

PM, the Ukrainians, and the Fifth Column

PM, the new kind of a newspaper, published in New York, prides itself on being very outspoken. It even prints occasional letters from its readers praising it for that. Were we to write a letter to it, however, we would have this to say:—"Dear PM. To be outspoken is a fine trait. But don't forget the old copy-book maxims: Think twice before you speak, and ascertain whether what you say is the truth!" We would even advise PM to nail these maxims to its masthead.

If someone thinks we're angry, he's right. The way PM has been maligning the Ukrainians as a whole within recent weeks is enough to arouse anyone.

For instance: In an article (Sept. 13 issue) discussing the role sabotage might have played in the munitions works explosion last week in Kenil, N. J. PM stated: "Yet in the neighborhood [that of Kenil] is a secret camp of Ukrainian terrorists, stooges of Hitler..."

We could be diplomatic and say that the above allegation is erroneous, unfounded, mistaken, etc. We could even be fancy and say it is a prevarication. However we will be neither. We'll just be outspoken. It's a plain ordinary lie. There is no secret camp of Ukrainian terrorists there nor anywheres else in this country. For that matter, excepting a Catholic students camp located somewheres in New York state, there are no Ukrainian camps of any kind whatsoever in the entire U.S.A.

Furthermore, PM says that Pittsburgh, Cleveland and Chicago also have "Ukrainian terrorist uniformed storm troopers who drill with Bundsmen." Whether any Ukrainians drilled with Bundsmen at any time, is something we know nothing about. But certainly we do know that among us, Americans of Ukrainian birth or descent, there are no terrorists.

Another instance: Exactly two weeks ago tomorrow, at the time when the Eighth Annual Congress of the Ukrainian Youth's League of North America was being held at Hotel Pennsylvania in New York City, in conjunction with the great Ukrainian-American Youth Day program on the American Common of the World's Fair, about both of which events the New York press remained absolutely mum, as it usually does in cases of all positive manifestations of Ukrainian-American life, even though they are always of a highly American patriotic character,—on that day (September 1) PM featured an article headlined "Ukrainians Help Nazi Plots Here."

It matters not that the article itself explained that only a few Ukrainians could be considered as Nazi sympathizers. The tendencious nature of that headline is inexcusable. It gives the casual reader a distinct impression that we Americans of Ukrainian origin are Nazi henchmen and tools—something so palpably ridiculous as not to merit even the dignity of a denial.

Certainly we do not deny to PM the right to make specific charges against specific individuals or organizations, as it did in the above cited article. For such charges it can be held accountable in court, and there the guilt or innocence of those so charged decided. That's the American way.

We do, however, strenuously object to the manner in which PM has been maligning all of our people by making such general baseless charges as those in the above mentioned articles.

The manner in which PM is proceeding against Ukrainians, incidentally, is strongly reminiscent of methods used by Communists against us. Realizing that the greatest threat to the Soviet Union has always been the centuries-old Ukrainian national movement, which has as its objective the creation of an independent and democratic Ukraine, which would automatically make Soviet Russia a second-rate power, the Communists both here and abroad have for years been attempting to discredit the movement and those behind it. Labeling the Ukrainians as Nazis or Fascists is one of their propaganda tricks.

Since such is the case, we wonder whether the fact that PM has well-known Communists and "fellow-travellers" on its editorial staff has anything to do with its maligning of the Ukrainian people.

That PM has on its staff such gentlemen and ladies whose boss has been or still is Stalin, is no secret. But far be it for us to charge them with this. Someone may say

we're prejudiced against Reds. Well, we are. If it weren't for the Reds there probably would have been a free Ukraine today; if it weren't for their rule by terror millions of lives of our kinsmen over there would have been spared; and finally if it weren't for them there probably would not have been Fascism and Nazism in Europe today. Therefore, we will let others, less prejudiced than we, testify as to the presence of Reds on the PM staff.

The first witness we call upon is the *Nation*. It is sympathetic to PM. Yet it clearly states: "It is no deep secret that a number of communists and fellow-travelers have been given places on the staff" of PM. "It's more than an average number" and "can't be explained away as a coincidence." Then, referring to the wealthy financial backers of PM, the *Nation* adds: "The liberal sprinkling of [Communist] Party members and sympathizers on the staff is difficult to explain; but for the most part is probably to be attributed to the influence of a few well-placed comrades."

Our second witness is the *American Mercury* monthly. In its August, 1940 issue it contains an article on "The Strange Case of PM" by Eugene Lyons, *Mercury* editor whose best-seller "Assignment In Utopia" (1937) dealt so ably with his disillusioning stay in Moscow as United Press correspondent. Describing how journalists were hired for PM, Mr. Lyons has this to say:

"It may have been a mere coincidence, but it's a fact that the outspoken critics of the Soviet regime rarely got to first base, while alumni of the communist *New Masses* found the running easy. Reporters around town soon began to refer to the paper aborning as the 'uptown edition of the *Daily Worker*,' which was clearly an exaggeration. But unkind suspicions were scarcely allayed by the strange way in which the aforementioned full-page spreads, in advertising the records of the staff, concealed certain portions.

"For instance, Tom Davis, head researcher, is described as 'formerly of the Sheridan House,' but nothing is said about his long association with the *New Masses*. Similarly, one David Ramsey, PM's assistant financial editor, is listed without any reference to past activities, as though this were his first editorial job. Presumably Mr. Ingersoll [PM chief editor] is the only person unaware that Mr. Ramsey was editor and assistant editor, 1936-38, of *The Communist*, official organ of the Communist Party of America, a responsibility hardly entrusted to anyone not high in the councils of the American branch of Stalin's export business.

