

THE UKRAINIAN WEEKLY

English supplement of SVOBODA, Ukrainian daily, founded 1893.

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

No. 33

JERSEY CITY, N. J., SATURDAY, AUGUST 17, 1940

VOL. VIII

THE SEVEN UYL-NA CONGRESSES

The outstanding yearly event in the life of the Ukrainian-American younger generation is but two weeks off. Over the coming Labor Day weekend delegates of Ukrainian-American youth clubs from all over the country will convene in New York City at the Eighth Annual Congress of the Ukrainian Youth's League of North America—for the purpose of gaining a clearer understanding of themselves as young Americans of Ukrainian descent and of the issues and the problems confronting them as such.

Already seven such congresses have been held by the UYL-NA. Each of them accelerated Ukrainian-American youth development.

The First

The first, held in Chicago during the "Ukrainian Week" at the World's Fair there in the summer of 1933, charted the course for the others that followed, and founded the Ukrainian Youth's League of North America, which sponsored them every year thereafter. It also aroused within our youth, especially those who attended it, that high degree of enthusiasm and self-sacrifice for their newly-realized ideals without which the advance of our younger generation would never have been possible. Yet above all, the greatest service that the first congress performed for the Ukrainian-American youth was its setting up of the principle that real progress of our youth can be made only when it is based upon their unified efforts, irrespective of any religious or political differences that may exist among them. This principle became the very pillar stone of the Ukrainian Youth's League of North America and has remained as such to this day.

Second

The second congress, held in New York City over the Labor Day weekend in 1934, demonstrated clearly that the first congress was not a mere flurry of enthusiasm but that it had left permanent influences in its wake. It also marked the first real attempt on the part of our youth to solve by earnest and careful deliberation some of their varied and complicated problems arising from their Ukrainian background and American environment. And, what is important as well, it also awakened considerable interest among influential Americans in it and other forms of activity of our youth.

Third

The third congress, held in Detroit over the Labor Day weekend of 1935, was a model youth congress in all respects, one which excited admiration in all those who attended it. Its highlight was its discussions on the burning subject of the arisal among our younger generation of several leagues. Once more the UYL-NA affirmed and emphasized its basic principle that real progress of our young people can be founded only on the cooperative efforts of them all, and that although there is room within our Ukrainian-American life for youth leagues devoted to religious ends yet in the matter of attainment of goals common to all our young folks such efforts should be concentrated within the framework one but one league—such as the UYL-NA. That is the American way, since here in America there is no established religion. At this congress, too, sound foundations were laid for the further development of the cultural and sport activities among our youth.

Fourth

The fourth congress, held over the Labor Day weekend of 1936 in Philadelphia, besides incorporating the best features of the previous congresses, and besides tackling such highly controversial subjects as intermarriage, was accompanied by the First Ukrainian-American Olympiad, held on a scale never equalled by young people. These two joint events, each a peer in its field, can be rightly considered as the finest manifestation of our youth's initiative, spirit and energy exhibited thus far.

Fifth

Unlike the previous congresses which were definitely on the orderly side, the fifth UYL-NA congress, held in Cleveland over the Labor Day weekend in 1937, was somewhat turbulent, largely because of the unfortunate and unnecessary introduction into its proceedings of certain allegations as to the ideological tendencies of one of our adult organizations, without apprising the delegates in advance of the nature of these charges, thereby making it difficult for them to discuss them intelligently. On other and more timely

TENTATIVE PROGRAM OF THE UYL-NA CONGRESS

A record attendance is expected for the coming UYL-NA eighth annual congress at Hotel Pennsylvania in New York City and its cultural program at the Fair during the coming Labor Day weekend.

Young people from such distant points as Hollywood, California have signified their intention of attending these joint events.

With the "Ukrainian-American Youth of Tomorrow" as its theme, the congress will devote itself to serious consideration of certain vital problems now facing our young Americans of Ukrainian descent, including the problem of assimilation.

The cultural program to be presented at the "Ukrainian-American Youth Day at the Fair" entirely by young talent, including choruses and dancing groups, as well as models wearing native Ukrainian costumes and their American adaptations, is expected to draw thousands of spectators to the American Common, site of the former Soviet Pavilion, where it will be held, beginning 4 o'clock in the afternoon and concluded by community Ukrainian folk dancing, which will be open to both performers and audience.

Another cultural event of which the congress will boast, will be the exhibition of Ukrainian folk art at Hotel Pennsylvania throughout the three days of the congress, Saturday, Sunday, Monday. According to advance indications, it will be the finest exhibition of its kind ever held. Miss Mildred Milanowicz, who has considerable experience in this line, will be in direct charge of the exhibit. She has already been promised the cooperation of several organizations and individuals who own valuable collections of Ukrainian folk-art.

The tentative schedule of events of the congress is as follows:

Friday: Registration from 7:30 P.M. to 10 P.M.

Saturday: Registration from 8:45 A.M. to 10:30 A.M.

10:30 A.M. Opening of congress. Greetings by John Kosbin, chairman of the Congress Committee. Welcome address by Michael Piznak, president of the UYL-NA. Election of congress chairman and designation of secretaries. Addresses by prominent young Ukrainian-Americans on subjects of vital interest. General Discussion on them.

7:30 P.M. Banquet and Ball in the beautiful ballroom of Hotel Pennsylvania. Music by Johnny King's Orchestra.

