

PUBLIC OFFICIALS DEFEND GOOD NAME OF UKRAINIAN AMERICANS

The manner to combat the various insidious newspaper and oral gossip which attempts to link Ukrainian-Americans with totalitarian doctrines, was ably illustrated recently by Reverend Dr. Volodimir Klodnitsky of the Ukrainian Orthodox Church of the Holy Ascension of Newark, N. J. First he wrote strong letters of protest to the Newark Evening News and the Newark Star-Eagle Ledger which these papers printed (reprinted in September 27th issue of "Svoboda"). Then he wrote similar letters to Governor Moore of New Jersey, United States Senator Barbour, Mayor Ellenstein of Newark, and several others. Replies from these prominent public figures were immediately forthcoming. These replies appear below. They should be read carefully as they show how the insidious maligning of Ukrainian-Americans, commented editorially upon these pages during the past few weeks, should be regarded by us. In this connection, read today's editorial in the "Svoboda."

(1)

STATE OF NEW JERSEY Executive Department

September 25, 1940.

Dear Reverend Klodnycky:

I have not heard or read of the propaganda referred to in your letter.

I have no doubt as to the patriotism of the Ukrainians, and I am convinced that they are loyal to our country.

If I were you, I do not think that I would worry very much about idle gossip.

After all, it is how you live that counts, not what you say.

With every good wish, I am

Sincerely yours,

(Signed) HARRY MOORE
Governor

(2)

UNITED STATES SENATE Washington, D. C.

Thank you very much for your letter of September 19th, and you may rest assured that I quite understand and appreciate your attitude in regard to the scurrilous accusations so unjustifiable as to state that the Ukrainians caused the Hercules explosion in Kenil, New Jersey.

I have always had the utmost regard for the fine calibre of American citizen which the Ukrainian people make, and you may rest assured that in my mind, and that of others, I am sure, rests no doubt of their fine sense of loyalty to this great country of ours.

With kind personal regards,

Sincerely yours,

(Signed) W. WARREN BARBOUR
Senator

(3)

THE CITY OF NEWARK, N. J.

This will acknowledge your letter of September 19th, which I read with a great deal of interest, mingled with resentment since it discloses that Americans of Ukrainian extraction are by insidious propaganda being linked with the recent explosion in Kenil.

Time does not permit my closely following in detail all the press reports, and the story you refer to escaped my notice. Of course the attack is entirely unwarranted and without foundation. My experience with the Ukrainians in this locality and elsewhere has convinced me that they are representative of the same kind of loyalty and patriotism for this country as will be found in the best elements of any other group. I am privileged to count among the Ukrainians a number of very good and dear friends, and without hesitancy I

ON OUR BIRTHDAY

Yesterday this weekly was exactly seven years old. On October 6, 1933 its first issue was run off the press. Since then it has appeared regularly, without a miss, about 370 issues in all, reaching every week several tens of thousands of readers throughout this country, Canada, and abroad.

These figures, however, do not tell the story of the Weekly's true worth. That story lies in the service the Weekly has performed for our Ukrainian-American youth and for the principles which it represents.

What has the Weekly done for our youth?

(1) Most important of all, the Weekly has stimulated creative thinking among our young people on the vital problems that confront them as Americans of Ukrainian descent. No other agency, we believe, has made them so aware of these problems as has the Weekly.

(2) It has given our young folks a better conception of their duties and responsibilities as Americans than they ordinarily would have had. By making them aware of their ties with the old country and Europe, furthermore, the Weekly has made them better Americans in the sense that they have a better understanding of the role America and American principles can play in international affairs.

(3) It has broken down the barriers of distance and time that separate our young people, scattered as they are throughout the length and breadth of this land, thereby making them more aware of their common background, common problems and common purposes. In this way the Weekly has played a dominant role in uniting them on a national scale.

(4) It has printed more informative and interpretive material of the highest calibre concerning their Ukrainian background, history, traditions, culture, etc., than any other English-language publication.

(5) It has given our young folks a basic knowledge and appreciation of their Ukrainian cultural heritage, the lack of which would have greatly retarded their group development and made wholly negligible the value of their efforts to acquaint America with the valiant and centuries-old struggle of the 45 million Ukrainian nation for freedom and independence.

(6) It has publicized the organizational activities of our younger generation on an unprecedented scale. Many youth organizations owe their existence to it. And such a national organization as the Ukrainian Youth's League of North America, for example, owes much of its growth to the support and the publicity it has received from the Weekly—a fact generally overlooked but very true nevertheless.

All this, of course, is not only our opinion but the opinion of many of our young people who have written to us stating that. Naturally, such written testimonials we do not print, although criticisms are always printed.

In thus outlining what we consider to be our good points, we do not for a minute forget our bad points, our shortcomings. In fact we shall return to them here in the near future. But this week, we prefer to put our best foot forward. That, we think, is our privilege, for it's our birthday.

If anyone feels like throwing any boquets, however, he should throw them not upon us but upon an organization without whose material and moral support the Weekly could not have existed as long as it has and performed such valuable services for Association, otherwise known as the U.N.A. or "Father Soyuz"—the oldest, largest and most progressive Ukrainian organization in the country.

wish to say that I consider them decent, law-abiding citizens. This applies not only to those who are friends of mine, but to Ukrainian-Americans in general. Their loyalty to this country has never been questioned.