"Within the American Newspaper Guild, the most notorious communist-ridden chapters are New York and Los Angeles. One of the New York leaders most responsible for this notoriety is Carl Landau. His equivalent in Los Angeles was Tom O'Connor. Again by fantastic coincidence, Carl Landau transferred to PM and Mr. O'Connor was yanked straight across the continent for PM. With Mr. Landau on the staff is his talented wife, Leane Zugsmith, a name familiar to *New Masses* readers and among signers of Stalinist documents of various types.

"Several nationally known applicants for labor editor were turned down—because they were not fully in accord with the CIO, they charge. In any event, the job went to Leo Huberman, at one time close to the fellow-traveling fraternity. In his department are also Leon Goodelman and James A. Weschler. Mr. Goodelman used to be regarded in left-wing circles as the 'brains' of the communist youth efforts. Mr. Weschler was on the staff of the *Nation* in its most rabidly pro-Stalin period and before that editor of the *Student Advocate*, organ of the communist-dominated American Student Union. The Opinion division of PM is captained by Louis Kronenberger, a literary critic whose Museovite predilections are common knowledge. PM housing expert is Jules Korchein, formerly with a Soviet outfit in Moscow, where his wife worked in the *Moscow Daily News*; until recently he was leader of a pro-communist technicians' union in the CIO. Margaret Bourke-White, the gifted head photographer of PM, was long prominent in fellow-traveling groups and is still in the communist-dominated American Artists Congress. The 'news for living' editor, Elizabeth Hawes, has been active in the League of Women Shoppers, which, despite its denials, is a standard Stalinist 'front.'"

Concluding his extremely revealing article Mr. Lyons points out that in its tabloid format PM has four columns.

"Is there a fifth?" asks he.

Personally, we're inclined to think there is.

FUNERAL CUSTOMS IN UKRAINE

Autumn, the most vividly colorful season of the year, begins today, and it may seem to some to be a rather inappropriate time to dwell on subjects of a funereal character. However people die all year around, and it may interest our readers to learn something of the customs connected with a funeral in Ukraine.

The following account is based on Khvedir Vovk's "Ukrainian Ethnography and Anthropology" (Prague, 1927). It must be remembered, however, that the following descriptions are based on observations made during the past century, so that it is quite probable that nowadays conditions there are not the same, except in certain outlying regions.

FUNERAL customs in Ukraine, especially in the Carpathian regions, are for the most part of archaic origin. They are not, of course, as rich in color and tradition as those of marriage. Nevertheless they too serve as a guide to an understanding of the dim past in Ukraine and the psychology of its people.

In Ukrainian folk stories there are certain references that give rise to the supposition that among ancient Ukrainians there was the custom of hastening by various methods the death of old and ailing persons when natural death refused to claim them soon enough. (In this connection we recommend the reading of Michael Kotsiubinsky's "Written in the Book of Life," which appeared—translated by S. S.—early this year in the *Ukrainian Weekly*). This is purely a supposition, however, for there is a complete lack of historical evidence to bear it out, as well as a lack of similar folk stories among other Slavic peoples; and the fact that among certain Mongol tribes there exists even today the custom of killing the aged and slowly-dying, leads one to suppose that perhaps the stories among Ukrainians of oldsters being taken into the wilderness and there left to die have their origin in Mongol or Caucasian sources.

Hastening Death

In cases, however, where the death agony is long drawn out, various measures are taken among Ukrainians to hasten its coming, to let the soul escape from the body: a hole is drilled in the wall, the straw-thatched roof is taken apart, the dying person is placed on the floor, the sexton tolls the church bells in a mournful manner; or the nearest of kin sit with lighted candles by the dying one, and if they have no "success," then others do the same until finally some "lucky hand" holds the candle, whereupon the dying person finally dies.

In some localities, notably in the Hutsul villages, the dying person is washed while still alive, and dressed in his best clothes. Great care is taken that he should not die without a lighted "hromnitsya," i. e. a lighted wax candle already partly burned in church at the evening services on Maundy Thursday. Usually, the washing and dressing is done after the person is dead. It is ordinarily done as follows: the deceased is undressed and placed on a chair which is placed into a large tub of water; he is then washed, combed, and his beard shaved. Great care is taken that his eyes are closed, for if they are not then someone in the family is liable to die. The water in which the deceased was washed, with the hair and comb in it, is poured out in some out-of-the-way spot, where no one treads, usually in the narrow space between buildings or beneath a corn-crib.

How Dressed

The deceased Hutsul is usually dressed in a shirt, trousers, and felt slippers; and only in a few places is he dressed in his best clothes. It is an interesting fact that among the Boykos and other Ukrainian mountaineer tribes, where collar buttons are used on the shirt, none is worn by either the groom at a wedding or the deceased at a funeral. A married woman who dies is dressed in a

shirt, a skirt, and—rarely—a white jacket, with a red or green belt (the green belt in some sections is absolutely indispensable), her feet wrapped together in a veil, while a turbanlike head dress of white material is wrapped around her head. An unmarried girl who dies is dressed in the same manner as for a wedding: a wreath of periwinkle and other flowers on her head, and a ring on the middle finger of her right hand. A "korovay" (wedding cake) is usually placed on top of the casket, and when the funeral is over pieces of this "korovay" are distributed among the dead girl's relatives. In some localities it is the custom to appoint a young man who, dressed as for a wedding, follows the coffin on foot. With analogical additions, practically the same customs characterize the funeral of a Ukrainian young man.

