ukrainskich Robitnichych Orhanizacyi) tries to spread Stalinism among the Ukrainian sympathizers of the Soviet Union; it uses the Communist daily **Ukrainski Schodenni Wisty** (Ukrainian Daily News) for its press organ.

**UNITED HETMAN ORGANIZATIONS** (Soyuz Hetmanciv Derzhavnykiv), with headquarters in Chicago, Ill., and with the weekly **Nash Stiah** (Our Way), promote monarchist ideas among the Ukrainian immigrants.

**BLACK SEA COSSACKS ASS'N** (Chornomorska Sitch), with headquarters in New York,

cultivates Ukrainian patriotic spirit among the members of its branches. It publishes monthly **Sichovy Klich** (The Sitch Call) quite irregularly.

**UKRAINIAN LEGION** (Striletska Hromada), New York, N. Y., unites several scores of veterans of Ukrainian wars now in this country.

**THE UKRAINIAN NATIONAL WOMEN'S LEAGUE** (Soyuz Ukrainok Ameriky), with branches in larger Ukrainian settlements and with its headquarters in New York, promotes educational and social activities among Ukrainian women. The executive committee as well as several branches must be credited with numerous expositions of Ukraine's folk art in American cities, held usually under the auspices of other American women's organizations, such as the Y. W. C. A., the National Women's League, etc.

**DEFENSE OF LEMKO LAND ASSOCIATION** (Orhanizaciya Oborony Lemkivschiny), New York, publishes a monthly **Lemkivsky Dzvyn** (Lemko Bell) and conducts activities aimed at cultural support of their countrymen in Europe and their union with free Ukraine.

**THE LEMKO ASSOCIATION** of New York City spreads Rusophile and pro-Soviet ideas among the immigrants from Lemko-land; its pro-Communist

bi-weekly **Lemko** appears in the local dialect of that region in New York City.

**THE UKRAINIAN YOUTH LEAGUE OF NORTH AMERICA** promotes knowledge of Ukraine among the second and third generations of Ukrainians in this country. It has educational and sport departments and its executive committee published in English a progressive monthly, **The Ukrainian Trend**. After change of officials in 1939 the monthly and the progressiveness disappeared.

**THE UKRAINIAN CATHOLIC YOUTH LEAGUE** has the same purpose, but it limits its membership to Catholics only. It voices its aims through the **Ukrainian Youth**, an English monthly. — **THE LEAGUE OF UKRAINIAN CLUBS** was an Orthodox Organization, which used the "English Page" of the **Ukrainian Herald**, a monthly organ of the Ukrainian Orthodox Diocese; in 1939 it ceased to exist. Both of these organizations were under the influence of the clergy.

Several national organizations of Ukrainians have ceased existing. Most of them came to life and were most active during the World War and in the immediate post-war period. Their activities concerned themselves mainly with the problems of Ukraine in Europe.

The UKRAINIAN FEDERATION OF THE UNITED STATES was formed in 1916. It obtained a proclamation from President Wilson, whereby April 21, 1917, was officially declared "Ukrainian Relief Day." The substantial collections of that day were used through the American Red Cross to relieve the starvation of war-ridden Ukraine. The representatives of the Ukrainian Federation participated along with the representatives of the Czechs, Slovaks, Poles, Carpatho-Russians, Lithuanians and others, then oppressed nationalities, in an impressive ceremony on October 26, 1918, in Philadelphia, at which, under the leadership of Professor Thomas Garrigue Masaryk, the right of self-determination of these nationalities was proclaimed.

A parallel organization, the UKRAINIAN ALLIANCE IN AMERICA, also conducted propaganda for Ukrainian independence at that time. It published several pamphlets and sent its representative to Paris at the time of the Peace Conference. The rivalry between the Federation and Alliance was very bitter.

THE CARPATHO-RUSSIAN NATIONAL COUNCIL in the United States conducted among the immigrants from Carpatho-Ukraine a plebiscite in order to

determine where their country should belong after the collapse of Austria-Hungary. Sixty-eight per cent of all votes were cast for Czechoslovakia, twenty-eight for Ukraine, one per cent for Russia and Hungary, and two per cent for full independence. On the basis of these results the Council passed on July 23 and November 12, 1918, a resolution demanding that their country be separated from Hungary and united with Czechoslovakia.<sup>38</sup> This induced their compatriots in Europe to agree to the creation of Carpathian Ruthenia as an autonomous province of the Czechoslovak Republic.

