

AUGUR VIEWS UKRAINIAN PROBLEM

In his recently published book, "Europe in the Fourth Dimension," V. Poliakov, widely known under his pen-name Augur, dedicates a special space to Ukraine in the last chapter of the book, accompanied by a map of the ethnographic Ukrainian territory. Referring to the most acute problems of Europe at the beginning of the final chapter he says:

"Apart from the problems we have discussed, three questions exist in Europe which we should mention from the point of view of the Fourth Dimension. They are the Anglo-French relationship, the German-Polish antagonism, and the Ukrainian issue."

And he ends the book with the following paragraph:

"The problem of the Ukraine is the ghost in Europe. There can be no doubt that in the community of the Slav peoples Ukrainians have an ethnic position, equal to that of the Russians, the Poles, the Czechs, and other acknowledged nationalities. It has been their fate to remain submerged for centuries. But as far as numbers go, they are one of the most numerous branches of the Slav Group of the White Race, and the fact that in their mass they occupy territory all in one block, is to their great advantage. Although their political overlords, the Russians especially—but also the Austrians and the Poles—have been able to denationalize Ukrainian intellectuals, the mass of the peasantry has held its own in a remarkable fashion and in the course of centuries it has absorbed into itself alien elements planted in its midst. That applies especially to the case of repeated Polish colonization in the past. The World War, which gave back their political freedom to the Poles and the Czechs, held out a similar promise to the Ukrainians, too. But the weight of Russian Bolshevism in its most aggressive mood and the lack, as well, of leaders in sufficient numbers led to the destruction of Ukrainian independence. German support given towards the end of the war was harmful really to the Ukrainian cause as it is now, again when the German *Drang Nach Osten* tends to include the Ukraine within the area of its direct dominance. Still, if the Ukraine is non-existent, the Ukrainians are very much alive. It is certain that when, and if, the structure of Moscovite Russia shows cracks again, the movement towards political independence will be born to a new life."

UKRAINIAN FREEDOM IN POLAND

The largest Ukrainian educational society, "Prosvita," with its headquarters in Lviv, held its annual meeting on June 10, last. The reports of the officers disclosed that 85% of the entire Ukrainian population in Poland benefits by the society's charitable-educational activity carried on by its branches throughout the country. However, the interference of Polish authorities with the work of "Prosvita" is so detrimental that the society is not only hampered in its work, but even its very existence is menaced.

Soon after the meeting, the Polish authorities decreed the dissolution of the newly elected Central Committee of "Prosvita" and ordered that another meeting be called within a month. The Poles simply could not relish the fact that the new Committee consisted of energetic and highly patriotic members.

INTRAMARRIAGE

Several years ago, quite a controversy flared up in this weekly over the question whether intermarriage, i. e. marriage between persons of different nationality, is to be favored. Up to now this question has not been raised here, yet in actual Ukrainian-American life it seems to have resolved itself in the negative. A preponderant and steadily-growing majority of our young people, we have observed, marry someone of their own kind. And were it not for the economic factor involved, which prevents so many marriages nowadays, the extent of this intramarriage among our young people would be even more evident.

It is to be expected, of course, that intramarriage rather than intermarriage would be the rule among our first American-born generation; the bonds of common descent that hold this generation together are still strong. Yet the percentage of intramarriages among those who compose it is surprisingly high.

It seems that more and more of our young people have realized that marriage with one of their own nationality is preferable. Such a marriage, for example, helps to preserve their Ukrainian-American traditions and support Ukrainian-American organized life. Married couples of Ukrainian descent will in most cases do more to preserve the customs and habits that are their national heritage, that are rich in meaning, high in cultural value, and adaptable to American environment; they will play a greater role in our organized activities—than couples of mixed nationality.

Intramarriage, too, is more conducive towards the realization of ideal relations between the parents and their married children. How frequent is the case where parents whose children married outside their nationality have become as a result embittered towards them, thereby creating a serious rift in the family.

Yet a far more important advantage of marrying within one's nationality is that the person who does so has a much better chance of attaining marital happiness than one who goes outside his nationality to marry. And happiness—need it be pointed out?—is the primary motive behind most marriages. Whether it is attained, however, depends a great deal upon the presence of harmonious relations between the spouses. Such harmonious relations, in turn, depend upon how well the two become adjusted to one another. In the earlier years of marriage, as we know, the stress of such adjustment becomes quite acute, involving considerable friction and clashes, which sometimes lead to chronic conflict between the two or to separation or even to divorce. Now, where both life partners are of Ukrainian origin, such process of adjustment will be much smoother than if they are not. For one thing, they will not have to undergo the trouble of ironing out their national differences. And some of these differences, we should bear in mind, are deeply ingrained in a person, in form of certain habits and customs, so that even a voluntary effort to uproot them from one's being is a very difficult process.

Furthermore, the husband and wife of the same nationality are bound to have certain mutual interests arising from it. Ukrainian religious or national holidays, or Ukrainian songs or folk dances, for example, will be the objects of such mutual interests between them. Equally important, they will also be in greater agreement on questions relating to the raising of their children.

Finally, a harmonious married life produces a better type of citizens of this country.

We are aware of the fact that there have been successful marriages among some of our young people who have married outside their nationality. We personally know several such young people who have not only attained personal happiness but also managed to retain a keen interest in things Ukrainian. But such cases, it should be noted, are few and far between.