After having dressed the deceased in accordance with his or her age, and, in some places, after having placed three small loaves of bread on the chest of the body, the corpse is then laid out on a bench beneath the windows (only dead children, up to six years of age, are laid on the table). A cup of water is then placed on the window sill, for folk tales have it that the dead person's spirit does not leave the house until the church bells toll the funeral and therefore it has to have water to drink until that time. That is reason why some member of the bereaved family hastens to the sexton to have him toll the bells as soon as possible.

Wailing

No sooner does a person die than all work in both the house and outside ceases. The house is left unswept, no eggs are placed under chickens for hatching, nothing is planted in the garden or fields, and, in some places, all male relatives of the deceased woman go about until after the funeral without donning their hats, while the girls wear their hair unbraided on their backs down to the waist.

Weeping and wailing after the dead is looked upon with disfavor, for such action is supposed to make more difficult the position of the deceased on this earth; in fact according to popular legend, there were times when dead persons reappeared once more before the living and begged them to cease bewailing them. Mothers, especially, must forbear from weeping for their lost first-born.

Funeral Games

One Ukrainian ethnographer, Yaschurzhytsky, reported that in the Uman district of the Kiev region there was a custom in former times of not bewailing the dead but making merry, laughing, and playing on the "dudka" (fife). Chubinsky, another ethnographer, cites cases in Podilya of a game at a funeral known as "biti lubka" (beat the skin), wherein a player casts a coat over his head and then tries to guess correctly who strikes him with a knotted handkerchief; and when he guesses correctly then that person takes his place. In Eastern Galicia, especially in the mountains, similar games at funerals were quite prevalent, being played only by young men, even in the presence of the preceptor chanting psalters. The games, however, were tolerated only because of form, and do not find much favor among the people. They are treated in great detail by a famous Ukrainian ethnographer, Volodymir Hnatiuk, who correctly points out that they are but a survival of the ceremonies, feasting and games, accompanying the funeral of person in ancient times in Ukraine.

The Coffin

The coffin ("truna"; "derivsche" in Galicia) for the dead person is made on the second day following his death. In ancient times it was usually a log split lengthwise and then hollowed out; in fact, it still remains as such today in certain

remote mountain regions. Usually, however, it is made of boards, by some neighbor who is a carpenter. According to custom the latter can neither refuse to do the work nor make any charge for it.

In Galicia it is a custom in some localities to cut out a small aperture in the side of the coffin, to provide a means of ready access for the soul that is supposed to make occasional visits to its body. The pillow for the corpse is stuffed with woodshavings, which are also used to bed the bottom of the coffin. Anything soft and downy is forbidden, especially feathers.

Not until, however, the priest has come to the home and said certain prescribed prayers over the body, is it placed into the coffin. This is done by the members of the family, by the menfolk if the dead person is of the male sex and by the women if it is a female.

Around the head of the deceased are placed various sweet-smelling grasses and herbs, either dried or fresh, depending upon the season. It was also the custom to place into the coffin his hat and cane, as well as bread, towels, money, tobacco, and, sometimes, even a bottle of brandy or whiskey; while into the coffin of a child an egg or an apple. In fact, it was customary to place into the coffin anything the dead person showed any particular liking for during his lifetime, so that, as one writer puts it, "he wouldn't return to the earth for it."

The Leavetaking

When finally the time comes for the funeral party to leave the house for the church services and then the cemetery, all those present bid farewell to the deceased by kissing his face, hands, knees and feet. Failure to do this is a sign of a refusal to forgive the deceased for any wrong he may have committed during his lifetime against the person.

In carrying him out (always with the feet first) the pall-bearers knock the coffin three times against each threshold they pass, as a sign of the dead person's farewell to the household and as a safeguard against his return to it. Grains of rye are then scattered about the house, to insure enough bread for those remaining.

As soon as the coffin has been carried out, the doors are closed by the members of the family and a kneading trough it brought out around which all those present circle three times. On the spot where the coffin rested an ax is placed, as a guard against the return of death to that home; to that same end the housewife often takes a new basin and throws it to the floor with sufficient force to shatter it to bits. When that is done everyone leaves the house and joins the funeral cortege. In some localities the cattle, sheep and horses are let out to bid farewell to their dead master. When the coffin has been carried outside the household grounds, the gates to it are closed and tied with a red belt or towel: to guard the domestic animals against death; to the same end, too, the housewife will scatter grains of oats about the yard.

The Funeral Cortege

Where the distance to the church and then to the cemetery is not very great, the coffin is carried on the shoulders, of the pall-bearers; otherwise it is conveyed by wagon. In some places in Galicia it is still the custom to convey the coffin by sled, winter or summer, which is drawn not by horses but by oxen.

The funeral cortege of a maiden is very similar to that of wedding, consisting of bridesmaid, matchmakers, etc.; a "korovay" (wedding cake) is placed on the coffin; ceremonial towels tied around the matchmakers and various sub-matchmakers; the kerchief, which at a wedding the bride gives to the bridegroom, is given in church to the priest; the girls who play the role of bridesmaids have their hair dressed in the fashion appropriate to weddings; and all those in the funeral party receive candles made

RECEIVES TEACHING POST

John Dennis, brilliant young Ukrainian-American violinist from Minneapolis, Minnesota, was recently appointed assistant in music at Luther College, Decorah, Iowa. He will teach violin, direct the string ensemble, act as concertmaster of the orchestra and present weekly radio programs for the college. In addition to teaching he will pursue studies toward the B.A. degree.