Outside of the above-mentioned national organizations and their local branches, the American Ukrainians have formed many local societies. In more than 100 Ukrainian communities in the United States "national homes" were built or bought with a hall for mass meetings, amateur shows, concerts and lectures, and with rooms for evening schools, clubs and other social purposes. In many communities "the hall under the church" is put to the

38. E. Benes, *The Carpatho-Russian Problem*, Prague, 1934; *Podkarpatska Rus*, Edited by J. Chmelar, Stan. Klima, J. Necas New York, 1924, pp. 7-15; T. G. Masaryk, *The Makings of a State*, London, 1927, pp. 238-241.

same use. Local reading clubs (often called "Prosvita" — Enlightenment), gymnastic societies called "Sitch" (from the name of an ancient Cossack fortress) or "Sokol" (Falcon), welfare societies, athletic clubs and other associations, together with fraternal lodges and assemblies, hold their meetings in such "national homes" or "Ukrainian community centers." Almost every Ukrainian colony has one or more "citizens' clubs" through which American citizens of Ukrainian birth and descent participate in local politics.

There have been several more or less successful attempts to bring all Ukrainian citizens' clubs of a state or of a county into a sort of union or league. Such state-wide organizations exist in New York and New Jersey. County or inter-county leagues are active in Pennsylvania (Lackawanna, Luzerne, Allegheny, Schuylkill and Northumberland counties), in Ohio, Michigan and Illinois. They often succeed in placing their members in municipal, county and state offices. A Ukrainian attorney was deputy attorney-general in Pennsylvania, the same position is held by another Ukrainian lawyer in the state of Michigan. Schuylkill County has several county and local officers of Ukrainian de-

scend. Olyphant, Pa., has its second Lemko Burgess, and the Eight Assembly District in New York is for the third term represented in Albany by an American Ukrainian.

Separate Ukrainian party units existed before 1919 in the Socialist Party of America and afterwards, after the bolshevik upheaval,<sup>39</sup> in the American Communist Party.

For instant action, mostly on behalf of Ukrainians abroad, special committies are often formed. They arrange for local or regional protest meetings, street demonstrations and other manifestations of the collective feeling and will. In one such action, namely, for liberation of Miroslav Sichinsky from the Austrian jail, over 30,000 signatures were collected on a petition demanding his release.<sup>40</sup> Manifestations for Ukrainian independence in 1918-1920 brought tens of thousands of Ukrainians on the streets of New York, Philadelphia, Detroit, Chicago and other cities. The same happened during the infamous "pacification" of Western Ukraine<sup>41</sup> by the Polish

39. M. Nastasivsky, *Ukrainska Imhraciya v Spoluchenyh Derzhavach* (Ukrainian Immigration in the United States), published by the Union of Ukrainian Workers' Societies, New York, 1934, pp. 148-161.

40. *Narodna Wola*, Scranton, Pa., No. 29, 1911.

41. See: Emil Revyuk, *Polish At-*

government in 1930. According to incomplete tabulation 160 mass meetings were held by Ukrainians at that time in 94 cities with an estimated attendance of 104,000 persons.<sup>42</sup>

Through the efforts of Ukrainian societies and fraternal organizations the Ukrainian Pavilion was erected in 1933 at the Chicago World's Fair, which was one of the most picturesque attractions of the Fair.<sup>43</sup>

Government-caused starvation and death to some four million peasants in Soviet Ukraine evoked vigorous protests and manifestations, often with bloody encounters with communist counter-demonstrations, as was the case in Boston, Chicago, New York, Detroit, Bridgeport and other cities during Winter and Spring of 1933-1934.<sup>44</sup>

The events in Carpatho-Uk-

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rocities in Ukraine, United Ukrainian Organizations, New York, 1931; Samuel Wallace and Yaroslav Chyz, *Western Ukraine under Polish Yoke*, published by Ukrainian Review, New York, 1931.

42. *Ukrainian Review*, New York, N. Y., May, 1931.

43. V. Levitsky, "Uchast Ukrainciv u Shikagovskiy Vystavci" (Ukrainian Participation in the Chicago Fair), *Jubilee Almanac of the Ukrainian Workingmen's Association for 1935*, Scranton, 1934, pp. 129-136.

44. *The Boston Globe*, Nov. 13, 1933; *Chicago Daily Tribune*, Dec. 18, 1933; *New York Herald-Tribune*, November 19, 1933; *Detroit Free Press*, Nov. 5, 1933; *Bridgeport Post*, Nov. 27, 1933.

raine in 1938-1939 caused similar action on the part of American Ukrainians as did the "pacification" and other previous events in the political life of Ukrainians in Europe.