It is my belief that a gross injustice has been done these people, and you may use this expression in any way you see fit, and as a public declaration by me of my innermost and conscientious beliefs. I can not think of anything I can do to correct the impressions that

may have been disseminated which reflect upon Americans of Ukrainian extraction, but I want to assure you that I am not only willing but anxious to do all possible to correct this gross injustice. As an American citizen I want to state that unwarranted, insidious and malicious propaganda of this nature has no place in this democratic government.

Sincerely,

(Signed) Meyer O. Ellenstein,
Mayor.

WEEKLY TO APPEAR ON FRIDAYS

Beginning next Friday the Weekly will appear on Fridays instead of Saturdays.

100 LEADERS WARN OF INJUSTICE TO NATURALIZED CITIZENS

The National Institute of Immigrant Welfare issued last Wednesday a "Message to America" signed by more than 100 prominent Americans, stressing that the United States is "a nation of immigrants and the descendants of immigrants," and urging that the public recognize in this time of war that millions of our foreign-born citizens feel a "passionate devotion" to the United States.

The declaration further accented the fact that there is "increasing evidence" that well-meaning Americans are imposing "unjust hardships and abuses" upon "whole groups of loyal Americans of foreign birth."

Among the signers of the declaration are Edward Corsi, former Deputy Commissioner of the Department of Welfare.

The "Message to America" reads as follows:

"As the dark reality of war spreads over the world and we hasten our defenses against it, we, the undersigned citizens, join in this appeal to our fellow Americans to be calm and just as we must vigilant and devoted. There are many signs of growing mass hysteria which is born of fear and hate. It is vital that all good citizens resist this unreasoning mob spirit if we are to save the very soul of the country we seek to serve.

"We are a nation of immigrants and the descendants of immigrants welded into a great democracy by our common faith in freedom and social justice. Let us then join in reaffirming what we know to be the truth—that a passionate devotion to this land possesses the millions of our people born under other skies. The native born are heirs to the cherished liberties our own immigrant forefathers achieved through common struggle; but these are 'Americans by choice.'

"Foreign-born citizens from every land in Europe fought in our War of Independence; helped save the Union; died in defense of democracy in the World War. We must not permit the solidarity of our citizenry to be undermined by the corrosive acids of baseless fears and mass suspicions.

"Citizenship is no greater proof of patriotism than birth under another flag is evidence of disloyalty to our country and its ideals. Whenever such disloyalty may come to light it should be dealt with promptly and vigorously by the constituted authorities. But there is increasing evidence that well-meaning private citizens are developing baseless prejudices against whole groups of loyal Americans of foreign birth; that they are inflicting upon them, without reason or discrimination, unjust hardships and abuses.

"This course, we believe, is playing directly into the hands of those who are the real enemies of our country. It works for disunity. It endangers for America not only the full values of the loyalty of her foreign-born citizens at a time when this loyalty is an integral factor of our national defense, but also her very unity itself.

"Let us pledge ourselves to do everything in our power to keep America sane, true to the faith in which this country was founded. Let us hold steadfastly to our basic American creed, that regardless of race or of the land of their birth, men and women shall be judged

UKRAINIAN INFLUENCES UPON MUSCOVITE CULTURE

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

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MANY Ukrainians who had studied foreign languages were invited to Moscow to act as interpreters and to translate from foreign languages into Russian and from Russian into German, Latin and Polish. Most of these posts were held by Ukrainians throughout the 17th and 18th centuries. The Ministry of Foreign Affairs engaged many Ukrainians to serve abroad because "they make good translations from Latin and Polish writings."

The Ukrainians also devoted themselves to missionary work and during the 18th century they went to Siberia to work among the Kalmucks, Kamchadaly and other native tribes. Outstanding among the missionaries were Leschinsky, Kulchytsky, and Matsievich. When in 1742 there arose the question of how to teach Christianity to the Kalmucks an appeal was made to the scholars in Kiev to give their considered opinion.

When a medical Academy was finally organized in Petersburg the students were mostly Ukrainians from the Kiev Academy, because there were few Russians qualified to follow the course. Thus the Holy Synod wrote to the Kiev Metropolitan in 1754: "There is a great need for surgeons, and pharmacists who would go into the service of His Imperial Majesty. It is a well known fact that the most enthusiastic students are among the Little Russians who studied in the seminaries of Kiev, Kharkiv, Chernyha, and Pereyaslav. It is therefore ordered that you dispatch without delay those students who are willing to follow the specified professions." To make the offer more attractive they enumerated all the advantages which the students would enjoy if they came to study in this school: "They will be able to rise to the highest social positions and will receive the ranks of officers. While at school they will be maintained at the expense of the State and in addition will receive two

roubles a month and will enjoy free quarters, wood and lighting and personal servants." Throughout the 18th century such orders were sent to Kiev.

As we have said before the catechism used in Muscovy was prepared by the Ukrainians. Concerning the book on "Faith" by Zyzany, the Metropolitan Makary wrote: "This is the first time that a catechism of such scope has appeared in the Russian Church." In Moscow, however, the significance of this book was not understood. When the Empress Elizabeth ordered the revision of the Bible the work proceeded very slowly until in 1747 the Synod invited Professors Lashevsky and Slominsky from Kiev. For a long time these men refused to go until the order came that they should be sent to Petersburg without delay. They worked upon the Bible for four years and it was finally printed in 1751. This edition, prepared by Ukrainians, is in use to this day. This explains why most of the religious books used in Russia contain old Ukrainian forms of accent and orthography.