Therefore, those of our young people who are looking about for someone with whom they could "go steady"—to marriage, would do well to look among their own kind.

A LAST REMINDER

The Seventh Annual Convention of the Ukrainian Professional Association will be held today, at Hotel Douglas, Newark, N. J., beginning at 1 P. M.

All Ukrainian-American professional people, as well as those who have not yet begun their professional careers but who possess a college degree, are cordially invited to attend.

Several interesting talks and a general discussion will feature the afternoon session. Copies of the newly-printed directory of Ukrainian-American professionals will be distributed.

The convention will be brought to a close by a banquet and dance in the ballroom of the hotel, beginning at 7 o'clock. Subscription to banquet and dance is \$2.50. Reservations will be accepted until early afternoon. Admission to dance alone—75 cents. Dress optional. Guests are invited.

Executive Board of Ukrainian Professional Association of America

SUMMER READINGS

Read the "Kobzar"!

Last week, we recommended in our editorial that during these summer months, when often time hangs so heavily on one's hands, our young people should take a Ukrainian book of poetry, prose or history in hand and start reading it. Such readings, as we pointed out, will greatly benefit our young person. We also promised to recommend on these pages certain Ukrainian works that are suitable for a beginner.

For a starter, we strongly recommend Taras Shevchenko's "Kobzar." Shevchenko, as most of us realize, is the very incarnation of the spirit of the Ukrainian people, and his poetry vividly reflects this spirit. Reading it is an enthralling and oftentimes soul-searing experience. Written in the simplest manner possible, yet being of the highest literary quality, this poetry is about the best and easiest entrance into the field of Ukrainian literature.

Most every Ukrainian home has a copy of the "Kobzar." It can also be purchased at the Svoboda Bookstore (81-83 Grand Street, Jersey City, N. J.) for as low as \$2.50.

METROPOLITAN SHEPTYTSKY HONORED

On June 18 last, Lviv witnessed a celebration of the fortieth anniversary of the ordaining of the Ukrainian Greek-Catholic Metropolitan, Andrey Sheptytsky. All the Ukrainian bishops and a great number of the clergy took part in the solemn mass in St. George's Cathedral conducted by the Metropolitan himself. Tens of thousands of the Ukrainian people attended. The Metropolitan was congratulated on his splendid work by the Pope in a personal letter, in which His Holiness, for the first time in history, used the name "Ukrainian" instead of "Ruthenian." Not a single Polish priest participated.

UKRAINIANS SENTENCED

On June 17 and 18 last (the latter day a Sunday), the Polish court in Kremianetz sentenced four Ukrainian boys from Volhynia from 4 to 7 years in jail for membership in the Ukrainian nationalist organization. Also a priest, Rev. W. Skakalsky, was sentenced to three years in prison.

(Ukrainian Bureau, Washington, D. C.)

Ukrainian Liturgical Books

(Note: This is the final article of the several that have appeared in this weekly in response to several inquiries concerning the Byzantine or Greek Rite of the Ukrainian Catholic Church. It is taken from the late Very Rev. Leo Sembratovich's brochure, "Strangers Within Our Gates."—Editor)

The books used in Ukrainian Catholic service are much more complicated than those of the Latin Church, but in general they correspond to them. We have already mentioned the Book of the Gospels, that is always laid on the altar, and also the missal. The epistles are contained in a separate book called "the Apostle." The Eucologion corresponds somewhat to the Latin ritual. It contains not only the prayers for the administration of the sacraments, but also various blessings.

The two Triodion books contain the Divine Office for the Movable feasts of Lent and Easter time.

The Oktoich comprises the Office for the Sundays of the year. The Meneya consists of twelve volumes, one for each month. It is similar to the Proprium Sanctorum of the Latins and includes the offices of the saints and also their special hymns and prayers. The "Psalteera" contains the psalms, divided into twenty sections, called "Kathismas."

The Typikon is a perpetual calendar, containing the list of the feasts and the data for their proper observance. It coincides with the "Ordo."

Liturgical Vestments

The vestments of the Byzantine Church correspond somewhat to those of the Latins: It is an interesting case of parallel evolution; the vestments developed originally from the festive Roman dress, used on solemn occasions. Differences of rite now make them quite dissimilar.

The liturgical colors employed by the Latin Church are unknown in the Byzantine Church. These latter are principally of two colors, lampros (siviteley), used on feast days, and the purple of penance (illa), used on days of Lent. Black, of course, is always worn at the Requiem Mass and at burials.

The bishop uses the sticharion, which corresponds to the Latin alb. The epitachelion corresponds to the Latin stole, excepting that the two bands are generally hooked together or sewn, leaving a loop for the head. It is ornamented with seven crosses. The girdle is a narrow band of the same fabric as the vestment. It is ornamented with a cross. Instead of one maniple, the Byzantines use two. The epigonation which hangs at the right side from the girdle and reaches to the knee, is termed "the sword of justice." In the Latin rite it is used by the Pope alone. The Eastern Church allows it to be worn by all ecclesiastics who enjoy ordinary or honorary jurisdiction. Every bishop now wears a sakkos. This vestment corresponds to the Latin dalmatic or tunic, reaching below the knees, with short sleeves divided on the sides. The sides are joined again by ribbon or clasps: At one time, only the patriarchs wore the sakkos. Now it is used by all bishops who have territorial jurisdiction. Over the sakkos is worn the omophorion. It is a side band, richly embroidered with crosses and the figure of a lamb, worn only by the bishop, and it is placed around his shoulders. One end hangs down in front, and the other, behind. The bishop wears the pectoral cross and a medal containing a relic, called enkopion. The Byzantine mitre is a crown ornamented with jewels and surmounted by a cross. The bishop carries a crozier shorter than the Latin staff; this pastoral staff terminates in two branches, curved and ornamented with serpent's heads. Between them is a cross. In blessing the people, the bishop uses a triple and a double candlestick with lighted candles. The former

A HUTZUL WAKE

(Note: The description of a wake among the Hutzuls—tribe of Ukrainian mountaineers—that appear below, is taken from Michael Kotsiubinsky's short story, "Tine Zabutikh Predkiw," translated by Stephen Shumeyko.)