Outside of these sporadic actions, the Ukrainian immigration constantly gave aid to the cultural, political and humanitarian institutions in their "old country," especially after the World War. Over fifty thousand dollars was sent in 1920-1922 to the Ukrainian Citizens' Committee in Lwiw for Ukrainian refugees, invalids, war widows and orphans, political prisoners and destitute farmers in villages destroyed by war. Clothes and other supplies, worth more than 30,000 dollars, were delivered to the same Committee by the American Red Cross, which was bought for money collected by the Ukrainian Federation in America.

A dormitory for girl pupils of vocational schools in Lwiw<sup>45</sup> and two buildings for Ukrainian workers' societies,<sup>46</sup> as well as the Home for Ukrainian War Invalids in the same city have been bought from funds collected in the United States and Canada. Over 100,000 dollars

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45. *Almanac of The Ukrainian Ladies Society in New York*, New York, 1931.

46. *Almanac of the Ukrainian Workingmen's Ass'n for 1936*, Scranton, 1935, pp. 130-131.

have been collected between 1923-1939 for medical help to and maintenance of those invalids among American Ukrainians.<sup>47</sup> The popular publishing cooperative "Samoosvita" (Self-Enlightenment) was founded on and aided with funds from progressive groups of Ukrainians in America. It published over 110 booklets on various academic subjects — altogether more than 500,000 copies — inside of nine years. Private schools<sup>48</sup> and other educational societies and institutions, among them for some time the Ukrainian Academy of Science in Kiev, received help from Ukrainian immigrants.

The most important aid given by Ukrainian immigrants to the country of their birth was probably their assistance in building village cultural centers, so-called "chytalni" (reading clubs). It can be said without exaggeration that hundreds of those centers would not have been built, not even started,

without funds and prompting from American countrymen. Such village "national homes" became centers of cultural and economic activity and played a very important part in lifting the peasants in Western Ukraine to a higher cultural level and in strengthening their resistance to Polish oppression. At the same time, correspondence with villagers concerning the "national home" and its activities, exchange of news and plans carried many an American idea into Ukrainian villages abroad. The more so that those ideas came often together with help after floods or during famines. Although not too abundant, it was in most cases the only outside aid in dire distress and misery.

It must be admitted that some of the support to various Ukrainian causes was given more generously than wisely. Hundreds of thousands of dollars have been collected in 1918-1919 (about — \$150,000.00),<sup>49</sup> 1921-1923 (about \$140,000.00)<sup>50</sup> and up to 1939 (between 80 and 90 thousand dollars) for various schemes purporting "liberation of Ukraine," which were of little if any value, if not out-

47. Lev Yasinchuk in *Propamiatna Knyha Ukrainskoho Narodnoho Soyuza* (Jubilee Book of the U.N.A.), Dr. Luke Myshuha, editor., Jersey City, N. J., 1936, pp. 373-374; *Kalendar "Ukrainsky Invalid" na Rik 1936* (Almanac "Ukrainian Invalid" for 1936), published by Ukrainian Invalid Help Ass'n, Lwiw, 1935, pp. 19-20, and same Almanac for 1937, p. 28; Quarterly "Ukrainsky Invalid," Lwiw, May 1939, p. 8.

48. Lev Yasinchuk, *Op. cit.*, pp. 372-373, and *Za Okeanom* (Beyond the Ocean), Lwiw, 1930.

49. Lev Yasinchuk, *Jubilee Book of the U. N. A.*, p. 370.

50. Rev. P. Poniatishin on "Ukrainian Church and the U. N. Ass'n," *Jubilee Book of the U. N. Association*, p. 298.

rightly detrimental to the Ukrainian cause. Probably not less than \$100,000 was collected and spent for various communist purposes.

All this activity on behalf of Ukraine and almost all of the above collections took place among Ukrainian immigrants outside of the Carpatho-Russian and Russophile groups. There was an attempt on the part of the Russophiles to arrange for a "Russian Day" similar to the "Ukrainian Day" of 1917, but even that attempt failed.

### Cultural Life

Very popular manifestations of the cultural life of Ukrainian immigrants are the amateur shows. The plays and operettas like "Natalka Poltavka," "Zaporozhetz za Dunayem" (translated into English),<sup>51</sup> "Kateryna" and others usually represent the Ukrainian life as it was in the old country. Some amateur troupes have reached a very high artistic level especially when directed by professional actors, many of whom came to America after the World War.