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The development of the new Muscovite literary language was largely the work of Ukrainians who introduced Ukrainian pronunciation and numerous foreign words which have remained to this day. This influence reflected itself in the works of such Muscovite authors as Sumarokov who used the old Ukrainian lexicography and syntax. To cite an example: in the Russian language whenever the letter 'e' was followed by a hard consonant its pronunciation changed to 'y'. Such a law does not exist in the Ukrainian language nor in the old Slavonic. Under Ukrainian influence this letter was discarded. Their lead was followed by such authors as La Fontaine and Pushkin. The Ukrainians also introduced into Russia the sound 'h' and it was used throughout the 18th and partly during the 19th century. Thus even A. Sumarokov wrote in his article "Instructions to Students" that the letter 'h' was pronounced like the latin 'g' only in plebian words. Still he complained that the Ukrainians were spoiling the Muscovite language and said that "Lomonosov did not introduce but only accepted the changes which were introduced by the Little Russians. And because all the schools were filled

by them these Little Russian expressions became deeply rooted."

The Academician A. Shakhmatov said this of the Ukrainian influence upon the Russian language: "The Church Slavonic language came to Russia from Bulgaria by way of Kiev and Little Russia. It is true that Novgorod accepted Christianity at the same time as Kiev but from the point of view of literary advancement it was directly dependent upon Kiev and for a long time had no independent status." In another place Shakhmatov wrote: "Our Great Russian literary language was born in Bulgaria but it was educated in Kiev where it was influenced to a high degree by local popular speech. Only then did it come and blossom forth in Muscovy."

I might mention the Ukrainian influence upon religious and secular music in Russia. During the reign of Katherine II the Ukrainians worked on the Russian folk music and introduced into it the musical spirit which had developed in Ukraine. The Ukrainian composers D. Bortniansky (1751-1825) and M. Berezovsky (1745-1777) both natives of Hlukhiv in Ukraine are considered the greatest Russian church composers. The same is true of Artem Vedel who was a wood cutter's son of Kiev and who studied at the Kiev Academy. He worked in Moscow for many years and introduced a great deal of Ukrainian music into church cantatas. At the beginning of the 19th century he was arrested for political reasons and died in prison.

This is what Prof. P. A. Bezsonov says about Ukrainian influence in Muscovy: "These Little Russian wanderers took all the best places in Great Russia. They became archbishops, directors of the consistory, which they themselves established, tutors to the Tsar's family, abbots of monasteries, rectors, prefects, and teachers in schools which they themselves organized, as well as holders of cabinet posts, secretaries and statesmen. The effect of their reforms was felt in all walks of life: the study of theology, the correction of the religious texts, printing, church administration, sermons, church festivals, popular music, architecture, painting, dress, the administration of schools, the subject matter and the method of teaching, the maintenance of libraries, orthography, pronunciation of church texts, games etc.; all these were subject to their influence."

Beliefs About the Hereafter Among the Hutsuls

(Editor's Note.—The article on funeral customs in Ukraine that appeared on these pages two weeks ago evoked among our readers a number of questions on subject, some of which are answered in the following article which was prepared by Samuel Koenig for the June, 1938 issue of the "Folklore.")

Making It Convenient for the Soul

THE departed soul, it is believed by the Ukrainian peasant, does not enter the other world immediately, except in the case of baptized children. It accompanies its body to the place of burial, and returns home with its relatives. When the mourners leave the cemetery, therefore, they are careful to follow the same route as on the outgoing journey, so as not to cause the soul any inconvenience; otherwise it might lose its way, and wander around before finding its way home. Moreover, when the relatives and guests sit down to their post-funeral dinner—a meal nearly as elaborate as that at a christening or a wedding—a candle, preferably one used at the funeral, is lit and put on the oven, and beside it are placed a glass of brandy and a morsel of bread, in the conviction that the soul will thus participate in the meal. The mountaineers, for a similar reason, usually scatter a little flour on the table and window sill. In the morning they even prove that the soul has touched the flour by pointing to traces which have unquestionably been left by cockroaches, and flies. For several days, bread and brandy or water are offered anew each day. In some localities the relatives visit the grave on the third day after the funeral, and place upon it little loaves of bread, cheese, milk, flour, dried prunes, or other foods. After the priest, who is present on such occasions, has finished his prayer, the food is distributed among the poor. On a Sunday a few weeks later, if possible on Easter Sunday, the visit to the grave and the food offering are repeated. These sacrifices to the dead, called mesochky or perepichky, can be explained in two possible ways; either as gifts of

food for actual consumption by the dead, or—as is more likely—as attempts to propitiate the ghost, especially a vampire, and thus escape its evil influences. The people are totally unaware of the meaning of the practice. When reply: "Tak si hodyt" (this is as it should be).

Precautions Against It

Before departing for the other world, the soul roams about on earth for forty days, during which time it makes nightly visits to its former home. According to some, it must spend seven years on earth and revisit all the places where during its lifetime it did anything good or bad. During its nightly visits to its old home it enters the room quietly, even though the doors and windows be shut, uncovers the children and rocks them, and sometimes plays practical jokes on the members of the family. It retains the power to harm, however, only for one year after the funeral, and the members of the family consequently fear it most during this period. Especially must it be guarded against on the night following the funeral. On this night the members of the household of the deceased must not go to sleep, but must continue their vigil as in the two preceding nights. Although some of the participants in the post-funeral dinner leave after a few hours, others remain in the house to keep the mourners company. In order to keep awake, the watchers resort to various tricks to evoke laughter and ban sleep. As soon as one dozes off, for example, another smears soot on his face, fastens a rag to his coat, or sews his coat to that of another, and the ensuing laughter causes the napping one to awake.