Sunday: 4:30 P.M. to 8 P.M. "Ukrainian-American Youth Day at the Fair" program, to be presented on the American Common. It will consist of (1) a Ukrainian Fashion Show, exhibited by models, under the supervision of Mary Ann Herman, chairman of the UYL-NA Educational Department; (2) a Choral Festival, including several vocal solos, under the direction of Stephen Marusevich, chairman of the UYL-NA Musical Department; (3) Ukrainian Folk Dance Exhibition presented by a number of dancing groups under the supervision of Michael Herman, who directs exhibitions of folk dancing at the American Common every Friday night; (4) Community folk dancing, to the tune of a Ukrainian folk orchestra. Chairman of the entire program is Stephen Shumeyko.

Monday: 10 A.M. to 1 P.M. and 2 P.M. to 5 P.M. business sessions of the league, including officers' reports, discussions, election of officers, and resolutions.

issues, however, the congress deliberated calmly and constructively, particularly on the subject of our English language youth publications, which hastened the time when the league began to publish its own, *The Trend*. This congress, too, marked the introduction of the league music festivals, in which youth choruses from various parts of the country participated and which have been continued with steadily rising success every year since then.

Sixth

The sixth congress, held over the Labor Day weekend of 1938 in Pittsburgh, was chiefly notable by the serious treatment it gave to a complex yet very vital force in our organized life, Ukrainian nationalism, i. e. the movement whose goal is the liberation of Ukraine. The discussion on it revealed that our younger generation has become capable of tackling problems which require mature minds and a mature approach.

Seventh

The seventh congress, held during the last Labor Day weekend in Newark, was from the viewpoint of the issues raised at it the most significant held thus far, and from the viewpoint of discussion the most lively and constructive. One of chief issues which the congress discussed was the charge that some over-zealous workers in the league had introduced disharmony into it and our young people. Though the discussion on this subject was naturally heated yet it was intelligent and to the point. It made clear to all that even with its faults, a congress having free discussion is infinitely more desirable and more productive than a congress or convention that has no free discussion. Acceptance of dogmatic declarations on important issues without any discussion of them, as we have emphasized several times, is certainly not a healthy sign for any organization. The congresses sponsored by the UYL-NA have never been of that type. And although the plentiful discussion present at them sometimes leads to stress and turmoil, still that is all for the good; only in pain and turmoil can noble achievements be born and nurtured; certainly not in passivity and inertia.

UKRAINE, POLAND, AND THE PEACE TREATIES

(Address delivered by DR. LUKE MYSHUHA at the American-Ukrainian Congress at WASHINGTON on May 24th, 1940)

Translated

(Continued)

Rule By Terror

(4)

THE Polish historian Ludwig Kubala, an authority on the Kozak wars with Poland, wrote in one of his works that the Kozaks desired to live in peace with the Poles but, in the words of their great leader, Hetman Bohdan Khmelnytsky, "only if the Poles give up their pretensions to Rus-Ukraine, for a Pole and peace cannot exist together."

More forcible was the expression heard in 1910 in the Galician Diet under the Austrian regime when Dr. Eugene Petrushevich (later president of the Western Ukrainian Republic) attacked Polish opposition to suffrage and the secret ballot and condemned the murder at the Lviv University of a Ukrainian student, Adam Kotsko, and the murder in the village of Zhulin of a Ukrainian schoolboy, John Koshanchin by a Polish instructor because the boy had refused to say his prayers in the Polish language. When Polish members of the Diet began to heckle him, Dr. Petrushevich shouted to them: "Give back to us our national rights! Get out of this land, for it is ours!"

Such was the sentiment among Ukrainians in the olden times concerning the Polish-Ukrainian conflict. Within the last twenty years, however, the anti-Polish feeling among the Ukrainians became much stronger. Its causes were many. Of them can be cited, for example, the mistreatment of Ukrainian soldiers and leaders interned in Polish concentration camps at Brest-Litovsk, Dombie, Pikulich, and Strzalkowa, following the war, as reported by the International Red Cross (from September 2 to October 23, 1919). A perusal of these reports will prepare one for the even more shocking acts committed by Poles upon Ukrainians as reported in the Ukrainian Red Book released at about that time. These acts were sufficiently shocking to evoke a strong protest (May, 1924) against them by such prominent Frenchmen as Paul Painlevé, Eduard Herriot, and Leon Blum. In their joint protest they said:

"The prisons of the Republic of Poland contain now more than 3,000 political prisoners: workmen, arrested for their participation in the strikes, Ukrainian and White Russian peasants, indicted for their struggle for independence, intellectuals who became guilty of having organized educational work among the masses of the population."

Describing in detail the torturing of such prisoners by their Polish keepers, the French protest refers especially to the murder in a Lviv prison of the Ukrainian woman, Olga Basarabova. According to the official Polish records, this woman had committed suicide, on February 14. An independent medical examination, however, disclosed sufficient evidence to indicate that her death had resulted from torture. ("Just recently the medical inspection, made upon the demand of the family of one prisoner, Mrs. Olga Bassarabova, who according to police reports had committed suicide February 14, in her prison cell, has stated that there is every ground to assume that her death was due to a terrible torture.")

Such happenings should shock no one, when one considers that such a man as Stanislaus Grabski, premier of resurrected Poland, had boldly declared at one time that in twenty-five years not even a trace of Ukrainian life will be left in Western Ukraine. Later, in 1934, Prof. Grabski announced with much regret that his plan to totally eradicate Western Ukrainians had been a miserable failure, to which a Polish literary critic and strong Polonophile, Prof. T. Pini, replied in the

newspaper "Wiek Nowy" (Lviv, January 16, 17, 1934): "Can one imagine a more shameful and diabolical plan? Yet Prof. Grabski refers to it as one of the most lofty aims of his life." Continuing in this vein, Prof. Pini says that the machinations of such men as Grabski "have given rise to a most terrible thing that Poland could have ever encountered: the contempt in which she is held by the civilized, decent world."