Woefully the long trembita-horn wailed the sad tidings of Ivan's death.

Its mournful notes reached the highest mountaintops, and during that night the sound of hoofs thudding against earth and clashing against stone could be heard, as from distant half-forgotten villages and settlements neighbors rode in to attend the wake.

They knelt before the dead body, laid copper coins on its chest, to pay for the transportation of the soul into the next world, and silently took their seats on the benches. Ancient snow-white heads nodded over flame colored shawls; fresh young faces gleamed beside the old, withered and yellow.

The flickering corpse-candles weaved a pattern of shifting shadows over the dead as well as the living faces; goitres upon well-to-do wives quivered rhythmically; aged eyes shone softly in the solemnity of death; a hushed stillness seemed to unite both the living and the dead; and thick labor-gnarled hands rested heavily on their owners' knees.

Palahna, the widow, was busy arranging the sheet covering the dead body of her husband, her roving fingers sensitive to its coldness, and her nostrils breathing in the sweetish odor of burning wax that seemed to make larger the lump of sorrow in her throat.

Outside by the window the trembita was wailing the presence of death within.

Ivan's yellowed face lay peacefully on its white sheet, seemingly locking within itself a secret known only to him. His right eye was slightly open and looking directly at the pile of copper coins lying on his chest and on his folded hands, which clasped within their stony grasp a lighted candle.

In the eyes of the mourners, however, the soul still remained hovering about the body, loath to leave it and fly to another world. To it Palahna turned with the lament:

"Oh, you poor lonely soul, why don't you speak to me? Why don't you look upon me? Why don't you bandage up these blisters on my fingers that worked so hard for you? What road

is called trikirion. It represents the Blessed Trinity. The latter is termed the dikirion and represents the dual nature of Our Lord. These may only be used by bishops.

The priest's vestments, the sticharion, maniples, epitachelion and the girdle are same as the bishop's, save that instead of sakkos, he wears a phelonion. This is a chasuble which has been cut away, not at the sides as the Latin vestment, but in front. It is a bell-shaped vestment with an aperture for the head. It reaches to the feet.

The deacon wears the sticharion and the maniples, but no girdle. He wears the dalmatic, which is quite similar to the Latin vestment. The deacon's stole is called the orarion. It is wound around the body. At communion time it is unwound to form a cross behind and in front of the deacon. The word "AGHIOS" (holy) is thrice embroidered on it.

The Byzantine clergy use the kamelevka as head covering; the Ukrainians, the kolpak.

The vessels used for the holy liturgy are the chalice and the diskos which corresponds to the paten of the Latin rite. The asteriskos is a cross of bent metal which stands over the diskos. The chalice and diskos are covered with small veils. A golden spoon is used for giving Holy Communion to the faithful. The "Holy Lance" (kopye) is a knife used for cutting the Liturgical Bread (prosphora).

are you preparing to take, oh my dear husband? Where shall I look for you?" she wailed, her heavy voice breaking upon the more sorrowful notes.

"She wails very nicely," approved old friends, nodding their heads, their deep sighs mingling with the hushed babel of voices.

"We pastured together in the downs... Once we happened to be pasturing sheep, when suddenly a cold high wind arose, just like in winter... Everything began to whirl about, so that you could hardly see a few feet in front of you, and Ivan, may God bless his soul..." a heavy-set mountaineer was telling those around him. And soon they were wagging their lips too, as they recalled their experiences with the deceased, striving, as was customary at such an occasion, to cheer the saddened soul separated from the dead body.

"You have gone, and left me all alone. Who shall help me now take care of this home?" Palahna was continuing her lament.

From the outer darkness through the open doors newcomers were constantly arriving, kneeling down before the dead body, laying coins on its chest, while those already seated on the benches moved over to make room for them.

The thick candles melted softly, their sides running with melted wax drops that resembled tears themselves, while their bluish fumes mingled with the odor of wax and the sweat of heated bodies hung heavily upon the dull hubbub.

It was growing quite oppressive in the house. Faces dripped with sweat that gleamed in the corpse-candle lights. Meanwhile more newcomers kept arriving, crowding in the doorway.

The body seemed to change as whitish spots, like lichen growths, began to appear over it.

"Oh, my husband, my dearest husband, why have you left me alone to face this cruel world..." Palahna continued her wailing. "Now I shall have no one to send to the city, to bring me what I need, nor to give me what I desire..."

While outside by the window the trembita continued its own wailing, making Palahna's sorrow all the greater.

But weren't they adding too much sorrow to the poor soul of Ivan?