The other world, it is believed, is very distant, and journey thither takes many days. The mountaineers believe that the soul travels on horseback, and that the road is beset with obstacles and strewn with thorns. To reach the other world the soul must also cross a fathomless sea. If it is deserving, the Mother of God carries it over

the water in a tightly woven net. How People Live in the Hereafter

The peasant conceives the future world in terms of the one he lives in. In heaven, people continue their daily existence much as they did on earth. They lead, to be sure, a life "where neither the burning sun, nor wind and storm disturb the perfect tranquility." But they occupy houses exactly like those found in the native villages, and they eat food which differs in no way from the regular peasant diet. Shepherds busy themselves tending cattle upon rich pastures, and tillers of the soil do their work in fertile wheat fields. They differ from people on earth chiefly in that their faces are eternally beaming with happiness.

The other world is divided into paradise (raj) and hell (peklo). The latter is divided into two parts—a hot and a cold region. The hot hell, where the fire is sevenfold stronger than on earth, is the abode of all sinners save those who failed to observe the fast days. These go to the cold hell, where a continuous frost prevails such as is experienced on earth only during the severest winters. Paradise is above the clouds, in heaven. Hell, on the other hand, is situated in the centre of the earth, and the road to it leads through impassable swamps and marshes. The throne of God, before which all souls must appear for judgement, is the point of departure for both paradise and hell. Thence lead two ladders, one up and the other down. By the former, the souls of the righteous climb to the abode of everlasting bliss; by the latter, those of the damned descend to the land of eternal torture.

Paradise is an immense, sunny meadow, the entrance to which leads through a door in the clouds. There the cottages of the souls are found, but all are occupied, so that a newcomer must usually wait three days in the judgment hall until God arranges a suitable place for him. Hell, on the other hand, is enveloped in impenetrable darkness. There Satan rakes the eternal fire of sulphur and pitch in which sinners are tormented. The infernal punishments have naturally been influenced greatly by Christian visualization of retribution in the other world, especially by the

gruesome scenes displayed even now in pictures in some of the older village churches. To describe them would be superfluous. The peasant harbors, however, some independent and original ideas regarding future punishment which are worth considering, especially since they give an insight into his conception of what acts are sinful and what means of punishment are appropriate.

Reward and Punishment

The principle underlying the peasant's conception of reward and punishment is "like should be paid with like." Thus, miserly people, especially those who have been too stingy to present sound cattle to their godchildren, are punished by having only miserable herds in the other world, despite the rich pasture land given to them, while the generous enjoy beautiful cattle, although their meadows are poor. An inconsiderate person, one who would not help another even with a drink of water, is punished by having to lean over a well, fill a glass with water, spill it and refill it again, perpetually repeating this never-ending task. The selfish rich man or "baron," who, while alive, refused to share his spacious home with the poor or to offer them food when they knocked at his door, must ever run to and fro in an empty dismal palace, knocking his head against the wall each time he approaches it, as if trying to break through the walls in order to escape into the free, sunny world where one can enjoy human companionship. The unscrupulous village judge, who used to spend his time in the tavern drinking, is compelled in the future world to drink incessantly the tears of the innocent whom he convicted. Strife over inherited property is punished by turning the heirs into dogs who eternally tug at a corpse from opposite directions. A woman who has committed infanticide must cook the flesh of her child and eat it, repeating the process endlessly, since every Saturday the child is made whole again. A murderer, finally, forever tries to grasp the soul of his victim, who, in the form of a bird, flies in and out of the holes of a tree trunk (the wounds and body of the murdered person).

(Concluded p. 3, col. 1)

RESOLUTIONS

of Ukrainian Youth's League of North America

September 2, 1940

1—WHEREAS American youth of Ukrainian descent presented on the American Common at the New York World's Fair on Sunday, September 1, 1940, a Ukrainian-American Youth Day program under the auspices of the Ukrainian Youth's League of North America, and

WHEREAS the purpose of this program was to make public some of the elements of their Ukrainian cultural heritage which they believe can become a valuable contribution to American life, and

WHEREAS hundreds of young people participated in the program and over ten thousand spectators witnessed it, and

WHEREAS in the words of administration of the American Common the program was the "finest and best attended ever held there," and

WHEREAS no mention whatsoever was made of the program in any of the American press, and

WHEREAS similar ignoring of minimizing by the American press of such Ukrainian American affairs as this program has occurred regularly in the past

BE IT RESOLVED that we at the 8th Annual Congress of the Ukrainian Youth's League of North America protest this ignoring or minimizing by the American press of such affairs as the Ukrainian American Youth Day program at the American Common on Sunday, September 1, 1940

2—WHEREAS this country is faced with a national emergency as is evidenced by declaration of the President of the United States, and is faced with the necessity of preserving the integrity of its borders and the defense of the principles of democracy upon which it was founded, and

WHEREAS we, as young American citizens will play an important role in this program of national defense.

BE IT RESOLVED that the Ukrainian Youth's League of North America favor selective military conscription and an expanded program of national defense for this nation.

3—BE IT RESOLVED that the League protest against the general characterization of Nazism made against the American Ukrainians descent generally by the PM, "The Fifth Column is Here," "The Hour, The Polish Zgoda, and many others. We do not purport to defend the organizations mentioned in such articles, but wish to emphasize that the American Ukrainians in their entirety are loyal to the United States and its ideals and the principles of democracy.

but eternally fails in his endeavour."