To better understand the situation of Ukrainians under the misrule of resurrected Poland, one should not overlook the struggle the Ukrainian people had to wage against Polish authorities for the preservation of their church. Of the thousands of varying incidents which constituted this struggle, the words of Rev. Volkov, member of the Sejm, uttered before that body on July the 6th, 1938 are especially descriptive of the conditions then. Commenting upon the fact that the Polish authorities had again closed down in his province a number of Ukrainian Orthodox churches, nine in all, and complete destroyed thirty-three others, Rev. Volkov said: "The situation that has arisen today in relation to the attitude of the Polish government toward the Orthodox faith and church, is quite typical of the situation that existed in the 17th century, as described in 1620 by a member of the Polish Sejm, Lauretan Drevinsky, who said: 'Our churches in towns and villages have been closed down, our church property plundered, priests dispersed, and people die without the benefit of the last rites.'" While in the official organ of the Orthodox metropolis ("Slovo," number 27) there appeared the following eloquent report from Kholmschyna which the Polish censor had apparently overlooked: "During the past two days two churches have been destroyed: St. Nikita's in Tishimivtsi, built in 1559, and St. Mary's in Tomashivschina, erected in 1571."

Dwelling on these happenings in Western Ukraine under Poland in 1938, one's mind involuntarily recalls what the Polish historian, Moraczewski, wrote about this land: "In 1412 upon order of King Jagello the Ukrainian Cathedral in Peremishil was changed to a Roman Catholic Church amidst weeping and maledictions by the Ukrainian populace and priests. Polish priests were installed in it, and the remains of the dead were dug up from the graves."

Were one to ask the reason for all this, one should look for it in what Adam Mickiewicz, the greatest Polish poet, said at one of his lectures in Paris on Slavonic literature: "What power drove the Polish people into Ukrainian lands, and drove the Ukrainian people and their language past the Dnieper?" he asked, and then replied that, "That power was the Polish church, which championed the Polish national interests."

When several years ago the Ukrainian Greek-Catholic bishop, Gregory Khomishin, ultra-loyal to the Polish regime and rule, protested against such an abuse of its power by the Polish church, he received the following reply from Rev. F. Blotnicki, a Pole, in the "Warszawski Dziennik Narodowy," April 15, 1936 issue: "Bishop Khomishin was right when he said that the Polish beggar standing by the Polish church in Stanislawow regards himself as being superior to the richest Ukrainian, for the sole reason that the beggar is Polish while the Ukrainian is just a Ukrainian." It is also worth noting that Rev. Blotnicki expressed his fear here that this situation might change, and therefore he called upon the Polish government and people to increase the colonization and Polonization of Ukrainian lands.

In the light of the existence of such conditions in Western Ukraine under Poland, therefore, it is not strange to learn that just before Poland's downfall last year about one hundred Ukrainian priests were still in Polish prisons, and that over one hundred and fifty Ukrainian priests had been punished "za metriki" (for birth and baptismal certificates), i. e. because they had registered newly-born and baptized Ukrainian children according to Ukrainian orthography and not Polish, which was contrary to the wishes of the Polish authorities.

LIFE AND WORKS OF IVAN FRANKO

(To be concluded)

(12)

"MY IZMARAHD"

IN 1898 there appeared a collection of Franko's poems which he entitled "My Izmarahd."

In his foreword to it, Franko explained that its name was derived from the "Izmarahd" of ancient Ukrainian literature, which usually was a collection of sundry articles and parables, partly of an original character and partly drawn from Greek ecclesiastic writings, selected and presented in such a manner that in their entirety they constituted a sort of a course of practical Christian morality.

He had long desired, the poet continues in his foreword, to present to the Ukrainian reader in form of poetry a somewhat similar collection of stories, parables, reflections and other manifestations of feeling and fantasy, whose themes would be drawn from various sources, both native and foreign, eastern and western, and which together would be bound into an organic whole not by some one tendency nor by any dogma, but by a diaphonic combination of the intellectual and emotional tendencies, a combination though which they had filtered before pouring themselves out into final mold.

Although such was his desire for quite some time, yet it remained for a severe illness, which incapacitated him from doing other sort of work, to cause him to write the major part of his Izmarahd. A goodly portion of these verses can indeed be considered as "Schmerzenkinder" (Children Born of Pain), for the poet wrote them in a darkened room with closed and paining eyes.

"Perhaps this physical and spiritual suffering of mine," the

poet further writes in his foreword, "has left its imprint upon the physiognomy of this book."

"In sickness a man desires that everyone should tend to him most softly and gently, and as a result he becomes soft, gentle and tolerant himself. He becomes embraced by a deep delicate feeling, a desire to love and feel grateful to someone, to press close and trustingly to such person, like a child to its father. I do not know how clearly such feelings have reflected themselves in this book, but I do know that I wanted to make of it a book that would be clearly moralistic in tone.

"It is certain, of course, that my morality is markedly different from that catechistic and dogmatic morality which among us is customary to advance as the only Christian morality..."

And finally, after having thus explained the motives and character of this collection of poetry, he turns to the reader with the following:

"If from these poems there enters into your soul at least one drop of goodness, gentleness, and tolerance not only for opposing beliefs and opinions but for human mistakes, failings and sins as well, then this work shall not have been in vain..."

Divisions of "My Izmarahd"

Although in his foreword to "My Izmarahd," Franko declares his intention of presenting to the reader a collection of verses of a moralistic character, yet in reality only parts of this collection can be said to conform with his expressed intention, namely parts II, III and IV ["Paranetikon" (Parenesis), "Prytchi" (Parables), "Legendy" (Legends), respectively], while the

remaining parts I, V, and VI ["Poklony" (Bows), "Po Selakh" (Throughout the Villages), "Do Braziliyi" (To Brazil)] are based entirely on modern contemporary themes, being linked with the former perhaps only by the "diaphonic combination of the intellectual and emotional tendencies" of the poet, or, to put it more simply, by the uniform presence of the author's "I."