Another form of the artistic expression of Ukrainian immigrants and their children are

51. Simen Artemovsky, *Cossacks Beyond the Danube*, translated from Ukrainian by W. J. Stepankowsky, New York, 1937.

concerts, usually in commemoration of Ukrainian poets Taras Shevchenko<sup>52</sup> (born March 8, 1814, died March 9, 1861) and Ivan Franko (born August 15, 1856, died May 28, 1916)<sup>53</sup> or important events of recent Ukrainian history, such as the proclamation of Ukrainian independence on January 22nd, 1918, or of independence of Western Ukraine on November 1, 1918. Vocal solos, choral singing, a lecture, sometimes violin or piano solos, or orchestras constitute the usual programs; works of Ukrainian composers and folk songs are rendered. Occasionally such concerts serve as means to show how much the young generation knows about Ukraine; children and youngsters recite Ukrainian poems, present short shows, sing or display their talents as dancers or musicians.

Choral singing has been cultivated among Ukrainian immigrants from the very beginning of their organized life in this country. It became nationally known after two successful tours of the Ukrainian National Chorus, led by Professor Al-

52. D. Doroshenko, *Taras Shevchenko*, preface by Clarence A. Manning, published by United Ukrainian Organizations, New York, 1936.

53. Percival Cundy, *A Voice From Ukraine*, Biographical Sketch and Translations From the Works of IVAN FRANKO, R. E. Buffy & Company, Roland, Manitoba, 1932.



exander Koshetz, in 1922-1923. The reception given them by American critics can be judged by the following few excerpts. **The New York Sun**: "Exactness of attack that makes gorgeous hearing . . ."; **Boston Evening Transcript**: "There is nothing remotely approaching it in any choral singing to which the western world is accustomed..."; **The Pittsburgh Post**: "Koshetz sculpts in rhythms . . ."; **Rochester Times Union**: "Marvelous precision of attack that defies description . . ."; **Chicago Evening American**: "Choir of peerless ensemble . . ."; **Washington Herald**: "They plucked at our heart strings . . ." <sup>54</sup>

Professor A. Koshetz and some of his pupils remained in this country. Their work together with the standard set by his original chorus brought Ukrainian choral singing in America to a very high level. Community and church choirs in Metropolitan New York, Scranton, Olyphant, Detroit, Chicago, Pittsburgh, Rochester and other cities have made names for themselves among Americans in general, often far beyond their localities and even states.

Folk dances are also cultivated by Ukrainian immigrants.

Mainly because of the initiative of the Ukrainian master of that art, Vassile Avramenko, during the last fifteen years several scores of dancing schools and dancing clubs have been organized. Probably close to 10,000 children of Ukrainian immigrants were graduated from such schools and courses conducted by Avramenko and his helpers and acquired knowledge of "Arkan," Kozachok," "Kateryna," "Metelytzia," "Zaporozhsky Hertz" and other dances of Ukraine.

Two high schools and several day schools are maintained by both Greek Catholic dioceses. Between three and four hundred evening classes are supported by Ukrainian communities, where the Ukrainian language and history is taught to the children and grandchildren of Ukrainian immigrants. Probably not less than three-fourths of those schools are maintained by church communities

#### Press

During the fifty-two years from 1886 to 1938 Ukrainians published 135 newspapers. Six of them have been dailies, four bi- and tri-weeklies, 36 weeklies, 24 semi-monthlies, 44 monthlies and 22 irregulars or unknown. Several of them merged, more ceased to appear. At the present time the Ukrainian immigration is served

54. *Chants d' Ukraine, Voix de la Presse*, published by Ukrainian Music Society, Paris, 1929, pp. 60-77.

by 32 newspapers, two of them dailies, two tri-weeklies, two bi-weeklies, ten weeklies, five semi-monthlies, eight monthlies and three irregular publications. Besides newspapers mentioned previously weeklies **Ukrainska Zoria** (Ukrainian Star) and **Nova Pora** (The New Time) are published in Detroit, Mich., and bi-monthlies **Rodina** (The Family) in Cleveland, Ohio, **Novyj Straz** (The New Sentinel) in Binghamton, N. Y., and **Vostok** in Perth Amboy, N. J.

Twenty-one newspapers belong to the Ukrainian group; four of them are published in English. The Carpatho-Russian group has seven newspapers printed in Ukrainian mountain dialects with an admixture of old-Slavonic and Russian words. Four newspapers, three of them in Russian and in Ukrainian jargon, and one in English, are published by the Russophiles.<sup>55</sup>

From 1896, when the first Ukrainian booklet and almanac in America were published, hundreds of books and pamphlets in both Ukrainian and English, have been issued by

55. Yaroslav Chyz, "Piv Stolittia Ukrayinskoyi Presy v Ameryci" (Half Century of Ukrainian Press in America), *Almanac of the Ukrainian Workingmen's Association for 1939*, Scranton, 1938, pp. 117-128; Wasyl Halich, Ph. D., *Ukrainians in the United States*, The University of Chicago Press, Chicago, Ill., 1937, pp. 111-124; Julian Bachinsky, *Op. cit.*, pp. 443-464.

various Ukrainian societies, committees, organizations and individuals. Part of those publications were devoted to enlightenment of immigrants themselves on various subjects, mostly political. Scores of booklets and pamphlets were printed to acquaint the American public with the problems of Ukraine. The largest group of publications consists of annual almanacs issued by fraternal organizations and containing usually a calendarium, various timely informations, few short stories and poems and educational articles.