Evidently this thought was becoming uppermost in the minds of some of those present, for the movement by the crowded doorway appeared to be taking on a new character. The air of solemnity there was beginning to be broken at times by stamping of feet, the nudgings of elbows, the scraping of the benches, and the sudden mounting of voices over the general hubbub. Suddenly a high shrill laugh of a woman cleaved through the heavy gloom, and in a flash the pent-up hubbub broke out into a gladsome uproar that welled up to the ceiling like a tongue of flame bursting out of a black billow of smoke.

"Hey, you,—the long-nosed one, buy a rabbit from me!" a deep bass voice roared, opening up a game usually played at wakes among the Hutzuls, and the answer came back to him on gales of suppressed laughter:

"Ha-ha! The long-nosed one!"

"I won't."

With that the lid was off!

Those who sat nearest to the body turned their backs to it, anxious to join in the merry-making. Happy smiles lit up their faces, that a moment ago were wrapped in gloom, while the stuffed rabbit, a part of the game, began to be passed from hand to hand, around in a circle, getting closer and closer to the corpse.

"Ha-ha! the hunchbacked!... ha-ha, the crooked one!..."

The lights of the corpse-candles flickered wildly from the waves of laughter and smoked all the more.

One after another the guests rose and made their way to the happy, laughing groups that converged in the various corners of the house.

Meanwhile more spots were appearing on the face of the dead body. It seemed as if secret thoughts were coursing through its head, constantly changing its facial expression. A slightly upcurled corner of the lips seemed to be asking rather bitterly: "What is life?" Like a flash in the sky, like cherry blossoms...?

Already they were kissing in the doorway.

"On whom are you hanging?"

"On black-eyed Annie."

Anna was making a great show of repulsing her admirer's ardent advances, but many hands were pushing her to him and hot lips urging her on:

"Go ahead, lass, go ahead..."

And so Anna returned his embraces and warmly kissed his lips to the accompaniment of the rollicking laughter of the onlookers.

The dead body was already forgotten. Only three old women remained seated by it, gazing with glassy eyes at its yellowish face over which a fly was crawling.

The younger women entered into the merrymaking with gusto. With eyes that still reflected their watch over the dead body, they ardently kissed the men around them, ignoring their husbands, who were doing likewise, embracing and kissing other men's wives.

The smacking of the kisses resounded all over the house and merged with the weeping of the trembita outside, that still kept on wailing the tidings of death to the distant hills and mountaintops.

Palahna had ceased her lamentation by now. It was getting late and she had to take care of the guests.

The merriment grew livelier, as the air in the house grew closer from the heat of the packed human bodies, the burning candles, and the smell of the already rotting corpse. Everyone was talking out loud, as if they had forgotten why they were here, telling of their various experiences, laughing uproariously, waving their arms to give emphasis, slapping each other over the back, and winking broadly at the young women.

Those who could not find room inside made bonfires outside the house and played around them. Someone had put out the light in the hallway leading from the outer door to the room, and from it now could be heard the squeals of girls and the suppressed laughter of young men. At times the waves of the boisterous merriment fairly shook the walls of the house.

Meanwhile, the yellow flames of the burning corpse-candles were beginning to falter and weaken in the oppressive air.

Even the elders were now taking part in the merriment. Their hoary heads shook with carefree laughter that parted their lips to disclose rotting yellowed teeth. They even helped the younger men to catch the laughing maidens, thrust in out their gnarled hands that shook with age. The jingling of the coin beads on the breasts of the women, their high pitched voices and laughter, the scraping and banging of benches, the loud guffaws of the men, could be heard far out over the mountainside.

"Ha-ha!... ha-ha!..." laughter rolled from the corners to the threshold and whole rows of people bent double from it, holding on to their sides. Even the corpse of Ivan seemed to smile with them, but rather ironically it seemed.

Upon its chest shone the heap of copper coins, given by the good people to transport its orphaned soul in peace to the next world...

Outside by the window the trembita mournfully wailed its sorrow.

The Story of Ivan Mazepa

(3)

Feeling itself threatened by the line of little fortresses that Hetman Mazepa had constructed along the lower stretches of Ukraine, Crimea began to look about for means to remove the threat. It found an unexpected ally in a Kozak leader, Peter Ivanenko, better known as Petryk, who in 1692 had fled from Hetmanschyna (term applied to region ruled by Hetman Mazepa, who in turn was under the domination of Moscow) where he held a responsible post under Secretary General Kochubey. Upon being accepted into the ranks of the Zaporozhian Sitch, Petryk began to agitate for a rebellion against Mazepa and Moscow. Although the Zaporozhians had no liking for Mazepa, still they were not very anxious to stage an open rebellion against him. Petryk then gathered about him a group of sympathizers and journeyed to Crimea, where on May 26, 1692 he concluded a treaty with the Crimean Khan in the name of Kiev and Chernihiv principalities, all Zaporozhian and Garrison Kozaks, and all Ukrainian people. This treaty provided for an "eternal peace" between Ukraine and Crimea as a means of mutual defense against Moscow and Poland. As an attempt to free Ukraine of foreign domination, this treaty by Petryk has great significance in the development of Ukrainian political ideology.

Petryk's Universale

The several "universales" (proclamations) that Petryk next issued to the Ukrainian people, have great significance too, on account of their statesmanlike qualities.