"Paranetikon"

Beginning from this latter section, we find that "Paranetikon" consists of brief moral teachings, 65 in all, very similar to the ancient Ukrainian gnomes and aphorisms. Some of these teachings elaborate upon foreign themes, but most of them are original and native in both theme and its treatment. The best of them, however, are those in which can be found some modern subjective thoughts of Franko himself, or where the gnomic theme is especially embellished by poetic raiment; while the remaining others are sometimes dry and in a few cases even quite commonplace. Two good examples of the first and second type are as follows:

Не звиклий утертими стежками
Пти за другим сіпо як у дим,
Бо як стануть пастухи вовками,
Треба вівцям пастися самим.

Як від лютого тирана,
Що шаблюкою маха,
Всі втікають безоружні,
Так тікай ти від гріха.

The above are drawn from the category of the briefer verses of the "Paranetikon," which are generally known by their separate title "Stropha."

In this connection, however, it must be borne in mind that gnomes and similar moral teachings are usually very difficult to handle in form of poetry; in view of this Franko's collection of them, aside from the few weaker ones, is generally distinguished by

its fine poetic form and wit. And although it does not have running through it some one leading basic theme, as Franko himself warned in his foreword to it, yet it is characterized by warm humanitarian feelings, by the ideal of productive love and justice.

The Parables

A fine example of didactic poetry are the parables of Franko's collection "My Izmarahd." Most of them are written so well and clearly that even children can understand them.

More than half of them (of the 12 in all) have their source in already known parables, especially those of India. Of the latter the one about life is a good example. In it Franko extolls the value of true brotherly love:

Це той чудовий мід, якого крапля
Розширює життя людське в безмір,
Підносить душу понад всю тривогу,
Над всю турботу із за діл минутих—
В просторі повні світла і свободи.
Хайя скvapно краплі ті, браті!
Бо лиш в тому, що серце ваше чує,
Чим груди повні, чим душа живе,
У розкоші любові і бажання,
Братерстві, у надії, у змаганню
До вищих, чистих цілей є ваш рай.

From the point of pure artistry the best of these parables is the slightly ironic narrative about human faith, based on an old Buddhist theme.

І ждуть собі безсмертя
І мруть один за одним, —
Нові приходять з серцем
Прагнущим і голодним.
І ждуть того листочка —
Ні як не відірвється!
І ждуть і мруть в тій вірі,
Що хтось його діждеться.

The parable about feminine beauty warns that —

Більш ніж меч і огонь і стріла і коб
Небезпечне оружжя жіноча краса,
Ані мудрість наука ні старші літа,
Не дають проти неї міцного щита.

Then come several other longer ones, about false friends, about the true worth of things, and about

CLUB MAZEPPA PICNIC

Club Mazeppa, which is Branch 183 of the Ukrainian National Association, presented an engraved silver loving cup to Mr. and Mrs. Stephen Zaptan of Detroit for winning the waltz contest at the "annual moonlight picnic" sponsored by the club on July 27th at Arcadia Park, reports Irene Shustakewich-Lupinetsky.

The music for the evening's dancing was furnished by Joe Rossini and his Moonlight Serenaders. The admission to the waltz contest was free and open to the public. Stephen Lupinetsky, club president, acted as chairman of the picnic.

The various committees were: refreshment—Olga Pyzansky, Olga Tymochko, Irene Lupinetsky, John Krakowski, Walter Mychalenko, Peter Wasylkow, Michael Kozak, Michael Prokipchuk, Frank Krakowski, John Bernak; refreshment tickets—Julia Sheremeta, Ann Sobasco, Josephine Engberg, Ann Mychalenko; admission tickets—Frank Krakowski, John Bernak, Walter Szewchuk, Charles Tetryczkowsky.

The proceeds of the picnic will be used to defray the expenses of the Mazeppa Softball Team.

JOIN THE U.N.A.!

A U.N.A. member wrote us recently, asking if it would be possible for his non-Ukrainian wife to become a U.N.A. member. As this question is one of general interest we shall answer it here, for the benefit of our readers.

Wives of Ukrainian men, and husbands of Ukrainian women, may become U.N.A. members. Their children are eligible for membership. The only qualifications are that the adults be in good health, not over 55 years of age if male, and if female not over 50 years of age.

Any single person of Ukrainian or other Slavic extraction, meeting the above qualifications, is eligible for membership.

We urge all persons who qualify for U.N.A. membership to ask for information regarding the organization and its branches. Once acquainted with the facts the non-

1939 CROP OF UKRAINIAN GRADUATES

Vera May Mereschak, daughter of Mr. and Mrs. Alexander Mereschak of 8 Mary Street, Ansonia, Connecticut was graduated from Beaver College, Jenkintown, Pennsylvania on Wednesday, June 12. The graduation exercises took place out of doors in the shadow of the historic Grey Towers Castle.

While at Beaver, she took the Home Economics course majoring in dietetics. She received the degree of Bachelor of Science.