#### Contributions to American Life

The Ukrainian immigration contributed to the material and cultural development of America by honest work performed daily by hundreds of thousands of men and women of Ukrainian birth and descent, by artistic and scientific contributions of their more gifted individuals and by introducing into the American pattern many cultural values of their native land.

The work in mines, foundries, mills, factories, and in all other occupations, was performed according to American standards and methods. It was not better and not worse than the performance of workers of other nationalities, native Americans included. In some cases, especially in mining and in foundries,

the Ukrainian worker and his Slavonic brethren have shown greater endurance than others. This endurance was also the reason that after four attempts to organize a labor union among the coal miners in Pennsylvania failed, the Slavonic peasants who came to the coal pits by their discipline and persistence helped to win the first big strikes (1900 and 1902) in the hard coal region and to establish permanently the organization of United Mine Workers of America.<sup>56</sup>

The famous sculptor Alexander Archipenko and conductor and composer Alexander Koshetz head the list of individuals who have contributed greatly to the Ukrainian as well as American cultures. Mr. Archipenko's masterpieces<sup>57</sup> adorn several American museums of modern art. Many of them have been created in his studios in California and on Long Island. The exposition of his works in the Ukrainian Pavilion at the Chicago World's Fair was considered by critics as one of the main artistic attractions of the fair. The busts of Ukrainian

poets T. Shevchenko and I. Franko and of the Kiev prince of 10th century, Vladimir the Great, adorn now the Ukrainian section of the Cultural Garden in Cleveland, Ohio.

The work of Alexander Koshetz was mentioned already in this article. He is still active as conductor of several combined Ukrainian choirs in New York and vicinity, and has published many arrangements of Ukrainian songs for American choirs. Thanks to very good translations into English they are becoming more and more popular with the singers and conductors of American choirs in the United States, Canada and England.<sup>58</sup> Prof. Koshetz arranged also the musical score for the moving picture "Mariusia" produced by Ukrainians in this country.

Besides arrangements and compositions of A. Koshetz, works of Michael Hayvoronsky, Roman Prydatkevych, and Pavlo Pecheniha-Ouglitzky are often heard from Ukrainian and non-Ukrainian stages in America. All three of them live in or around New York and have made names for themselves not only among their Ukrainian countrymen.<sup>59</sup>

56. Samuel Yellen, *American Labor Struggles*, Harcourt, Brace & Co., New York, 1936; Frank Julian Warne, *The Slav Invasion of the Mine Workers*, Lippincott, Philadelphia, 1904, p. 93.

57. Prof. Dr. Hans Hildebrandt, *Alexander Archipenko*, Ukrainian Slovo Publ. Ltd., Berlin-Schoenberg, 1923.

58. *Songs of the Ukraine*, arranged for chorus by Alexander Koshetz, Witmark Educational Publication, New York, N. Y.

59. Michael Hayvoronsky, "Nasha

Among the performers the movie star Anna Sten is daughter of a Swedish mother and Ukrainian father. Concert and opera singers Maria Hrebinezka, Maria Sokil, Olga Lepka, Mychaylo Holinsky, Peter Ordynsky, pianist-composer and symphony orchestra conductor Anthony Rudnicki, are often heard at concerts or on the radio. Alexander Kulpak is a member of the Chicago Opera Company. New York opera goers still remember performances of Adam Didur, a Ukrainian by birth, and the Philadelphians those of Ivan Steshenko.

Cartoons by John Rosol (Rosolovich) of Philadelphia are enjoyed by millions of readers of American magazines, especially of the Saturday Evening Post. Vladimir Tytla assisted Walter Disney in his masterpiece, "Snow White and Seven Dwarfs." Maria Nahirna won herself a place among American sketchers. Stern Byzantine ikons by late Rev. Gleb Verchovsky can be admired in Ukrainian Catholic churches in Chicago, Scranton and other cities.

In sports Dr. George Kojac of New York established the Olympic record in back stroke swimming in Amsterdam in

1928 and keeps it up 'till now. Football and wrestling star Bronko Nagurski has become an all-time legend of the American gridiron, famous "Gazook-Gazella" (Michael Guzelak) is still remembered among the baseball fans. Peter Fick and John Trepak rank among the best American swimmers and weight lifters respectively.