In the third of such "universales," issued on June 22, 1692, Petryk wrote as follows:

"It is not strange that the Polish monarch is our enemy. Once we were under his rule but with God's help, during the time of Bohdan Khmelnytsky, we regained our freedom and the effects of the damage we caused to Poland then is felt by her to this day. Neither is it strange that the Crimean Khan is hostile to us—from the most ancient times we did damage to Crimea and still do today. The actions of the Moscovian czars, however, are strange. They did not gain ascendancy over us by the sword, as our ancestors, for the sake of our Christian faith, freely placed themselves under their protectorate. They led our people from the right side of the Dnieper to the left; they found protection behind us against their enemies, so that no matter from which direction the enemy attacked, our cities and town were the first to be burned, our people the first to be taken into captivity, while Moscow remained safe and sound as if behind a wall. But even this does not satisfy Moscow. It now desires to turn all of us into serfs and slaves. First it took from us Hetman Mnohohrishny and then Hetman Samiylovich, both of whom defended our liberties, and now it wants to put us into lifelong slavery. It allowed the present hetman [Mazepa] to take over the land belonging to the officers of the Zaporozhian Sitch and give them to his officials, while the latter have made our brothers their serfs, stopping short only of harnessing them to the plows. All this Moscow approves, for it well knows that such measures will weaken our people to the point where it will be able to control the Dnieper, Sarmatia and build fortresses which will limit all freedom of action among us."

Further on he writes:

"I ran away from my parents, my wife and children, and a good position in life, and now call upon you to defend the union and freedom of our fatherland. It is not our purpose to ruin our fatherland, for evil is the bird that destroys his nest, evil is the farmer who ruins his land. We are going into Ukraine in order to free our bro-



thers and ourselves of destruction by Moscow and its underlings. You have wise heads, ask yourself: is it better to suffer in slavery, is it better to be a hired hand or the master of the land? Know all of you, too, that the hetman himself has sent to me a secret courier assuring me that as soon as we and the horde (Crimean) reach Samara, all of them will sever themselves of Moscow and together with us make war upon it, our oppressor..."

"If you do not rise for your freedom now, then you can be sure that you will lose it forever, that you will remain slaves of Moscow, and that there will be no one in the future to champion your cause..."

There was a good deal of truth, understanding of the situation, and foresight of the tragic events that were to follow, in this Petryk's Universale.

"Hetman" Petryk

In the autumn of 1692, Petryk with his Kozaks and the Crimean horde moved into Ukraine. Pausing at Kamyany Zaton, he sent a delegation to the Zaporozhian Sitch. Here his representatives and those of his powerful ally, Crimean Khan, were welcomed with the traditional salt and bread. The Zaporozhians, however, then under the command of Husak, despite their hostility against Mazepa did not dare to join an open rebellion against him and Moscow. In reply to a "universale" issued by Mazepa, in which he expressed his confidence that they would not help the infidels (Crimean Tartars—allies of Petryk) in ruining their fatherland Ukraine, Husak wrote to Mazepa with considerable sharpness and many complaints, yet assured him at the same time that neither he nor the Zaporozhians would become allies of Petryk. And so it turned to be. Zaporozhe met Petryk's overtures with great reserve, and only about 500 Zaporozhians volunteers, under the leadership of Vasile Bushko, placed themselves under his banners. They took this step, however, at their risk, officially without the knowledge of the Zaporozhian command, which did not issue to Bushko any commission to command this detachment.

At Kamyany Zaton the revolutionary forces held a council of war, at which Petryk was elected hetman.

(To be continued)

Joke On Admiral

NEW YORK.—Rear Admiral Clark H. Woodward, commandant of the Third Naval District, is telling a joke on himself these days. To attend an official function at the New York World's Fair, the Admiral arrived in full uniform. Mistaking him for an attendant, a visitor stopped him and said, "Call me one of those motor chairs."

"But I'm an admiral in the United States Navy," said the astonished sailor.

"All right, then," the visitor snapped, "call me a boat."

A RISING SINGER

Josephine Gurak [Ukrainian], former soprano of this city, and now of New York, is spending a fortnight's visit with her parents at 545 Emmett Street. Miss Gurak left Scranton in August, 1936.

She began her music studies here at the Conservatory of Music, where she was a voice pupil of the late Prof. Alfred Pennington; took a piano course with Harold S. Briggs, and later studied voice with Dr. L. B. Woodcock. She first came to public notice, however, when she won the Atwater Kent audition in September, 1932. At this audition Tom Thomas, Scranton baritone, also won. Prof. W. W. Jones, in his adjudication, said that "Miss Gurak easily led the group of women singers in security of tone, and fine rhythmic feeling, which revealed a singer with a fine musical background." She had then just completed a two-year course at the Conservatory.

The Atwater Kent success brought several engagements in concerts in this city and Wilkes-Barre. In August, 1936, she decided to study with John Hand, director of the Opera Guild in New York, and soon appeared in performances of light opera. At the Hand Studios she gave a special recital which won the praise of the big city's critics.

After two years with the Opera Guild, she won a scholarship for study with William Penbentz, a prominent Metropolitan teacher and coach. In the Spring of this year, she was selected, out of several hundred candidates, to sing for President and Mrs. Roosevelt at the White House. This appearance, however, was cancelled because of the White House preparations for the expected visit of King George and Queen Elizabeth.

Miss Gurak is soloist at a Lutheran Church in Brooklyn, where she has gained experience in the Handel and other oratorios. She also has given private auditions before Lawrence Tibbett, and when Mr. Tibbett gave his concert in Masonic Temple in February of last year, Miss Gurak accompanied him to this city.