1 Onyscuk, A. "Materyaly do hucul'skoi demonologii." *Materyaly do Ukrain'skoi Etnologii*, xi (Lwiv, 1909), 48.
 2 Szuchiewicz, W. *Huculszczyna*, (Lwow, 1902-08, 4 vols.) ii, 275. *Ibid.*, ii, 275.
 3 Kolberg, O. *Pokucia*, (Krakow, 1882-89, 4 vols.), i, 219. *Ibid.*, i 219.
 4 Szuchiewicz, *op. cit.*, ii, 275.
 5 Kaindl, R. F. "Die Seele und ihr Aufenthaltsort nach dem Tode in dem Volksglauben der Ruthenen und Huzulen." *Globus*, lxxvii (Braunschweig, 1895), 358.
 6 Szuchiewicz, *op. cit.*, ii, 277.
 7 Kaindl, R. F. *Die Huzulen* (Wien, 1894), p. 129.
 8 *Ibid.*, p. 127 n.
 9 Kaindl, in *Globus*, lxxvii, 357.
 10 Onyscuk, *op. cit.*, xi, 48.
 11 Kplessa, J. "Narodziny i chrzciny, wesela i pogrzeb u ludu ruskiego." *Zbior Wiadomosci do Antropologii Krajowej*, xiii, (Krakow, 1889), 150.
 12 *Ibid.*, xiii, 150.
 13 Kolberg, *op. cit.*, i, 219.
 14 Kaindl, in *Globus*, lxxvii, 358.
 15 Szuchiewicz, *op. cit.*, ii, 274.
 16 Kaindl, in *Globus*, lxxvii, 358.
 17 *Ibid.*, lxxvii, 359-60.
 18 *Ibid.*, lxxvii, 361.

Youth Lack Principles?

An article worth reading by young people is "This Pre-War Generation" by Mortimer J. Adler, appearing in the current issue of *Harpers Magazine*.

Especially challenging is Professor Adler's charge that "our college students and recent graduates do not take any moral issues seriously, whether about their personal affairs or the economic and political problems of the nation. Their only principle is that there are no moral principles at all, their only slogan that all statements of policy, all appeals to standards, are nothing but slogans, and hence frauds and deceptions. They are sophists in the most indolent sense of that term which connotes an unqualified skepticism about all moral judgments. Such skepticism leads naturally to realpolitik: in the game of power politics—and there is no other—only force and propaganda count. The issue between fascism and democracy cannot be argued as if there were a right and wrong to it. Whoever wins is right, whatever works is good. Our college students today, like Thrasymachus of old, regard justice as nothing but the will of the stronger; but unlike the ancient sophist, they cannot make the point as clearly or defend it as well."

Prof. Adler then proceeds to ask the question as to what then is the difference between American youth and Hitler's.

"Even if ours have not read Mein Kampf or been inoculated with the revolutionary spirit of nihilism, they have become 'realists' of the same sort, believing only in the tangible rewards of success—money, fame, and power. Unlike Hitler's youth, however, they mean by success their own personal advancement, not nationalistic aggrandizement. Hitler's young men, through a mystical identification of personal with national success, work for Germany. Our young men work for themselves, and they will continue suffer democracy—which, remember, they do not think can be proved to be intrinsically better than fascism—only so long as it works for them. True, at the present moment, they feel that Hitler is a bad man and say they don't like totalitarianism; but if pressed for reasons they will repeat phrases such as 'civil liberties' or 'human rights,' the meaning of which they cannot explain, the justification for which they cannot give. They can be readily pushed to admit that these too are only opinions, which happen to be theirs by the accident of birthplace."

It is precisely here, in Prof. Adler's opinion, that lies the danger. For, as he claims, the present generation "has been immunized against anyone who might really try to argue for democracy in terms of justice, but not against the attractions of success and security."

The only slogans, he says, that the young people have learned to suspect "are those which claim the approval of reason; and the thing which seems most like propaganda to them is what 'pretends' to offer rational arguments for a course of action—as right rather than expedient. They have no sales resistance against the appeal of promises to gain for them the things every animal wants. They will even have 'faith' in democracy if such promises can be made in its name. They are ready to have faith in any program which does not insist that it is right by reason. Let America cease to be the land opportunity for individual success, let another and much worse depression increase the number who are hopelessly insecure, and our young men may find a leader who can change their 'faith.' They are democrats now only by feeling and opinion. Feelings and opinions are easily changed by force of circumstances and by rhetoric which mocks at reason, as Hitler did. If some form of fascism offers immediate fruits, they who have forsaken the way principles and reasoning will not see that democracy is better in principle, despite abuses which impair its beneficence in

UYA-NA NOTES

The Executive Board of the Ukrainian Youth's League of North America held its first official meeting Friday, September 20th, at Hotel Pennsylvania.

The appointment of Department Heads was given considerable attention and the following designations subject to acceptance were made:

Director, Education Department—Anne Zadorsne; Director, Music Department—Vera Stetkewich; Director, Public Relations Dept.—Mary Andreyko; National Director Sports Department—Walter Bacad; Mid-West Sports Department—Chester Monasterski; Western Sports Department—(no selection made as yet).

The appointees have been notified, and at the present writing the acceptances of Walter Bacad and Mary Andreyko have been received.

A long list of candidates for appointment to the Editorial Staff, Business and Circulation Divisions of the "Trend" was considered. Although no definite appointments were made, a number of candidates were invited to attend a special meeting which was devoted exclusively to the problems of the "Trend."

An important meeting of the complete executive board will be held next Friday, evening, 19 East 47th Street, 9th floor, New York.