Her activities were as follows: Art festival participant 2, 4; Chemistry Club 1, 2, Program Chairman 3, Vice President 4; Science Open House Committee 2, 3; Home Economics Club 1, 2, 4, Chairman of Food Committee 3; Honor Court 3; Intramural archery 2, 3, riflery 2, 3; Junior Prom Committee (Chairman of Junior Breakfasts) 3; Junior-Senior Breakfast Chairman of Food Committee 3; May Day Costume Committee 2, 3, 4; May Day participant 1, 2, 3, 4; Newman Club 2, 3, 4; Rifle Club 2, 3, 4; Senior Dance Ticket Committee 4; Senior-Faculty Breakfast Committee 4; Song Contest Participant 1, 2, 3, 4; Varsity Riflery 3, 4; Y.W.C.A. 1, 2, 3, 4.

Vera Mereschak began her internship in dietetics, August 1, in the Philadelphia General Hospital, Philadelphia, Pa.

She is a member in the following Ukrainian organizations: Ukrainian National Association, Ukrainian Youth of Connecticut (one of its organizers), and the Ukrainian Catholic Youth Club of Ansonia.

member will be in a position to decide for himself whether or not he should become a U.N.A. member. Our belief is that the non-member will join eventually, for the U.N.A. is a sound and strong fraternal order deserving the support of all serious thinking people.

Ask for information... learn about the U.N.A. Once you learn about the benefits and advantages of membership you will feel strongly inclined to join. And that is one thing a serious minded person should do—join the U.N.A.

THE U. N. A. SPORTLIGHT

WILKES-BARRE CLAIMS FORFEITS

The Wilkes-Barre Ukrainian National Association Baseball Team claims a forfeit over the St. Clair team, reports John Zwarycz. A forfeit over the Berwick team is also claimed. Both forfeits are in accordance with Article III (b) of the U.N.A. Baseball Rules for 1940.

Wilkes-Barre would have been more pleased to play St. Clair and Berwick and show the team sportsmanship, rather than win the games on forfeit. Wilkes-Barre is scheduled to play Olyphant at Plains on Aug. 18th.

IMPORTANT NOTICE

All managers of U.N.A. teams are requested to report their games to this column for publication. Reports should be sent together with complete box scores. The 1940 rules stipulate that the managers of home teams are required to submit such material. Several games that have been played have not been reported for publication. We urge the persons responsible for such reports to submit same promptly.

THE OHIO DISTRICT

The present standings of the softball teams in the Ohio District of the U.N.A. League are as follows:

| | Won | Lost | Pct. |
|-----------|-----|------|------|
| Cleveland | 4 | 2 | .666 |
| Lorain | 4 | 2 | .666 |
| Rosford | 4 | 2 | .666 |
| Akron | 0 | 6 | .000 |

Cleveland won 2 games from Akron, and won on forfeit from Rosford and Lorain. Lorain won 2 games from Akron, and won on forfeits from Cleveland and Rosford. Rosford won 2 games from Akron and single games from Cleveland and Lorain. Akron lost all its games.

The winner of the Ohio District playoffs will play the Detroit District winner on Sept. 8th, reports Nicholas Bobeczko.

HISTORY

The history of the past is a mere puppet show.—A little man comes out and blows a little trumpet, and goes in again.—You look for something new, and lo! another little man comes out and blows another little trumpet, and goes in again.—And it is all over.—Longfellow.

The "Poklony"

The "Poklony" section of the collection "My Izmarahd" is mainly autobiographical in character and somewhat pessimistic in spirit. In it can be found Franko's reply and explanation to those who attacked him for writing in his foreword to a collection of his works translated into Polish that he did not love his fellow Ukrainians. In it, also, can be found his reply to the charge made against him by Schurat that he was a decadent writer for having written such "neurotic" poetry as "Zivolye Lestya" (Withered Leaves). In this reply Franko points out that if in this collection there was found suffering, sorrow, and longing, it was only because his life was filled with them; nevertheless, he continues, in this collection there can be found another note, that of hope, freedom, and happiness.—What sort of a decadent am I? he asks indignantly.—I am the son of a people who forge ahead even though they be imprisoned. My call is: work, luck, and freedom. I am a peasant, a prologue, and not an epilogue.

Що в моїй пісні біль і жаль і туга. Це лиш тому, що склалося так життя. Та є в ній, брате мій, ще нуга друга: Надія, воля, радісне чуття.

Який я декадент? Я сині народа, Що вгору йде, хоч був запертий в лок.

Мій поклик: праця, щастя і свобода. Я є мужик, прольот, не епілог.

"Throughout the Villages"

Section five of "My Izmarahd"—"Throughout the Villages" (Poselakh) is a portrayal of Ukrainian village life at the close of the 19th century. The first part is a genre picture of a typical usurer of that time, Pazhuk by name. The story of him is told by Franko very clearly and picturesquely although it seems to lack completeness. Some money is stolen from Pazhuk after he had displayed it

in a saloon, and he suspects his neighbor, who had asked him for a loan, treated him to drinks at the saloon, and then taken him home. As a result, Pazhuk quarrels with this neighbor, has him arrested on charges of stealing and jailed. Unexpectedly, however, Pazhuk's son confesses to the priest that he is the guilty party, and that learning that some villagers were already suspecting him he has replaced the money.

It is exactly at this point that the story is weak, for the son appears in it entirely unexpectedly, his theft lacks a motive, it is not recounted how it took place, nor is it explained how the rumor of the son's guilt spread through the village when Pazhuk's neighbor was already in jail. The whole story suffers as a result. Nevertheless the genre portraits of the people it presents are very striking.

In most of his other works Franko presented the sufferings of the peasantry as a result of the oppression of government officials or rich landowners. Here, however, he paints both the brighter as well as darker sides of the peasants themselves, and his character studies of them are unusually well done, especially of Pazhuk and his son. His other descriptions, too, are very clear, for example, that of the peasant's hut:

На стіні розвішені довкола Дерев'яні давні богомази: Страшний суд, Варвара і Микола, Чорні вже від диму, мов від жазу.