The appointment implies a unique distinction, for Mr. Dennis is only 18 years old. He appeared in his first public performance at the age of 6 and since then has been a familiar figure at Twin Cities' concerts and recitals.

Among young Dennis' distinctions have been the following: (1) In 1935 he was awarded first prize in a contest sponsored by the Minnesota State Music Teachers Association. (2) For two years he acted as concertmaster of the Minneapolis All-City high school orchestra. (3) In 1938 and again in 1939 he won "A" rating in violin in the National High School Music Contest. (4) On Jan. 9, 1939, he represented Minneapolis school in the "Music and American Youth" program over an NBC national hookup, playing his own original compositions ("Legend" and "Fantasy"). (5) In the summer of 1940 he held a scholarship from the Minneapolis School of Music.

On June 12, 1939, Mr. Dennis gave a recital before Crown Princess Martha of Norway, then visiting in Minneapolis. He has played solos with the Minneapolis College of Music Orchestra. On March 4, 1934, he appeared with the Vasile Avramenko Ukrainian Folk Ballet and Chorus which performed at the Schubert Theatre. He has also concertized on various occasions at the Ukrainian Club of the University of Minnesota, Robert Burns Club, the Shriners, the International Institute, the Thursday Musical, the Good Templars and others.

Mr. Dennis is a pupil of Harold Ayres, concertmaster of the Minneapolis Symphony orchestra. His parents, Mr. and Mrs. Nicholas Dennis, are both members of the Ukrainian National Association.

On May 9, 1937, Victor Nilsson, music critic, wrote in the Minneapolis Tribune: "Young Dennis yields a pure and expressive violin tone and his interpretations are worked by that touch of the fiery and the sensitive characteristic of his people. He promises to be a fine musician." This "prophecy" has already been more than amply fulfilled.

S.W.M.

of green colored wax ("providnichki").

Dinner

Besides the usual weeping and wailing accompanying the funeral, particularly at the cemetery, there is the formal wailing, very long and complicated, of women especially engaged for it, who can be likened to professional mourners.

Once the coffin has been lowered into the grave and covered with earth, all wailing ceases, and everyone leaves for home. The dead person's family together with those who took an active part in the funeral repair to a funeral dinner. Here the first course consists of boiled wheat or barley sweetened with honey, a dish of archaic origin.

Significance of the Funeral

It is customary to make the funeral as lavish as possible, for it is believed that if the funeral is very poor then the dead person will return and complain of it to those whom he left behind. That is also why alms are distributed among beggars. All this seems to show that the great deal of attention paid to funeral ceremonies in Ukraine is prompted less by a desire for the dead person's well being in his grave than it is by the dread that he may return to this earth again and plague those whom he left behind. At least, such was the case during the past century.

S. S.

RUSSIAN AGGRESSION

WITHIN the last twelve months Russia annexed almost all the territories inhabited by Ukrainians. At present only Carpathian Ukraine, under Hungary, with a Ukrainian population of about 600,000, and the Lemko Land and Kholm Land under Germany, with a population of about 550,000 Ukrainians, are outside the Russian Empire. The newly acquired Ukrainian territories amount to nearly 130,000 square kilometres, with a total population of 10½ millions, of which 8 millions are Ukrainians. Of this population less than 10% ever entertained any sympathy for the U.S.S.R., probably a somewhat higher percentage had no political preferences, and the overwhelming majority abhorred everything for which the pseudo-Communist Russian Empire stands. During recent months the last named category must have become even more all-embracing. This conclusion is fully substantiated by reliable accounts of what transpired in Western Ukraine following the Bolshevik occupation.

Curiously enough, Russian aggression against "unliberated" Ukrainians was received here, in London, with some satisfaction. This was due not so much to a belief that Russian aggression is of a different moral order from aggression in other quarters, but to the hope that Russian advance to the West will eventually create an eastern front against Germany. Yet within the last three months we have had occasion to learn that this hope is unfounded. If Russia were really convinced that before long she must fight Germany, then it is only logical to ask why did she not commence hostilities when Germany was at the peak of her campaign in the West and when the French Army was still in full strength? Surely Russia realized that was the most opportune moment to fight Germany if fight Germany she must. At that time her Far-Eastern flank was more secure than it is likely to be in the future; at least half of Germany's Army was engaged in Belgium and Holland, so that the Russians could have thrown well over a hundred division against a weakly-manned and unfortified eastern German

frontier. The same applies, in an even greater degree, to the two Air Forces, because virtually the whole of Germany's air strength was being used on the Western Front. Thus, if Russia is destined to fight Germany, she has missed a golden opportunity.

But, what reason have we to suppose that a Russo-German conflict is inevitable? Some would say that the Nazis, with their insatiable appetite, want to invade the U.S.S.R. and take Ukraine, the Caucasus and other equally desirable places. Yet if the Muscovites accommodate Hitler to the extent of placing at his disposal not only the resources of Ukraine and the Causus, but of the whole of the U.S.S.R., Hitler might easily abandon the idea of territorial acquisition. After all, we know that it is often cheaper to buy milk than to keep a cow. Providing the Muscovite rulers of the U.S.S.R. are willing to co-operate and acquiesce, the Germans may deem conquest unnecessary.