The entire Advisory Board was constituted The Constitution Committee. This Committee therefore now includes the following members: Stephen J. Jarema, Michael Piznak, Stephen Shumeyko, John Romanion and John Kosbin.

The matter of selecting a convention site was deferred until sufficient information concerning the eligible convention cities can be gathered. Invitations and information should be directed to Joseph Lesawyer, 357 West 23rd Street, New York City.

The Board has put into effect a novel idea with respect to the several departments of the League. Individual members of the Board have been designated ex-officio members of various Departments. The purpose of this plan is to have each member of the Executive Board devote his or her energies to one of the Departments. The following designations were made: Education—Helen Slobodian, Public Relations—John Romanion, Music—Ann Marusevich, Sports—Chester Monasterski, Trend—Joseph Lesawyer and Michael Piznak.

JOHN H. ROBERTS

ROSSFORD DEFEATS AMBRIDGE

Rossford, winner of the Ohio District of the U.N.A. Softball League, defeated Ambridge, winner of the Pennsylvania District, by a 9 to 4 score. The game was played in Rossford on Sept. 8th. The Rossford boys scored their 9 runs in the 1st 4 innings, and Ambridge scored all 4 runs in the 7th. Lysick, pitching for Ambridge, did not find control until after the 4th inning. D. Kornova of Rossford pitched scoreless ball for 6 innings. Joe Bobak, through some splendid fielding, helped hold the opposition in check. Mike Andryc connected for a 3-bagger. D. Kornova also aided the Rossford cause by getting 2 for 4 at the plate.

The score by innings:

	R	H	E
Ambridge	000	000	400—4
Rossford:	120	600	00x—9

practice. Instead of trying to make democracy work because they rationally know it is right, they will give it up for something which, at the time, offers a quicker cash return."

A bold indictment that is indeed of our younger generation. We wonder what reaction it will awaken, if any, among our readers.

THE DRAFT AND JOBS

When the draft bill—officially called the selective military service act—came before Congress, it was known that the great majority of the American people favored it. So did all the leading commentators. So did most public men, including both President Roosevelt and Contender Willkie. The country looked in wondering amazement at what the totalitarian powers were doing to once-democratic Europe, and was grimly determined that every possible step should be taken to make sure that nothing of that kind would happen here at home. Under those circumstances, it would have been a reasonable forecast that the draft measure would go through in jig time.

But it didn't—Congress seldom gave more to debating any measure. And there is a very good reason for that. Congress did not want the draft bill—the great majority of the Senators and Representatives voting for it did so with deep regrets. They supported it, in brief, because they felt that dire necessity demanded it.

This country, has always been dead set against compulsory military service in peace-time. It has always felt forcing men to take up arms when we were not at war was in direct violation of the democratic process and the democratic tradition. It has looked with a mixture of pity and contempt on those European nations where for centuries every able-bodied man has been required to give a year or two of his life, war or no war, to learning something about the craft of arms. And yet, despite that, once the menace of dictatorship became clear, the country reversed its previous stand and decided that the peace-time draft was the lesser of the evils.

The mechanics of the law are simple enough. This month every man in the nation between the ages of 21 and 35, inclusive, will go to a place of registration and fill out a blank. Some 16,500,000 men will be involved, and by early next year it is estimated that 900,000 of them will be called to the colors. The men chosen will serve for a year, and will be paid \$30 a month. There is nothing in the law granting deferment to men with dependents and families—deferment is specifically granted only to those who, in the opinion of the President, are filling important jobs in industries and callings which are essential to defense. It is believed certain, however, that men with dependents will not be called unless war comes.

What will be the effect of the draft on our economic order? Only time can answer that question fully, but some of the results can be easily foreen. The bulk of healthy, single young men will be temporarily taken away from the society they are used to. They won't be marrying and building homes. They won't be earning good wages and spending them. Their places will be taken by older men, or by men whose physical status makes them unfit for military life. And when, the year's training over, the young men are released, another dislocation will take place. The draft law provides that every employer who is able to, must take the conscripts back, and put them in the same jobs at the same wages. That will mean that men taken on, in the meantime to do the work, must be discharged. In some cases, men who have spent a year in the army will be slow to get back again into the routine of their jobs, and that will involve loss of time and money. All in all, the draft law will unquestionably create many a problem for industry no less than the individual.

It doesn't make a pleasant picture. And certainly, a peace-time draft is, in principle, opposed to what this kind of a country and government stands for. But few oppose the action of Congress in adopting it. Ill-trained soldiers, in modern war, become easily slaughtered soldiers.

• Youth and U. N. A. •

The Get Acquainted Club

Remember our "Get Acquainted Club?" Well, we have three more members... all girls—who are anxious to hear from young members of the Ukrainian National Association. Their letters are printed below. Now, if any readers who are U.N.A. members find themselves desiring to correspond with any one or all of our new club members, all they have to do is to ask us for the addresses. We will give the addresses to all U.N.A. members who ask for them. For the benefit of new readers, the purpose of this club is to acquaint U.N.A. members with each other on a national scale. If the reader would like to write to our members he is invited to write us for the desired addresses.

Miss Mary Macknik, a five ft. 3 in., 17-year-old, hazle-eyed brunette from Freeland, Pa., writes that she is a senior in high school and a member of U.N.A. Branch 297. She takes interest in music and dramatics and makes a hobby of swimming and dancing. She would like to receive letters from everywhere and promises to answer all she may receive. Mary will exchange snapshots.