Тільки всього християнства в хаті,— Але є й письменства в ній познанні: Там під сволоком завитий в шматі Листок бесний—писаний Бог-зна ким.

Посидівський папоз, папішаняний, Прадідівський кат на тришть буків, Дада скарга за грунець збраний, Батьків акт літантийний драгий,— Ось вкесь спадок, що лишився для внуків.

(To be concluded)

FUNNY SIDE UP

A Sports Writer would write it like this... New York-New Jersey Youth Chorus trounces Philadelphia Youth Chorus at Mermaid Lake, Pa. by 9-1. Two scratch hits yielded by NY-NJ pitcher, Michael J. Prylucki, as he strikes out 10 in a 5-inning game (by agreement). Philly pitcher, P. J. Zaharchuk lambasted! Steve Shumeyko gets five for five!

Bromo Seltzer writes it like this... The male contingent of the New York-New Jersey Youth Chorus unleashed a "blitzkrieg" of base-hits against the Philadelphia Youth Chorus last Sunday and smothered the Philly pitcher, P. J. (Playboy Jasper) Zaharchuk under an avalanche of doubles, triples, and homers. The game was played at Mermaid Lake, Pa. P. J. (Philly's Man About Town), no doubt didn't have his mind on the game. Later we saw him swimming around in the lake with a fish-net... but alas, the Mermaids were not biting! Oh, yes, the Phillies got one run in four scoreless innings, and then through an error. This puts the NY-NJ Chorus two up on the boys from Philadelphia. Last year they were humbled 19-6 in a 5 inning game. As baseball players, we think the Philly boys are very good dart throwers.

It was a "close" game up to the second inning, then the Yorkseys (New York-New Jersey) put across 5 BIG runs, and to the futile Phillies the future was about as black as a Fifth Columnist's heart. After that inning they played ball as if they were on their last legs!

"Corkscrew" Prylucki, the Wizard of O's, threw a pretty curve ball. To a couple of Philly batters, it was simply stunning!

The Philly batters didn't belong to a Union. Is it any wonder they disliked going out on strikes!

The Phillies are sorely in need of pitchers (Slogan—"Rebuild for next year!") so here's a hot tip! There's a guy pitching in the CIO League named John L. Lewis. He's a wow on strikes! (Ha! Ha!)

"Sorry, I can't pitch today!" said "Mousey" Marusevich, "I've got a sore arm. I dreamed I was in the World Series last night, and tossed all night!"

When a Yorksey runner was left on third base, one Romeo told his Juliet that he "died" on third base. "Oh, that's too bad," she said, "Why don't they send for an undertaker?" Boy, is that gal dumb! We bet she thinks a two bagger is those bags under "Curley" LeSawyer's eyes!

"Specks" Bukata hasn't changed a bit (as a baseball player, we mean) and still swings at the ball like Monday's wash in a gale. He batted .500 in striking out. The other .500 he would just foul out. "Are you a baseball player?" someone asked him. "Sure," he replied, "I'm up every morning at the crack of my back!"

Some of the Phillies made hits, but they weren't in the game. The girls they made the hits with thought they were too-too devine. We can understand that inasmuch as the Boys of Brotherly Love have plenty of oomph! Everytime they swung at the ball, they went "oomph!"

The Shumeyko tribe of Union, New Jersey was well represented in the NY-NJ lineup with Steve, Tony, and Danny (Murderer's Row) blasting away at Zaharchuk's "nothing" ball. Steve Shumeyko demonstrated his versatility by getting five hits in five at bats (not to mention the nine out of ten in two other games that day), thereby proving the old theory, "In UNION there is strength!"

Conversation: "Hey, need another player? I'm a good Second Base!" Reply: "Sorry, we only have tenors on our team."

Incidentally, folks! We used to be a pretty good ball player ourself. Played with the Yankees once, but lost our job for sliding home. Trouble was, we kept sliding home every morning at 3 A.M.!

BROMO SELTZER

fasting and death—the latter being based on the theme of man's humility before God. All of them are distinguished by their purity, un-leavened by any subjectivity of the poet.

Especially fine in these respects is the parable "About Folly," which tells of a hunter who caught a bird but let it go free when it told him three truths; he quickly forgets them, however, when the bird from its perch over his head tells him that it has within itself a large pearl, and when the hunter regrets having freed the bird, the latter says to him:

Зробив ти добре діло Мені летить вели! — І зараз по хвилині Сам того пожалів.

А потім забажав ти Мене дістать ще раз І просьбою вернути Назад минулий час.

А чом? Бо несураним Повірив ти словам, Що в мені є перла більша У двоє, ніж я сам.

The remaining parables in this collection are much shorter, and the fable element in them is less predominant than in the longer ones, causing them to resemble somewhat the parenthesis of the "Paretikon" section.

The Legends of "My Izmarahd"

Of the legends of "My Izmarahd," six in all, two of them are ancient in the fullest sense of the word, one being a Talmudic story of sinning angels (Arot and Marot), and the other, presented exceptionally well by Franko, being about eternal life. These two are followed by two brief anecdotes of a moralizing character: "Ukaz proty holodu" (Ukaz against hunger), and "Pobida" (Victory). The two concluding ones are travesties on the stories of the life and sufferings of holy men: "Un coeur simple," and "Solediy." These last introduce into the collection a certain dissonance.

FOR OLD TIME'S SAKE

At about this time, many of our young folks who are organized in the 60 or more clubs which form the Ukrainian Youth's League of North America, begin to revive conversation about the coming congress during the Labor Day week-end. Fond memories are recalled of the swell times had, of the heated discussions during sessions, of the "secret" caucuses in smoke-filled rooms and, finally, of the splendor of the grand banquet and ball.