Dr. Nicholas Konstantinovich Sudzylovsky-Russel, a native of Kiev, was first president of the Hawaiian senate after the incorporation of Hawaii into the United States in 1898.

Sabin A. Sochocky's invention of radium paint and the subsequent manufacture of luminous watch hands brought about his untimely death from radium poisoning.<sup>60</sup> Young Mirko Paneyko's equipment for acoustic electrical sound reproduction, installed in Harvard and Columbia Universities and several other auditoriums in this country, enables the audience to hear reproduced music without distortion of the tone or the presence of extraneous sounds.<sup>61</sup> Volodimir Tymoshenko's works on economic problems of Ukraine and Russia secured for him a professorship first at the University of Michigan and lat-

Muzyka v Ameryci" (Our Music in America), Jubilee Book of the U. N. Ass'n, pp. 431-439.

60. New York Times, Nov. 15, 1928.

61. Susan Breul, "Words and Music" in The Bridgeport Sunday Post, July 31st, 1938.

er at the Stanford University at Palo Alto, Cal. Alexander Nepritzky-Granowsky is professor of entomology at the University of Minnesota.

Ukrainian *Stundists* from North Dakota, German Mennonites and Russian Doukhobory brought with them from Ukraine several varieties of seeds which were adapted to American climate and soil and are now in wide use through the American West and Middle-West. "Kubanka," "Crimean" and "Kharkov" are well known kinds of Ukrainian wheat, used now on American plains. Kherison oats, some Ukrainian kinds of rye, buckwheat, alfalfa, sunflowers and millet are extensively planted by American farmers.<sup>62</sup>

The known song "Don't Forget Me" from the operetta "Song of the Flame" is but a sample of several Ukrainian motives which penetrated into the work of Gershwin and other American composers.

#### Statistics

According to the 1930 (fifteenth United States Census, — 58,685 persons of foreign birth listed their mother

tongue as Ukrainian and 9,800 as — Ruthenian.<sup>63</sup> Of course, both names denote the same nationality and the official number of American first generation Ukrainians in 1930 may be stated as 68,485.

To this number the "Russians" from Austria, Hungary, Poland, Czechoslovakia and Rumania must be added. There are no Russians in those countries, or so few that the Russian immigration from them could never amount to 41,840 persons, as listed in the Census. Taking into account that some 20% of the 26,797 Polish "Russians" were of White Russian nationality, the rest must be considered with 6,538 "Russians" from Czechoslovakia, 6,310 from Austria, 1,791 from Rumania and 414 from Hungary, either as Ukrainian Russophiles, or those Ukrainians who named their nationality as "Roosin" and were listed as Russians. This would add 36,481 persons to the above official number of Ukrainians and Ruthenians.

Outside of these "Russians" from countries other than Russia, many Ukrainian immigrants from the Russian Empire have been listed as "Rus-

62. D. Borodin, "Russian Contributions to Agriculture in America," in *The Guide Book to the Exhibit of Russian Section*, New York, America's Making, pp. 28-31; Yaroslav Chyz and Joseph Roucek, "The Russians in the United States," *Slavonic Review*, XVII, 51, London, April 1939.

63. United States Department of Commerce, Bureau of Census. *Fifteenth Census of the United States 1930 Population*, Vol. II, Statistics by subjects. *Mother Tongue of the Foreign Born White Population*. Washington, D. C., 1933.

sians." It is impossible even approximately to determine their number except for the state of North Dakota, where the Ukrainian Protestant immigrants from Russian Ukraine are called and were listed as "Russians" and where there are hardly any real Russians in the state. Their number is given by the U. S. Census at 3,003.

Thus we obtain, on the basis of the United States Census, a total of 105,969 Ukrainian immigrants in this country in 1930.

The same U. S. Census states also the number of persons of foreign parentage and of mixed parentage, but only by the state of birth of one or both parents, not by their mother tongue. It can be safely assumed that the number of children of foreign and mixed parentage in the Ukrainian group was the same as the average for all foreign-born groups, if not even greater. The foreign parentage group amounts in the United States generally to 127 per cent of the foreign group. This in the case of Ukrainians would give a number of 134,571 persons.

The mixed parentage group amounted in 1930 to 62.5 per cent of all the foreign born. For Ukrainians it would mean 66,231 persons. Thus on the basis of the United States Census

the number of first and second generation Ukrainians in 1930 may be stated as follows:

Foreign born .....	105,969
Foreign parentage .....	134,571
Mixed parentage .....	66,231
Total .....	306,771

It must be born in mind that the above calculation represents only those Ukrainians who were listed as such and those who were registered as Ruthenians and Russians from countries where there is no Russian native population. The number of Ukrainians who were listed under the name of the country of their origin (Poland, Hungary, Russia, Rumania) and of those who were erroneously put down as Slovaks because their language is of Slavonic origin, or even as Lithuanians (as was the case with 1,224 Ukrainians in North Dakota in the Thirteenth U. S. Census of 1910), probably equals if not exceeds the above figure.