About two years ago she bought a piano for her apartment in West End Avenue, New York. A few weeks later, she decided to run up home to see her parents, and as she entered her home, she received a telephone message that her New York apartment, piano, and many books and other music had been burned to the ground, without hope of saving any of her treasures.

When asked how she was progressing she answered, "working harder than ever, and expecting and hoping to make good in the greatest of all arts."

(The Scranton Tribune, Scranton, Pa., Monday, July 24, 1939)

A SONG OF A SWAIN

(A Ukrainian Folk Song)

Over yonder there's a mountain,
And another towering, high,
Between the two winding mountains
A star rosé, I spy.

No, it's not a shining star,
'Tis my sweetheart looking fine,
She's a charming, dark-browed
maiden,

Dove beloved mine!

Young man, yesterday you
ploughed
And you ploughed again today,
Tell me, sweetheart, who drove
for you,
Your two oxen, pray?

Yesterday you moved some hay,
And today the scythe you swing,
Who, my sweetheart, while you
toiled,

Your noon lunch did bring?

Ah, 'twas she who brought me
fare,

My own sweetheart looking fine,
She's a charming, dark-browed
maiden,

Dove beloved mine!

Translated by Dr. John Yatchew.

AMERICAN YOUTH CONGRESS COURSE REVIEWED

To the Editor of The New York Times:

Your editorial on the "puzzling" actions of the recent New York Convention of the American Youth Congress has doubtless set many minds also to wondering.

Your editorial writer may be presumed to be well informed concerning the easy-going philosophy of Russian communism which makes possible the maintenance of the formula of "the dictatorship of the proletariat" throughout the world, while a one-man tyranny actually exists in the Soviet Union with the full approval of Communists everywhere. His handling of the comment of Gil Green, the national president of the Young Communist League, to the effect that "communism does not stand for dictatorship, but for the greatest democracy" indicates that "The Times," at least, is not being fooled by the way ideas were presented at the convention. Yet that is not enough.

The fact is that every one who takes the trouble to follow with diligence the shifting Communist party line knows that almost from the beginning of the American Youth Congress in 1934 this organization has been a part of the so-called Communist "solar system"—otherwise known as the chief sector of the "United Front" for youth in this country.

First Congress Here

The first congress was organized in New York City by young persons who may be called liberal, since the chief speakers announced in their published program were Mayor La Guardia, Arthur Garfield Hays and A. A. Berle Jr. The inexperienced young liberals had much to learn. Their report on this experience issued afterward contained some interesting statements. Among these were:

"Scarcely had the speakers finished when the bloc on the floor sprang from several points into immediate and noisy action. People were shouting wildly, demanding the right to elect all officers, to change the existing set-up, to prepare the agenda, to pass on the credentials, and to conduct the congress."

Another still more pertinent was: "The United Front program of the Communist party was passed around and a determined effort was made to force its adoption."

Some Early Reports

If the numerous liberals who yearly give their names as sponsors for the convention of the American Youth Congress should take the trouble to read the reports of the early conventions, and to note the fact that known Communists are always present, guiding the development of the program of manoeuvring, now to the left, now to the right, young people in general might not be led astray, as they are now when socially prominent liberal leaders address their conventions. Your editorial writer himself is too easy-going when he says:

"If the young people, who will soon enough be middle-aged people, cling to these beliefs (incorporated in a resolution supporting the basic freedoms), we can be easy in our minds."

The trouble is that these beliefs are insincerely offered by the political power represented in the Communist-led youth organization.

Even before our radically inclined or sensation-hungry young people reach middle age, there ought to be a movement initiated to save our gullible intellectual liberals from accepting as real any camouflaged support of democracy by the Communists.

Henry B. Liville,
Seaside Park, N. J., July 19, 1939.

(The New York Times,
July 23, 1939)

YOUTH and THE U.N.A.

NEW BRANCH IN RAMEY, PA.

Regarding the formation of a youth branch of the Ukrainian National Association in Ramey, Clearfield County, Pa., Nicholas Shyk writes as follows:

"In our youth movement here in Ramey, we learned so much about the benefits to be derived from membership in the U. N. A. that one hundred of us want to join this great and powerful organization. Mr. Basil Zahayevich, who has organized many other youth branches, had very clearly explained to us the details of U. N. A. membership. We were particularly impressed by the fact that the U. N. A. has a valuation rating of 156% which, we understand, is higher than the rating of any other organization in its field. We were told that this was partly due to the fact that the U. N. A. has very little overhead expenses in comparison to the commercial companies.

"For this reason, the U. N. A. can afford to contribute to athletic activities, give financial assistance to students attending colleges and universities, and aid its members in case of incurable sickness and permanent or total disability.

"Upon learning these facts, we were greatly surprised that, though there are hundreds of thousands of Ukrainians in the United States, only tens of thousands are U. N. A. members. It is a pity that Ukrainians are paying millions of dollars annually to commercial companies and much less to their own national organization.

"Realizing that the U. N. A. depends on the younger generation for a bright outlook for the future, we have organized ourselves into a youth assembly under the name of Taras Shevchenko, our great poet. We wish to show to our parents and to other young Ukrainians that an effort must be made to acquaint all Ukrainians with the facts concerning the U. N. A. We know that there are hundreds of thousands of Ukrainians who are not members, and we feel certain that a good percentage would join if they knew what the U. N. A. is trying to do for them.