Interest once again centers on the selection of delegates to this yearly gab-fest. With great seriousness and after prolonged discussion each member club instructs its delegates as to what youth problems he or she should present at the sessions and to express its carefully formulated opinions to the assemblage. This the delegates make written notes to do, and he themselves to listen and be listened to.

It has been the writer's observation at the last few congresses, however, that many club resolutions nicely typed on clean white paper rarely ever find expression in the voices of the delegates who carry them. What seems more important and time-consuming are the blasts of mutual criticisms and torrid name-calling which usually follow the reading of the annual reports of the League's officers. After that, if there is any time left, much disputed elections are held by the handful of delegates who are able to survive the ordeal and those who live near enough to the convention hotel to ride home by subway.

Will this eighth annual congress follow the pattern moulded by its predecessors? Or will it be possible for the young folks who travel hundreds of miles to get the floor long enough to tell the assembled representatives of Ukrainian youth organizations what problems their clubs faced and how they solved them. There are, no doubt, many clubs who pay their dues of \$5.00 to the League to have their delegates tell the congress just how they are helping the Ukrainian cause, and find out other ways of doing so.

Of course, business sessions alone do not a convention make, as the old seer might have said. The New York World's Fair is still enough of an attraction to entice the traveler from afar to turn his steps toward the convention city. Especially since this year the youth will have a splendid opportunity to present once more to the public their Ukrainian culture, history and tradition. It will be worth the trip to hear the singers and see the dancers who will perform in full native regalia on the American Common, the plot formerly occupied by the Soviets who caused Ukrainian-Americans so much trouble last year and prevented us from having our "day" at the Fair.

The committee has also arranged an impressive banquet and ball in the sumptuous banquet hall of the modern and very popular Hotel Pennsylvania. All this and Heaven too, as the song writer sings.

BUT... let us have a real old-fashioned congress without the "knock 'em down, drag 'em out" tactics which were used at the last session by both the "ins" and "outs." And if any "side" calls itself "democratic" and labels some other group "fascistic," let some wise man take the stand and explain to the multitude assembled just what is a democracy in the light of present day facts, if he can.

STEPHEN KURLAK

BROOKLYN, N. Y.

WELCOME DANCE for Delegates and Guests of the Eighth Congress of the UYL-NA sponsored by Brooklyn Ukrainians to be held at Ukrainian National Hall, 216 Grand St., Brooklyn, N. Y., FRIDAY EVENING, AUGUST 30th, 1940. Comm. 8:30 P. M. Admission 40¢. 192,8

THE U. S. ARMY QUARTERMASTER CORPS

AS the name implies, the original duties of quartermasters were confined to the selection and preparation of shelter or quarters. Mention of quartermasters appears as early as 1447, when they were known as "harbingers," or couriers who rode ahead of the main body to arrange for lodgings. Since those early days the responsibilities of quartermasters have increased to the point where, in the United States Army, the organization of a separate branch of the service called the Quartermaster Corps became necessary. This Quartermaster Corps is a staff corps or service, whereas the various combat arms are known as the "line." It is the duty of the Quartermaster Corps to keep line troops supplied with shelter, food, clothing, and certain equipment and utilities, to the end that the line shall be free to prosecute its missions unhampered by problems of supply.

The members of this supply service, therefore, might properly be termed the business men of the Army, since they are charged not only with the procurement of these necessary supplies but also with their sale or issue to organizations and individuals. Such transactions cover an enormous field of innumerable classes. Some of the more general classifications include real estate, construction, transportation, subsistence, tentage, clothing, fuel and electrical and water services.

To obtain a picture of the duties of the individual Quartermaster soldier, let us focus on a typical Quartermaster set-up at a military post occupied by at least a regiment of troops. At such a post there would be a detachment of the Quartermaster Corps varying in size up to perhaps a hundred men. This detachment would be organized as a company with its own quarters and recreational facilities. Normally at such a post, the Quartermaster personnel would be divided into four main divisions—the Transportation Division, Property Division, Sales Division, and Utilities Division.

Transportation

The Transportation Division at a military post is responsible for the operation and maintenance of all transportation, except that assigned to tactical organizations, allotted to the post—water, animal-drawn, and motor, as well as railroad rolling stock and motive power. As funds are made available, however, more and more animal-drawn transportation is being replaced by motor vehicles, with the result that the Army mule and his wagon are overnight transformed into a shiny, modern truck. The Motor Transportation Section, therefore, with its passenger cars, trucks, and motorcycles has become a very important branch of the Transportation Division. This section not only procures all automotive supplies but maintains an efficient, up-to-date repair shop. All Army motor equipment today is of the modern, high-compression type, with standard parts obtainable everywhere throughout the United States, thus simplifying the matter of supply and the training of personnel.

Aside from its local activities in operating and maintaining any railroad rolling stock and motive power assigned to the post, the Commercial Traffic Branch is charged with the important function of furnishing commercial transportation to destinations in all parts of the country. This transportation involves not only movements of individuals and small parties, but in some cases full train loads of troops and their impedimenta. In the ever-changing field of commercial transportation and the many problems of various kinds arising in connection with transportation of the Army, this function affords an alluring subject of training for personnel.

Supply

The Supply Division of a post Quartermaster installation requisi-

tions, stores, and issues various classes of Government property necessary to the occupation of a military post. Generally this property is stored in two or more warehouses. The clothing and equipage warehouse handles all items of the soldier's uniform, from shoes to chin straps, and maintains a try-on or fitting room where all sizes of uniforms, hats, and shoes are made available so that the recruit can be properly fitted. Other property is stored by classes in one or more additional warehouses. These classes range from office and household furniture, tents, lawn mowers, cement, and range boilers to chinaware, stationery, horseshoes, and rivets.