Chronic economic weakness is a well-known feature of the Soviet system. It is probably the chief reason which led the Kremlin to decide that far-reaching collaboration with and accommodation of German industry is both advisable and necessary. Soviet military weakness is due, among other reasons, to this chronic economic weakness. The internal problems of the U.S.S.R., when taken in conjunction with the military strength of Germany and the uncertain trend of events in the Far East, preclude Russia's adoption of a course openly hostile to Germany. The four separate acts of aggression which Russia committed since September last, have not changed the power relationship between Germany and the U.S.S.R. to any considerable degree, in spite of numerous attempts here to interpret these as major German defeats.

It was, perhaps, for this reason that certain sections of the press tried to furnish moral justification for Russia's actions either on historical or ethnographic grounds. The historical argument is, of course, absurd, for by that process of reasoning Turkey, Sweden, Austria, and even Lithuania could claim

NEW BRANCH IN TORONTO

On August 9th the first meeting of U.N.A. Branch 469, newly organized, was held at the Parish Hall of Our Lady of Perpetual Help Church in Toronto, Ontario, reports Olga Cicinsky and M. H. Senyk. The following officers were elected: John Bayer, temporary president; Olga Sotnick, vice president; Peter Petrushynsky, secretary; Mary Senyk, treasurer; William Chaikovsky and John Kosar, controllers; Olga Cicinsky, director of sports and entertainment.

"Although the youth was disorganized before this group was formed," continues the report, "we are now pleased to report a steadily increasing membership weekly. For recreational purposes our members already have a combination radio gramophone with an amplifier hook-up. Music lessons for a string orchestra are being given by Mr. H. Tzukornyk. Our present membership is 88... all of which we modestly think, is very good for a club just one month old."

vast territories which were once in their possession. Moreover, the Russian Empire was for 200 years the great misfortune of Eastern Europe. Its partial restoration by the Bolsheviks between 1917 and 1922 was regrettable; it is doubly regrettable that the democratic peoples should sanction its complete restoration and even extension.

The ethnographic argument, when used by a democratic press, must presuppose that the Ukrainians in Western Ukraine, in Bukovina and Bessarabia, the White Ruthenians in Western White Ruthenia, the Moldavians in Bessarabia, and finally the Finns, were anxious to join their respective kinsmen in the U.S.S.R. under Muscovite domination. This, in fact, was not the case despite the reckless minority policies pursued by Poland and Rumania.

No amount of words will convince the peoples of Eastern Europe that Russian domination is the best thing for them because otherwise they will become victims of the German jackboot. They hate and distrust both equally.

("Ukrainian Bulletin," London)

THE FUTURE OF U.N.A. SPORTS

"The players made a hit not only with my players but also with our parents, who seldom miss a game. We have made new friends and hope to keep them." This statement was made by a manager of a U.N.A. team after the game. In the course of the summer other teams have made similar comments. If this were the only beneficial result of U.N.A. sports, the bond of friendship among the young members of various cities, the retention of sports in the U.N.A. would be more than justified.

The championship games between Rossford and Hamtramck in softball, and between Wilkes-Barre and Millville in baseball, mark the end of the third season of summer sports in U.N.A. The season had its shortcomings. One baseball team broke up in the middle of the season because of enlistments in the army; two other teams broke up with at least two games to play. On the plus side may be entered the fact that there were no instances of ineligible players used by any team in the U.N.A. League.

The teams fell down badly in their publicity functions. With few exceptions the results of games were reported late or not at all. With the increased activities this summer most teams failed to avail themselves of the space in the Ukrainian Weekly and missed the moral support of the reading public.

What of the future for the U. N. A. sports? Not so bright when we consider that only 27 teams were produced in an organization of 36 thousand members. The national defense, it should be borne in mind, will withdraw many young men who were the mainstays of this year's teams. We shall rely on the youngsters under 21 to carry on through the next uncertain years. The opportunity is theirs and they can make the most of it. We hope they will.

GREGORY HERMAN

U.N.A. Athletic Director

UKRAINIAN INFLUENCES UPON MUSCOVITE CULTURE

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

(Continued)

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V

THE Ukrainians brought to Muscovy the so-called new heresy, i.e. they began to preach in churches. Preaching was an old custom in Ukraine but in Moscow the priest was limited to reading passages out of a book. Ukrainians soon made many enemies. "You are introducing a new heresy," they were told, "you are teaching people in church. We have never done that; we instructed them in private. You are possessed of the devil."

An Orlov priest who accepted the Ukrainian custom of preaching in church, complained: "Few truly loved me. Almost all breathed hatred... Each tried to influence his friends not to listen to my teaching, thinking that I was introducing new practices. They used to say—'Before we used to have priests who were honest and good and they never did these things. They lived simply... This one, on the other hand, is introducing foreign ways.'"

However, with time Ukrainian sermons came to be accepted in Moscow.

The first Ukrainian preachers in Moscow were Slavintsky and Polotsky. Even in the 18th century the best preachers in Moscow and Petrograd were Ukrainians and they held posts in the Sobors of the capital cities. Requests like the following one of 1738 were often received in Kiev. By order of the Tsar it was stated that: "We need students from the Kiev diocese who have finished theology and who have lived a restrained life and who will marry and come to St. Petersburg, to the Petro Pavlovsk, the Troitsky and the Isakievsky Sobors and to other churches to teach catechism and to preach in those churches." The Ukrainians did much to develop the new Muscovite literature. In fact,

this new literary era was started by two Ukrainians, Prokopovich and Kantemir. The so called classicism in Muscovite literature came from Ukraine where we find it in the works of Prokopovich and Skovoroda at the beginning of the 18th century. Translations from Western literature which reached Moscow in the 16th and 17th centuries came either directly from Ukraine or were made by Ukrainians.