"We have all intentions of keeping up with the pace set by the other newly organized youth branches in Pittsburgh, Hazleton, Aliquippa, Freeland, Youngstown, McAdoo, Sharon, Ford City, etc., which received recent mention in the Ukrainian Weekly. Incidentally, our new assembly, which was given Number 433, was formed on July 4th, which is symbolic of our own struggle for independence of the land of our forefathers.

"Our staff of officers will be announced shortly. We are pleased to have an opportunity to be of service to a Ukrainian organization, for we know that by supporting the U. N. A. we are helping all Ukrainians, not only financially, but morally, culturally, and politically as well. We hope to see all the Ukrainians in Clearfield County and the rest of Pennsylvania follow our example."

NEW BRANCH IN MAHANAOY CITY, PA.

News comes from Susie Hentosh that a new youth branch of the U. N. A. has been formed in Mahanoy City, Pa. The reports reads as follows:

"Realizing that the benefits of U. N. A. membership are many, and that there is no better and finer Ukrainian-American organization than the U.N.A., we are taking this early opportunity to become members. With the aid of Mr. Zahayevich we have succeeded in organizing a new assembly of about 30 persons. We have named our branch (Number 436) in honor of our great patriot, Hetman Bohdan Khmelnytsky, in memory of his defeating the Poles 290 years ago at Zbaraz in Western Ukraine.

"We hope that, with help of Mr. Zahayevich, Mr. Michael Hentosh, secretary of Branch Number 305, and Mr. Dmytro Hadamaka, pres-

BECOMES PILOT

Alex Leciston, 21 years old, of Wilkes-Barre, Pennsylvania, and a member of U. N. A. branch 157, recently gained a certified private pilot's license by passing a Federal test July 3, 1939.

Alex worked diligently and his pilot's license represents the product of his initiative and labor. No "political help" was responsible for it.

He is a graduate of the Wilkes-Barre Coughlin High School, '35, college technical preparatory course, and a member of National Honorary Society.

Upon completing his preliminary studies on technical subjects, "Al" went to the Wilkes-Barre Wyoming Valley Airport located in Forty Fort, and there received an assistant mechanic's job, June 22, 1936. He first took into the air on July 15, 1938. His first solo flight was on September 29, 1938. In the meanwhile he assisted in dispatching American airliners. From time to time he made cross-country solo flights from Wilkes-Barre to such points as Scranton, Bloomsburg, Sunburg, Hazleton, and other outlying flying districts.

"Al" is also a member of the Wilkes-Barre U. N. A. Baseball Team, and a local Ukrainian chorus. Besides, he is interested in dramatics.

His main ambition is to get into the United States Army Air Corp.

ATTENTION: CHICAGO UKRAINIANS

Here is an opportunity for you to publicize the Ukrainian name and, simultaneously, pay homage to the only Ukrainian ball player in the major league. I refer to, of course, Mike Tresh of the White Sox. Pick out some Sunday afternoon when your local American League club is at home and designate that day as "Mike Tresh Day." The baseball management will gladly co-operate with you. Results of such "days" in the past show an abundance of photos and accounts of the celebration in the American press. Two years ago in Cincinnati, the Greeks paid tribute to the only Greek player in the majors, Alex Kampouris. Last Sunday in Philadelphia was "Morrie Aronovitch Day," sponsored by the Jewish societies of that city. Someone organize a committee representative of as many Ukrainian clubs as possible. Who will take the initiative? For further information, communicate with me.

DIETRIC SLOBOGIN,

2154 N. 7th St., Philadelphia, Pa.

WORTH READING!

IVAN FRANKO'S "MOSES"
 Trans. by Waldimir Semenyna
 With a biographical sketch of Ivan Franko
 by Stephen Shumeyko
 Price 50 cents

UKRAINE AND AMERICAN DEMOCRACY
 by Dr. Luke Myshuba
 Price 15 cents

UKRAINIAN NATIONAL MOVEMENT
 by Stephen Shumeyko
 Price 25 cents

SVOBODA BOOKSTORE
 81-83 Grand Street

ident of Branch 305, our youth lodge will become the most outstanding in our coal region."

The officers of the new branch are as follows: Harry Hadamaka, president; Charles Tichonevich, treasurer; Sue Hentosh, financial secretary. Persons interested in becoming members of the new club should write to the financial secretary, P. O. Box 15, Delano, Pa.



THE U. N. A. SPORTLIGHT

ST. CLAIR BEATS CENTRALIA

St. Clair's Branch 31 defeated the visiting Centralia boys, 11 to 3, on Sunday, July 23rd. Hercha and Procak of St. Clair both received 3 hits out of 4 trips to the plate, while Kuzio's 2 hits were both of the 3-base variety. In chalking up St. Clair's 6th consecutive win, pitcher Hercha permitted but 5 hits, 2 of which went to Cheddar. The winning pitcher contributed a triple to St. Clair's 13 safeties. The home team clinched the game in the 6th inning when the players went on a hitting spree and chased 6 runs across the platter.

St. Clair 31 will play McAdoo on July 30th, Ukrainian Day, at Lakewood Park. Wilkes-Barre will play at Berwick on July 29th. Centralia will play St. Clair's Branch 9 at the latter's field, on July 30th.

St. Clair 31 would like to arrange games with other teams. Interested persons are asked to write to Stephen Horbal, Dade St., St. Clair, Pa.