Miss Evelyn Macknik who is 5 ft. 4 in. tall, is 16 years old, has brown hair and brown eyes, states that she is a junior in high school and that she is a member of U.N.A. Branch 297. She is from Freeland, Pa., and is a sister of Mary, who is described in the preceding paragraph. Evelyn is an outdoor girl and is fond of all sports. She considers piano playing as a hobby. Evelyn promises to answer all letters and will exchange snapshots.

Miss Mary Danyluk of New Britain, Conn., writes that she is a member of U.N.A. Branch 277 of Hartford, and that she belongs to the Hartford Ukrainian Choir. She has taken Ukrainian dancing lessons, and is a freshman at Teachers' College of Conn. Mary would like to make the acquaintance of young Ukrainians who are going into some future training beyond high school.

So that accounts for our new club members. Would you care to join? If so, simply write us a letter giving your description and some information about yourself. We will print your letter minus your address. If any readers care to write to you they will ask us for your address, the purpose of this arrangement being to restrict the club to U.N.A. members. When writing to us please give your U. N. A. branch number. Correspondence should be addressed to the undersigned, P. O. Box 88, Jersey City, N. J.

New Branch in Stapleton, S. I.

From John Demkowicz and John C. Geba comes news of the formation of a new youth branch of the Ukrainian National Association in Stapleton, Staten Island, N. Y., where an organization meeting was recently held. The meeting was called to order by Gregory Demkowicz, president of the older folks' U.N.A. branch in Stapleton.

During the meeting, Charles W. Moskowita spoke on the advantages of a youth branch in Stapleton. Mr. Demkowicz stressed the importance of cooperation on the part of the youth where U.N.A. matters are concerned, stating that everything the U.N.A. stands for will some day be transferred to their hands. Basil Zahayevich, a U.N.A. organizer, presented a concise picture of the financial stability of the U.N.A. Harry Krawczyk dealt with the general problems of organization, and made mention of the enviable status of the U.N.A.

The new branch, number 471, was named "Hetman Mazeppa." The following officers have been elected: Charles W. Moskowita, president; John Demkowicz, vice president; John C. Geba, secretary; Harry Krawczyk, treasurer; Michael Huzar, chairman of the board of auditors.

At the meeting it was brought out that the U.N.A. will not differ from any of the reputable insurance companies of the U.S. where the effect of the conscription on certificate holders is concerned.

Branch Secretaries Wed

John Zwarycz, secretary of Branch 157 of the U.N.A., a youth club in Wilkes-Barre, Pa., was married to Emily Feszchak of Plains on September 21st at Wilkes-Barre's Ukrainian Greek Catholic Church. The groom has been unusually active in U.N.A. affairs, having participated in U.N.A. sports activities. He is also active with the U.N.A. Male Chorus of his locality, and takes part in all other affairs. The bride is a member of Branch 157. Both attended the recent congresses in Washington and Newark.

Theodore Lutwiniak, secretary of Branch 287 of the U.N.A., a youth club in Jersey City, N. J., was married to Mary M. Magura, also of Jersey City, on September 21st at Jersey City's Ukrainian Greek Catholic Church.

THEODORE LUTWINIAK

U.N.A. BOWLING IN NEWARK

Any young U.N.A. member in Newark and vicinity who wants to try out for a U.N.A. Bowling Team is invited to come down to the Ukrainian Centre, William and West Streets, this Monday evening, at 8 P.M.

Tony Shumeyko

WEIGHT LIFTING

The newly organized Ukrainian Sports Association of North America offers the opportunity of a lifetime to Americans of Ukrainian descent who practice weight-lifting either as a hobby or sport to improve body development, health or position in the business world.

Bill Panzen, internationally famous wrestler and weight-lifter, is the originator of this newly founded weight-lifting sports association that is free of any political alignments.

Full particulars on how you can become a member of the Ukrainian Sports Association of North America can be obtained by writing your name and address on a penny postal card to—Bill Panzen, 922 Hoe Avenue, New York, N. Y.

There is no time like the present—so write now!

GET READY FOR WINTER

Here comes winter. In a very short space of time a large part of the country will be experiencing rainy days and cold nights. And not far away are the months of snow and sleet and storm.

Winter is something to get ready for. That means buying new warm clothes, or repairing and cleaning old ones. It means buying wood and coal and fuel oil. It means fixing that leaky spot in the roof that has been neglected during the dry summer. And finally, to the wise householder, it means taking special precautions against a destroyer that waits for winter—fire.

Have your furnace inspected—and have that inspection done by somebody who knows what to look for. It's no work for an amateur. Have needed repairs affected at once. See that chimneys and flues are properly cleaned. Hard-pressed heating plants in bad order are one of the most prolific sources of home fires. It's no fun to wake up in the middle of the night and suddenly realize that your house is burning away beneath you.

Go through your whole house and get rid of any and all accumulations—old clothes, old papers and magazines, collections of rags, etc. They make a fine starting place for fire—and spontaneous ignition isn't so rare a phenomenon as you may think.

NEW YORK!

DANCE UKRAINE. Open House. Friday, October 18th, 8 P.M. Webster Manor, 119 E. 11th St. Music by Tommy Eliassen. Admission 50¢ including tax. 233, 238

THE YOO-YOO-ESS

Also not in the Dictionary: U.U.S.

The Ukrainian University Society of New York invites all Ukrainian-American college students or graduates to come down to its meetings. Find out all about our club the easy enjoyable way!

We have just begun our new season. On September 5th, at 8:30 or thereabouts, President Walter Andrushin gavelled into order our first business meeting of the year; plans were made for a program as ambitious as last year's. We intend to jumble-up dances, informal round-table talks, teas, outings, lectures, etc., into a versatile scramble bound to appeal to any finicky taste.