It was the Ukrainians who organized the first Muscovite theatre and wrote the early Muscovite dramatic literature. "The son of a gentleman of the district of L'viv, Stepan Chyzhynsky, who was a teacher of Latin," says Morozov, "staged in Moscow the play about David and Goliath as well as other plays and he taught dramatic art to eighty Muscovites in all walk of life." Muscovite drama remained in Ukrainian hands during the 17th and 18th centuries and the Muscovite theatre only performed plays by such Ukrainian writers as Polotsky, Horka, Khmarny and Liaskoronsky.

Concerning school plays at the Moscow Academy Prof. M. Petrov says: "We have come to this conclusion; these plays were transplanted from the Kiev Academy to Moscow and were developed by teachers from Kiev who took all their subjects and motifs for their dramatic writings from the school plays in Kiev." When Peter I began his reforms he sought the assistance of the Kievan dramatists whom he asked to exact his reforms in the theatre.

During the 18th century dramas written by Ukrainians went to every part of Russia, — Kazan, Tobolsk, Novgorod, Smolensk, — and even to the Austrian Serbs. Even in far off Siberia the Metropolitan Leschinsky, (1702-1727) a Ukrainian by origin, was supposed to have staged 'well known and good plays.' A Siberian chronicler wrote: "Leschinsky was very enthusiastic about the theatre and whenever people assembled to watch a play the Metropolitan always came around to give his blessing."

They also carried to Moscow their love of verse and in the middle of the 17th century Muscovite literary began to show signs of the development of syllabic poetry. As Prof. Arkhangelsky says: "This was one of the most powerful influences of South Western culture upon distant Muscovite Rus."

VI

Ukrainian scholars also introduced their system of orthography in Moscow. Smotrisky's famous grammar written in 1619 circulated throughout the Slavonic world and was universally accepted. With a few changes it has remained in use in Muscovy to this day. This is what a well known student of old Ukrainian literature writes: "The all-prevailing influence of Smotrisky's grammar can be seen in every printed book and manuscript in Muscovite literature from the middle of the 17th century. We owe our grammatical terminology almost exclusively to Smotrisky and this terminology holds sway now, regardless of certain changes that Lomonosov tried to introduce into it."

Of course, Smotrisky's orthography was adapted primarily to the old church Slavonic language but in Muscovy it was introduced into the living Great Russian language. Most of the schools that were started in Russia after 1721 were manned by Ukrainian teachers who only knew the orthography developed by Smotrisky. Later during the 19th century when the early Ukrainian teachers were forgotten there were many arguments in Russia about the pronunciation of certain letters. As one famous Russian critic wrote: "They say there is a rule that those words which in Little Russian speech are expressed with the letter 'i' should be written 'ѣ' (the closest English equivalent of that is 'ye'). It is an old rule; but what business of ours is it how the Little Russians pronounce words which they have in common with us? And if it is actually so, why should we guide ourselves by the way the Little Russians pronounce words and not the way they are pronounced by the Serbians, the Bulgarians, the Poles and Czechs or other peoples related to us?"

Such was the influence that Ukraine exerted upon Muscovy in the 17th century. As Prof. Arkhangelsky said: "In spite of Moscow's prejudices against Kievans, the latter had all the chief posts in Muscovy already in the second half of the 17th century and were the best administrators."

(To be continued)

SMILESTONES

of the

UYL-NA CONGRESS

The delegates and guests who attended the 8th Annual Congress of the Ukrainian Youth's League of North America are still chuckling over:

—the reply Michael Piznak (New York) gave Anne Bilyi (Phila.) when she asked, "What do you call youth?" To which he answered, "Anyone with young ideas!" Contrasting this year's Congress with the Newark Congress, when so much time and voice were devoted to discussions on this subject, the above was the only instance this subject was raised. Stephen Shumeyko (Irvington, N. J.) summed it up nicely: "The people who raised such a fuss last year about who is and who is not youth are rather silent this year. Perhaps it's because they have suddenly discovered, much to their surprise, that they're getting older too."

—the tumultuous laughter that greeted Mrs. Mary Andreyko's ballot, not because she voted for John H. Roberts, Mr. Roberts, or even John Roberts, but because Mary cast her vote for "Johnny" Roberts!"

—the stare Helen T. Slobodian (Elizabeth, N. J.) gave Chairman Stephen J. Jarema (New York), when after neglecting to call her name at the delegate's roll call, Mr. Jarema asked, "Where are you from?" To which Helen replied, "I'm only the Corresponding Secretary of the League!"

—the nominating speech for Congress Secretary made by Ted "Wilkie" Motorney (New York), to wit: "I have a young lady in mind (When hasn't he?), a very capable person you all know, Mr. Michael J. Prylucki!" (Ed. Note: MJP never wore a dress in his life and prefers double-breasted suits.) "I think that a good idea to nominate Mr. Prylucki" added Cairman Jarema, "I'm sure Bromo Seltzer will be 'provided for!'" (Ed. Note: Thanks for the free plug.)