The Administrative Section of the Supply Division must account for all Quartermaster property received at the post. It maintains a continuous system of inventories throughout the year, both of property on hand in warehouses, as well as the records of receipts and issues. This section is also responsible for the issue of fuel and forage at the post.

Sales

The Sales Branch supplies food to the soldier and his family. Here is found the post commissary or Government grocery store. The primary purpose of a commissary is the procurement and issue of food to the troops. All commissaries, however, operate a sales store, where food is sold to members of the Military Establishment for the subsistence of their families. The Sales Branch also operates the post bakery at posts large enough to justify such an installation. Here the daily requirement of bread is baked for the troops, and members of the military garrison.

All purchases of Government supplies are made through the Quartermaster. That officer is also charged with supervision over all transactions pertaining to the Salvage Branch.

At the larger posts the Quartermaster operates the post laundry, sometimes including a dry cleaning plant. Bundle work for the troops is laundered at a flat monthly rate, individual work being charged at a fixed rate per piece.

Repairs and Utilities

The Repairs and Utilities Branch of the Construction Division is responsible for the care and upkeep of all Government buildings, together with such services as water, lighting and power lines, and heating. Among its personnel are found carpenters, plumbers, electricians, painters, tinsmiths, furnace experts, and other mechanics. At posts where new construction projects have been authorized, a Constructing Quartermaster, with his office and field force, is assigned to initiate plans and supervise construction. If the post under consideration is situated on an island, the local Quartermaster would be responsible for ferry service, either through a contractor or by the operation of a Government-owned vessel. In the latter case, Quartermaster enlisted personnel might be detailed to assist in the operation of the boat. At Army Bases, which are located at large seaports, whole fleets of Government transports and lighters are operated by the Quartermaster Corps.

Personnel

All of these phases of Quartermaster activities require the services of enlisted men possessing a diversity of qualifications. All divisions require clerks; other requirements include warehousemen, bakers, dockhands, plumbers, motor mechanics, saddlers, carpenters, cashiers, engineers, fire chiefs, tinsmiths, countermen, sign painters, horseshoers, bookkeepers, gardeners, storekeepers, and welders, to mention a few. Extra pay is allotted to specialists from sixth class to first class, ranging from \$3.00 to \$30.00 per month, in addition to the base pay of a private or private, first class.

SUBPOENA

THE PEOPLE OF THE STATE OF NEW YORK

TO: ALL YOUNG UKRAINIAN AMERICAN MEN AND WOMEN,

GREETING:

We Command You, that all business and excuses being laid aside, you appear and attend before

The Eighth Congress of the Ukrainian Youth's League of North America

on the 31st day of August, 1940, and on the 1st and 2nd days of September, 1940 (Saturday, Sunday and Monday Labor Day week-end)

at HOTEL PENNSYLVANIA, 33rd Street and 7th Avenue, Borough of Manhattan, City and State of New York,

to participate, either as delegate or guest in the following activities of the above mentioned Ukrainian Youth's League of North America, to wit:

I. Saturday, August 31st, 1940, 8:45 A.M. to 10:30 A.M. Registration.

II. Saturday, August 31st, 1940, 10:30 A.M. to 6:30 P.M. General Addresses. Open Discussion.

III. Saturday, August 31st, 1940, 8 P.M. until "Yawning" (Credit Walter Winchell). Gala Banquet and Ball in the Grand Ballroom of Hotel Pennsylvania. A luxurious repast to the satisfaction of the most spacious and beautiful ballroom in the City of New York. Dance to the tantalizing rhythms of Johnny King and his Orchestra.

IV. Ukrainian American Youth Day at the New York World's Fair, Sunday, September 1st, 1940, at the American Common, commencing at 4:30 P.M. Featuring the finest in Ukrainian Choral Music and Folk Dancing, and Art.

V. Monday, September 2nd, 1940, at 10:00 A. M. to 5:00 P. M. Business Session, Reports, Election of Officers, Reading and Adoption of Resolutions.

AND that you bring with you and produce at the time and place aforesaid:

All your friends and enemies, brothers and sisters, nieces and nephews, uncles and aunts, girl friends and wives, boy friends and husbands, relatives and in-laws, etc. and et al.

AND for failure to attend, you will be deemed guilty of wilful neglect and carelessness and in addition thereto forfeit the opportunity of having the most enjoyable week-end possible.

Witness, the solemn pledge of the undersigned that you will never regret complying with the provisions hereof.

8th Congress Committee of the UYL-NA
Hotel Pennsylvania,
New York City.

TRADE OF CARPATHO-UKRAINE TO REDS IS SEEN

Press dispatches from Rome last Tuesday report various rumors concerning the great reshuffle planned for Southeastern Europe by the Axis powers.

It is said that Soviet Russia would receive a sop in the form of Carpatho-Ukraine, which Hungary seized from Czechoslovakia. In return, Hungary would get the eastern half of Slovakia and a strip in Western Transylvania. Bulgaria would get Southern Dobruja. Germany would take the western half of Slovakia.

Ukr. Cath. Youth League Convention Comm. sponsors a Moonlight Ride, Sat. Aug. 24, 1940. Boat leaves Exchange Place, J. C. at 8:45 P.M. and Battery Place, N. Y. C. at 9:00 P.M. Tickets \$1.00. — Romance — Moonlight — Friendship. See M. Stetsyk, N. Y. Joan Surma, Newark. Bill Gela, Jersey City, Bill Mohila, Bayonne, B. Golda, Elizabeth, N. J. for tickets. See next week issue for further details.