As a result of this planning, on September 12th, we had a hat-talk that sometimes boiled into a hot-talk; and the next week, we held an Information-Please program. Each time, several non-member guests came down and, at the end, enthusiastically asked to be put on our mailing-list for weekly information about our future activities. Why don't you do the same?

Join us any Thursday evening (except the first one of the month) at the International Institute at 341 East 17th Street, New York City. Early or late, you will be welcome.

N. O.

WOMEN AND LIFE INSURANCE

Women, according to well substantiated legend, know a good thing when they see it. And that seems to be true when it comes to building up savings, no less than in buying clothes or decorating a home.

More than 17,000,000 women are owners of life insurance. In a recent year about 20 per cent of all life insurance purchases were made by the fair sex. That is a very high proportion when you think that, even in these days of equal rights, the great majority of wage earners are still men.

The ladies deserve praise for their foresight. For no one ever devised an economic protection for the individual, male or female, one half so effective, safe and certain as life insurance.

NEW POLISH-BRITISH ALLIANCE AND WESTERN UKRAINE

Several weeks ago the British Government announced the conclusion of a new treaty with the Polish Government in exile. The brief announcement plainly spoke of new military alliance, but did not mention whether it also covered any political sides.

It is to be expected, however, that this treaty was not an arrangement of an ordinary military nature, as such was in effect already. If the Polish Government deemed it necessary to ask for, and obtained, a new pact, it must have had more important reasons than just that. And that pact must have covered matters of broader and more fundamental nature. There is no doubt, for instance, that it also outlined the dimensions of the future Poland, as it should arise after a British victory. And that is why it would be most interesting to learn what was contained in that part of the treaty that was withheld from publication.

It would be a pity if Britain should recognize Poland's claims to the non-Polish territories which she once, in the past history, came into possession of, and which she was permitted to hold after the last war. This step would not only contribute to the eventual revival of Polish imperialistic ambitions in Eastern Europe—the age-old cause of continuous troubles there—but would also lead in the future to the same situation as that which furnished ground for the develop-

PAID ADVERTISEMENT

The recently organized Willkie for President, Ukrainian Language Committee in New York State in the Headquarters of the All-American Committee for the Election of Wendell L. Willkie, at 41 East 42nd Street, New York City, is seeking the cooperation of all Ukrainian Americans who desire to assist in bringing about the election of Willkie as our next president.

We are planning to contact and cooperate with all clubs, associations, organizations as well as individuals who are interested in taking an active part in this campaign.

We have the facilities to furnish literature, banners, posters, campaign buttons and equipment. We are also able to furnish speakers for rallies.

We sincerely believe that the majority of Ukrainian Americans are opposed to a third term and for that reason we have organized the Ukrainian Division so that the Ukrainian Americans should be represented in this Crusade.

Please send your names or the names of the organization you represent to the undersigned so that we may include you as part of this vital movement.

If you reside within accessible distance to our Headquarters, or if you happen to be in the vicinity of our office, do not hesitate to call on us. We shall be pleased to greet you personally.

Mary Baran Andreyko, Secretary

Willkie for President.

Ukrainian Language Committee
in New York State

41 East 42nd Street, 9th floor
NEW YORK CITY.

PAID ADVERTISEMENT



SATURDAY, October 26, 1940 is no time to relax. The Ukrainian Civic Center Halloween Party is sending forth the Old Witch on her Broomstick to sweep you into an evening of excitement and hilarity. Look for the needle in the haystack (maybe we'll thread the needle first, to make it easier for you). Or you can be locked up in the hoosegow by a pretty young "gendarme" for swiping fruit and nuts from our rafters. Or you can wash your hair while ducking for apples. You can gorge yourself on hearty foods, then dance it off to music. Games, songs, dances, fun! Come in costume or hill-billy clothes. Admission .25¢ plus tax of one fruit. (Again we repeat, cauliflower and cucumbers are not fruits). Remember Saturday, October 26, 1940 at 8:30 P.M., at the International Institute, 341 E. 17th St., N.Y.C., Ukrainian Civic Center Halloween Party. Our Halloween Witch is out to get you before Conscription does.

ment of the present conflict.

At least one third of the territory of the Polish State was Ukrainian. The Polish practices, aimed at assimilation of Western Ukraine, are well known. Therefore, the Ukrainians are very much concerned with what is to happen to the Western Ukrainians.

(Ukrainian Bureau, Washington)

200 DIVISIONS OF SOVIET TROOPS IN WESTERN UKRAINE

According to the latest reports received from Ukrainian sources in Europe, there are around 200 divisions of Soviet troops stationed in Western Ukraine (formerly under Poland). What is this huge army's purpose there, is not exactly known. It might be gathered there for the secret maneuvers, which Moscow announced recently without disclosing exactly what region they are to be held in. But, in view of last year's anti-Soviet outbreaks among the Ukrainian population in various sections; one thing is certain, that it simultaneously has for its object the prevention of whatever preparations for a Ukrainian uprising might be made there.

UKRAINIAN YOUTH RADIO PROGRAM will be broadcast every Saturday afternoon from 3:45 to 4:00 P.M. from Station W.B.N.X., 1400 KC, starting this Saturday, October 5, 1940. This 15 minute program is being sponsored by Surma Book & Music Company and will be conducted in the English language by American-Ukrainian youth. Listen in to the first program and send in your suggestions for further programs.