—the unsportsmanlike manner in which the "Pinks" retreated from the final session, when after forcing a motion to hold elections, their over-confidence was rewarded with defeat to their candidates for the "key" positions of President and Vice-president. When the democratic majority offered them a chance to place a couple of their candidates in office as Treasurer or Secretary, they declined, mainly because their leader, "the little woman," wanted everything or nothing at all!

—the notes the two convention secretaries passed back and forth at the opening session, and from the smiles on their faces, the conversation must have been quite interesting... until they ran out of paper. Incidentally, Miss Mary Koss (Akron, Ohio) is quite a bowler, having rolled off a 167 to your writer's 130 in Newark two weeks ago, but we were in a slump as you no doubt could see. Anyhow, once we did hit a 227 score!

—the interesting conversation of the out-of-towners. "Let's go to Bahston next year!" "Nah," replied a New Yorker, "let's go Boston!" "How about having the Congress in Bahltimarr?" asked a home townner. "What's the diff where it is? Baltimore, Boston, Bahltimarr, or Bahston, I'll go anywhere," stated the New Yorker, "as long as it ain't Noo York or Nooark!"

—the announcement that Miss Dola Malevich (former League Advisor) of Pittsburgh is being married on Labor day and the motion made by Chairman Jarema that a telegram of congratulation be sent her on her new found pleasure. "How do you know," inquired Mr. Piznak. "I ought to know," replied Mr. Jarema, "Remember, I just got married myself four months ago!"

—the answer Mrs. Marie Z. Markow (Phila.) gave the chairman when he asked why she was waving her hand so vigorously... "I'm a vigorous woman, Mr. Chairman" she replied.

BROMO SELTZER

YOUTH and THE U.N.A.

Get New Members

In a previous column we mentioned the fact that, of the 470 branches of the Ukrainian National Association, 63 are youth branches. A youth branch is one that consists wholly or largely of young people. Of course, 63 out of 470 is not a very large percentage, but when one considers the fact that the U.N.A. had only a few youth branches as recently as 1935, it will be seen that the U.N.A. has made some remarkable progress in organizing youth. New branches are being formed even as this is being written, which indicates that there will be more youth branches in the near future.

Several of the youth branches have become quite large, having memberships exceeding the 100 mark. These branches are unusually active. Their members take active interest in meetings, affairs, and other branch activities. They participate in sports to the extent of sponsoring tourneys, leagues and the like, and see to it that everything they do is widely publicized. Some of these large branches issue publications or bulletins for the purpose of attracting new membership. Such branches are a definite asset to the U.N.A.

On the other hand there are branches that, unfortunately, are inactive. It is a fact that the majority of branches are formed with only a few members. It is understood that branches do not become large overnight. What is perturbing about these inactive branches is that they have been inactive for years and show no inclination toward activity. There are not many such branches, but that there are any at all is disturbing nevertheless.

An inactive branch does not attract membership. That is the main reason why they are about as small as the day they were formed. A small branch cannot expect to keep its members a very long time, because the members may transfer to branches where there is activity; some may even discontinue membership because of the inactivity. A branch also loses members through death or change of address. It can be seen from this that small branches are in constant danger of being disbanded. It is sad to state that more than one branch proved to a total loss to the U.N.A.

Small branches, particularly those that are inactive, do not have the right to elect delegates to the U.N.A. convention, as the organization's By-Laws stipulate that a branch must have 25 or more adult members before a delegate can be elected. The U.N.A. is striving to have a large youth representation at its convention, and it is up to the youth branches to make this possible. Every branch should strive to be in a position to elect a delegate, as it is important that everyone has a voice in matters pertaining to the U.N.A. A delegate's duty is to voice the wishes of the members of the branch he represents. A branch that is not in a position to elect a delegate does not enjoy such privileges.

The best advice we can give to small youth branches boils down to three words: "Get new members!" We know that it is not as easy as it sounds... that it means work, lots of time, and plenty of patience. Getting the ball rolling is always the difficult part of organization work. Remember, "nothing ventured, nothing gained" still has plenty of meaning, so please take us seriously and help your branch, the U.N.A. and the forthcoming convention by getting new members.

Any U.N.A. member, young or old, male or female, may organize members. The U.N.A. will supply booklets of information, application blanks and rate books to all serious persons. The Main Office will aid the organizer in every possible way. Rewards are given to organizers of new members; information regarding this will be given on request. Write to the U.N.A., P. O. Box 76, Jersey City, N. J., and ask for material necessary to an organizer.

As convention time draws near we urge the members of small

"COMMON GROUND"

NEVER before has it been more important that Americans, whatever their backgrounds, become intelligently aware of their common heritage and their common future. It is the purpose of "Common Ground" to stimulate that awareness. It will discuss the problems and possibilities that have developed because in the last 100 years 38,000,000 immigrants have come here from all parts of the world. Through its pages will speak old-stock and new Americans, white and colored, Protestant, Catholic, and Jew—all of us—about our common aspirations and problems. "Common Ground" will be a meeting place where we can become better acquainted with the almost infinite variety of our fellow-Americans.

At this moment of world crisis, it is not enough to hold what we have; we must go forward to a larger measure of democracy. We must rekindle the American Dream, which, with its powerful emphasis on the fundamental worth and dignity of every human being, can be a bond of unity no assault can break. All citizens, whatever their national or racial origins or religions, must be accepted in fact as well as in law as equal partners in American society.

With these aims, the first number of "Common Ground," issued on September 7, presents:

"On Democracy and Defense," by Robert M. Hutchins. The president of the University of Chicago asks: Is American Democracy worth defending?