Figures obtained through application of the same method to the statistics of the United States Bureau of Immigration are quite different. According to the annual reports of the said bureau for 1899-1930,<sup>64</sup>—30,284,890 immigrants from Eu-

64. Annual Report of the Commissioner General of Immigration 1931 (United States Department of Labor, Washington, 1931), pp. 216-226.

rope and Canada arrived in the United States. In 1930 the United States Bureau of Census reported 13,366,407 white persons of foreign birth. This number represents 44.1 per cent of all arrivals for thirty-one years previous to that date.

In the same period of years, according to the Immigration Report, — 268,421 Ukrainians (Ruthenians, Russniaks) arrived in this country. Accepting for them the same ratio as for the total of immigration we obtain the number of 129,374 Ukrainians who were alive and present in this country in 1930. Adding the number of persons of foreign and mixed parentage (245,161), obtained in the same manner as used above, we arrive at the figure of 374,535 persons as the estimated number of Ukrainians and their children in the United States in 1930 <sup>65</sup>

65. Other estimates of the number of Ukrainians in America are as follows: In 1892, Rev. K. Andrucho-vich, *op. cit.*, p. 10, put the number of Ukrainian immigrants at 60,000. In 1899, Rev. K. Bonchevsky, in the weekly *Svoboda*, No. 7, 1899, estimated that 200,000 immigrants from the Austro-Hungarian part of the Ukrainian territory were living in the United States. In 1909, Julian Bachinsky, *op. cit.*, pp. 86-114, by way of a very ingenious calculation arrived at the conclusion that at that time 470,000 Ukrainian immigrants and their children were present in this country. In 1922, the Inter-Racial Council of New York put the number of persons of Ukrainian birth and descent at 500,000. Jerome Da-

According to a very conservative estimate of this author based on federal, fraternal and revised church statistics and on reports on mass meetings, rallies and other manifestations of Ukrainian group life in this country the minimum number of persons of Ukrainian birth and descent in 796 localities, <sup>66</sup> where Ukrainian colonies could be reliably established, must be placed at over 650,000. Their estimated distribution in 1935, for which year most of the necessary data were available, is shown in the following table:

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vis, *The Russians and Ruthenians in America* (New York, 1922), p. ix, estimated in 1922 that the number of Ukrainians was between 400,000 and 600,000. In 1924, Nicholas Ceglinsky, "Ukrainians in America," in *The Interpreter*, December, 1924, Vol. III, No. 12, pp. 4-7, thought that "five hundred thousand seems to be a fair estimate of the number of Ukrainians in the United States." In 1934, Wasyl Halich, "Economic Aspects of Ukrainian Activity in the United States," *University of Iowa Studies*, 1934, Vol. X, No. 3, pp. 95-103, propounded that 700,000 was a reasonable number, the figure which was also accepted by the *Ukrainian Encyclopedia*, published in the same year in Lwiv.

66. Mr. Wasyl Halich in his book *Ukrainians in the United States* names only 588 localities with "Ukrainian organized groups and larger unorganized groups in 1936." It is evident that he has omitted over 250 localities in the eastern states, mostly those with Carpatho-Russian organizations only. He names instead 59 localities, mostly in the western states (Iowa, Minnesota, North Dakota, Montana, Wisconsin, Wyoming, Texas) with small groups of farmers, often with few families only.

State	No. of localities with Ukrainian population	No. of churches	No. of fraternal lodges	Membership of churches	Membership of fraternal lodges	Estimated number of Ukrainians
Pennsylvania	372	278	1,665	179,850	108,330	230,000
New York	72	68	287	53,850	18,740	75,000
New Jersey	69	52	250	43,700	20,740	60,000
Ohio	61	47	266	37,100	19,750	36,000
Connecticut	33	23	92	12,800	6,000	25,000
West Virginia	29	8	48	5,100	2,200	10,000
Massachusetts	26	11	28	3,400	1,150	15,000
Illinois	25	19	110	18,150	6,750	35,000
Michigan	21	14	60	7,800	4,300	27,000
Indiana	11	10	44	6,400	2,750	12,000
North Dakota	7	15		2,330		11,000
Other States & Dist. of Columb.	70	42	166	19,020	9,850	120,000
<b>TOTAL</b>	<b>796</b>	<b>587</b>	<b>3,016</b>	<b>389,500</b>	<b>200,560</b>	<b>656,000</b>