STANDING OF THE TEAMS

Word has been received that Berwick dropped both ends of a double header to McAdoo. The present standing of the teams is as follows:

	W.	L.	Pct.
Wilkes Barre	7	1	.875
McAdoo	5	1	.833
St. Clair 31	4	3	.571
Berwick	3	4	.429
Centralia	2	6	.250
St. Clair 9	0	5	.000

The Athletic Director announces that no more registrations of players will be received after August 1st.

CLEVELAND BEATS LORAIN

The Cleveland Y. U. N. No. 8, a U. N. A. baseball team, won its 2nd game when it defeated Lorain, 5 to 0, on July 23rd at Lorain. J. Hodo-wancki, pitching for the visitors, permitted but 2 hits, both singles, and struck out 13 batters. Extrabase hits were made by N. Bobeczko and W. Danilovich, a triple and a double respectively. The losing pitcher allowed 9 hits and struck out 3 Clevelanders.

HAMTRAMCK WINS TWICE

The Hamtramck U. N. A. team took a double header from Rossford on July 15th. In the 1st game, Hamtramck had 8 runs on 10 hits and 0 errors; Rossford had 2 runs on 5 hits and 0 errors; the batteries were H. Bendana and A. Goy for Hamtramck, J. Bobak and J. Bobak for Rossford. In the 2nd game, Hamtramck had 18 runs on 18 hits and 1 error; Rossford had 6 runs on 5 hits and 3 errors; the batteries were S. Pipski and A. Boy for Hamtramck, D. Koronova and J. Bobak for Rossford.

Rossford will be hosts to Hamtramck on July 29th when another double header will be played.

PHILADELPHIA VICTORIOUS

The Philadelphia U. N. A. Youth Club defeated St. Mary's Ukrainian Catholic Club, 9 to 4, on July 22nd, reports Dietric Slobogin. Walt Kurko of the U. N. A. club struck out 22 opponents to highlight the defense; the ex-pugilist now has 49 strikeouts in the last 24 1-3 innings he has pitched. Captain Tony Cherkas led the U. N. A. offense by hitting a home run in the 7th inning with 2 mates on the bases. Walter Olsh started for St. Mary's by hitting a double and triple in 3 trips to the dish. Johnny Demnainyk did the pitching for St. Mary's. The score by innings:

	R	H	E
Philadelphia	001	020	303
St. Mary's	000	000	003

Walter Cherkas, who was the regular 3rd baseman of the Philly U.

NECESSITY THE MOTHER OF INVENTION

One of the means employed by the Poles in their policy of assimilation is an effort to convince the less enlightened sections of the Ukrainian population in Poland that they are descendants of the Polish nobility and, as such, they should revive their noble tradition which will take them back to where they "rightfully belong"—the Polish mother nation.

The "Union of Small Nobility" (Sojuz Szlachty Zagrodowej) was organized, headed by a military Polish priest, Rev. Antoni Miodowski, in order to fulfill the task of converting the "lost Polish souls" back to the ranks of the noble Poles. Rev. Miodowski recently stated in Poznan that "by now there are 54% of Poles in Eastern Galicia and that with effective work another 1,200,000 souls that had been 'Ruthenianized' could be brought back to 'Polish-hood.'" He also stated that "there never were", are not, and never shall be any Ukrainians in Eastern Galicia," thus repeating the historic statement made by the Russian minister, Valuyeff, in the 19th century, in regard to Eastern Ukraine. Naturally, with "effective work" this might have some possibility of becoming a reality.

THE FATHERS AND THEIR YOUTH

Recently the Polish Premier, Gen. Skladkowski, was visited by a delegation of Polish professors of the Universities in Lwiv which complained of the degradation of morality among the Polish university youth, which by their terroristic tactics turn the schools into scenes of constant turmoil and thereby demoralize the entire Polish population. It should be recalled that the Polish student body has practically always been responsible for the riotous anti-Ukrainian outbursts during the past several years, which were usually accompanied by bloodshed and destruction of Ukrainian property. Alas, at those times no complaints were made against them, on the contrary, they always had the quiet approval of the "fathers of the nation."

A MAIDEN'S SONG (A Ukrainian Folksong)

Oh Lord, my Lord, when is that day to be
 When people have talked enough about me.

The old, they talk, the youth will also chatter,
 And children small, they'll not speak any better.

Oh mother mine, church bells are softly ringing,
 Perhaps sad tidings 'bout my Kozak bringing?

And if he's dead, pray, lay me by his side,
 That we loved truly, may all speak far and wide.

Translated by Dr. John Yatchew.

Mr. JOHN ROMANITION, president of the Ukrainian Youth's League of North America, has passed the New Jersey Bar. A Testimonial Dinner will be given in his honor at Hotel Douglas, Newark, New Jersey on Saturday, August 12, 1939. The program scheduled will consist of a few short speeches by prominent men, the usual delicious "Hotel Douglas" dinner, diversified American and Ukrainian entertainment, and dancing to a popular orchestra. Subscription \$2.50 per person. Anyone desiring to make reservation, or more information, kindly communicate with the writer: George Prowe, 291 Broad St., Bloomfield, N.J.

N. A. club a year ago, and who is the brother of the present captain of the team, will be married to Anna Shewchuk on Sunday, July 30th, at St. Mary's Ukrainian Catholic Cathedral, Philadelphia, at 1 o'clock A. reception will take place in the Ukrainian Hall at 6 P. M.