"Head and Hands Working Together," by Mary Ellen Chase. The author of "A Godly Heritage" looks to Puritan New England for an affirmation of value we need today.

"Letter to Mother," by John Ciardi. A poem by a son of Italian immigrants, winner of the 1939 Avery Hopwood Award.

"Immigrants in America," by Arthur Meier Schlesinger. A calm, authoritative, strangely exciting appraisal of the immigrant's role in the U. S., by the Francis Lee Higginson, Professor of History at Harvard.

"Lost and Found," by William Reilly, a young American serving a twenty-year prison sentence. The disturbing and inspiring story of Young America, inside and outside of prison walls.

"The Story Is Yet To Be Told," by Michael De Capite. A provocative appraisal of the literature dealing with immigrants and their American-born children.

"Taras Shevchenko," by Van Wyck Brooks. The author of "The Flowering of New England" tells the story of the nineteenth-century Ukrainian serf who "squeezed the slave out of himself."

"When America Was The Land of Canaan," by George M. Stephenson. "America letters" written by early Swedish immigrants, reflecting the reach and strength of the American Dream.

"On Becoming American," by Lola Kinel. The thought and emotions of a sensitive and cultured immigrant on becoming naturalized.

"Who Is 'Negro'? Who Is 'White'?" by George S. Schuyler. A discussion of one of our racial superstitions.

"I Ask You, Ladies and Gentlemen," by Leon Surlmelian. On New Year's Eve, in Hollywood, an American is haunted by memories of his native Armenia.

"A Free Man's Intellectual Life," by Oswald Garrison Villard. A review of the "Autobiography of Oscar Ameringer," an immigrant who belonged naturally in the U.S.

"The Registration of Aliens," by Alan Cranston. The story of the Alien Registration Act.

"This Crisis Is An Opportunity," by Louis Adamic. "Common

youth branches not to delay action any longer. Insure a delegate by getting new members. When you write to the Main Office please give your branch number. You will be under no obligation at any time. But please write while this is fresh in your mind.

THEODORE LUTWINIAK

"CONSTITUTION FOR HOGS"

is the title of a fine story, satirical in nature, written by Ivan Franko, that appears in its translated form in today's "Svoboda," as one of the series of Selected Ukrainian Stories the Weekly has been featuring this year. It's worth reading.

YOUTH DAY PROGRAM IN ANSONIA

Over one thousand persons attended the Third Annual Ukrainian Youth Day at Ansonia on August 11, 1940, reports the Bulletin issued by the Ukrainian Youth Organization of Connecticut. The gathering, held under the auspices of the organization, was the largest of its kind in Connecticut. Many guests attended it from Massachusetts, New York and Rhode Island, with Troy, New York having the largest delegation, numbering 20.

Mr. Paul J. Cornell, Republican senatorial nominee, addressing the gathering, said: "You have dreams of liberation. You have history and tradition behind you. Therefore you have been drawn here by your common nationality. You have been drawn here by your common nationality. You have come to America, for it stands for freedom of the world while 18,000,000 people face famine in Europe this winter. America stands for the same things that your native land stood for—for freedom of the individual, a belief in the integrity of the individual regardless of fortuitous chance of birth. And this belief will and must triumph everywhere in the end."

Among the others who addressed the gathering were Rev. A. Rotko of Ansonia and Michael Vennett, president of the UYOC.

The St. Peter and Paul Church Choir of Ansonia under the direction of R. Hwozdevich won much applause with its execution of a number of Ukrainian and American songs. They finished the program with "God Bless America."

The spacious open air pavilion on which the concert was held was also the scene of some spirited Ukrainian folk dancing performed by the New Haven Dancers Guild under the leadership of A. Gina.

NEW YORK CITY: Final Notice! Last Call! Classes in Ukrainian Folk Dances, for beginners taught by Michael Herman begin Wednesday, September 25, 1940, at 8 P. M., at the International Institute, 341 E. 17th St., New York City. No new members will be admitted after this date.

PHILADELPHIA, PA.

Don't Be Conscripted! Be A Volunteer and report at the Ukrainian Hall, 849 North Franklin St., Philadelphia, on SATURDAY Evening, SEPTEMBER 28th, 1940 for the "ALL-AMERICAN DANCE," sponsored by the "Ukrainian Cultural Centre" (originator of last year's "Oomph Girl Dance")... Nick Boley's Orchestra! Meet "Miss Conscription"; See the Celebrities!... Vstup, 40¢.

NEW YORK, N. Y.

Youth of ODWU, Branch 4, of 149 Second Ave., NYC, invites you to their "FALL SOCIAL" SUNDAY, SEPTEMBER 22, 1940 at 7:30 P. M. Beautiful legs contest for men only. Refreshments and dancing. Admission 20¢.

Ground's" editor sees America's present crisis as a "rare opportunity" to enhance our democracy—and offers a program.

"Schools and Teachers": This department features "The High School in a New-Immigrant Community," by William Suchy, and "My Jewish Club Carries On," by Marie Syrkin.

"Organizations and The Work": A department which roams the U. S. and reports news of activities and events in this field.

The Bookshelf: Reviews of outstanding books dealing with racial-cultural matters.

"Common Ground" begins as a quarterly of 100 pages, published by the Common Council for American Unity, and is edited by Louis Adamic.

Subscription is \$2 a year. Address Common Ground at 222 Fourth Avenue, New York City.

Common Council for American Unity.