A very conservative estimate of persons of Ukrainian birth and descent outside of the 796 localities listed in the above table runs between 50 and 100 thousand. **Thus 700,000 can be accepted safely as the minimum number of all American Ukrainians in 1935.**

The largest center of the Ukrainian population\* is the soft-coal and foundry region of south-western Pennsylvania within the city of Pittsburgh. There, in Allegheny, Washington, Westmoreland, Fayette, Indiana, Cambria and Clearfield

counties, 153 out of 372 Ukrainian colonies in Pennsylvania are located. The Ukrainians in that part of the state work in soft-coal mines, in foundries and car factories of the Pittsburgh industrial area. The city of Pittsburgh alone with some 70 fraternal lodges and 15 churches has from fifteen to twenty thousand Ukrainians.

Another area thickly populated by Ukrainians is the hard coal region of Scranton, Wilkes-Barre and Pottsville. Some 98 known colonies are in existence in Lackawanna, Luzerne, Carbon, Schuylkill and Northumberland counties. Men in that region work mostly in anthra-

\* Larger part of the statistical material for this estimate was collected, tabulated and classified by Mrs. Y. J. Chyz.



cite mines, and women in silk mills.

The third center of Ukrainians in Pennsylvania is the city of Philadelphia with five Ukrainian National Homes, nine churches, 70 fraternal lodges and over a score of other organizations. The Ukrainian population of Philadelphia can be estimated at between ten to fifteen thousand.

New York City with around one hundred societies and fraternal lodges, sixteen religious congregations, three "national homes" and some 30,000 persons of Ukrainian birth and descent has by far the largest group of them in any one city. Ukrainians here have more than a score of professional men and women, and the presence of their best artistic talent makes New York a sort of cultural center of the Ukrainian immigration in America. The immigrants and their children are employed in every industry, a considerable number of them being furriers, tailors, bakery and restaurant workers and window-cleaners. Over a half of Local Number 95 of the House Wreckers Union of New York City are the immigrants from what is now Soviet Ukraine.<sup>67</sup>

Large Ukrainian colonies are in the neighboring towns over the Hudson River, in Jersey

City, Passaic, Paterson, Bayonne, the most numerous being in Newark. Some twelve to fifteen thousand Ukrainians live there, organized in about thirty societies and six churches.

Chicago, with about sixty societies and lodges and eleven churches, has close to 25,000 persons of Ukrainian birth and descent. Detroit (including Hamtramck), with more than forty societies and lodges, four National Homes and ten churches, has fifteen to eighteen thousand Ukrainians with most of the men working in the automobile industry.

#### Occupations

In all these cities the second and third generations of Ukrainians enter all fields of "gainful occupation" and thousands of them are working as bookkeepers, stenographers, office clerks and in all other professions.

Close to ninety per cent of Ukrainian immigrants are miners and industrial workers. Probably the majority of their children, if occupied, work also in American industries. Some 26,000 of them live on farms.<sup>68</sup> Compact farmers' communities

67. See: A. Parry, "Artists of Wrecking," *Esquire*, April 1936, pp. 92 ff.

68. W. Halich, "Ukrainian Farmers in the United States," *Agricultural History*, Vol. 10, No. 1, January 1936, pp. 25-39.

are found in North Dakota (Kiev, Russo, Max, Butte, Ukraina, Gorham). Other communities are found around Syracuse, Albany and Saratoga, N. Y.; Colchester, Conn.; Holyoke and Deerfield, Massachusetts; Harrah, Oklahoma; Clayton, Wisconsin; with scattered small groups of farmers throughout New Jersey (Nova Ukraina), Ohio, Michigan, Pennsylvania, Indiana and even Texas.

The Ukrainian professional class, including the clergy, hardly amounts to one-half of one per cent of the total of Ukrainian immigration, and has not yet made itself so conspicuous in American life as corresponding classes of older immigrant groups, although it is growing constantly. Several thousand Ukrainians serve their communities as grocers, butchers, undertakers, tailors, with few of them active in other fields of business on a bigger scale.

In conclusion of this outline I want to express my appreciation to Prof. Joseph S. Roucek, Hofstra College, with whom I have prepared an article on Ukrainians in America a few years ago.<sup>69</sup> The experience gained

69. Y. Chyz and J. S. Roucek, "American Ukrainians" in *Our Racial and National Minorities*, Prentice Hall, New York, 1937.

from him at that time and some of the material we collected for the other article have been of great help to me now.<sup>70</sup>

70. For additional works on Ukrainian immigrants in America in English besides those mentioned in references see the following:

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(Continued from the front cover)

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