

THE UKRAINIAN WEEKLY

English supplement of SVOBODA, Ukrainian daily, founded 1893.

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

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ENLARGING THIS WEEKLY

One problem the coming U.N.A. convention at Harrisburg will have to face will be that of enlarging this weekly.

In its present 4-page form the Weekly has been appearing since its establishment close to eight years ago. Despite its limited size it has achieved much since then. It has, for one thing, won for itself the reputation of being the finest English-language supplement of any foreign-language newspaper in the country. More important from the Ukrainian-American viewpoint, however, it has played the dominant role in the progress of our younger generation. This it has done mainly by (1) giving our progressive young people a sound knowledge and appreciation of their Ukrainian cultural heritage, together with an understanding of how its finest elements can be introduced into their American way of living; (2) helping to solve their problems of adjustment as Americans of Ukrainian descent; and (3) leading them toward the goal of better American citizenship as well as greater service to the Ukrainian national cause.

Besides these noteworthy achievements, the Ukrainian Weekly has also played a leading part in making our younger generation U.N.A.-conscious, to the extent where more and more of them are steadily becoming useful members of it.

Accuracy and fairness—these have always been among the chief aims of the Weekly, as well as a vigorous and able defense of the Ukrainian name and identity against the stupidity, ignorance or downright malevolence of various anti-Ukrainian and un-American forces.

All this, it should be borne in mind, is not only our opinion but the opinion of many impartial persons, including prominent non-Ukrainian educators and social workers, some of whose testimonials we have on file.

The time has now arrived, however, when the Ukrainian Weekly has to be enlarged, if it is to keep up with the times and with the rising demands being made upon it. Four tabloid-size pages are no longer sufficient to enable it to keep up its work. It needs more space, if only for the reason that its readers want more varied material and a greater amount of it.

They want, for instance, more interpretative writing on the various burning issues of the day, more club news, more sport news, more articles about their Ukrainian heritage and its relation to the American scene, more discussion of their varied problems, especially in these times of grave international emergency. They want, furthermore, more translated Ukrainian stories, but in as few a number of instalments as possible. Then there are the school children, our so-called kid brothers and sisters, who claim that the material in the Weekly is on the whole too mature for them, so they ask for the kind that is more suited to their age and outlook.

All these demands are natural. They represent the great strides our younger generation has made since 1933 when the Weekly first appeared. Then the youth movement was just beginning to swing into action, the youth leagues were just beginning to become established, and the youth membership of the U.N.A. was still a very passive element. Great changes have occurred since then. Today our younger generation, quite mature, experienced, and with many achievements to its credit, is working side by side with the older generation, with its parents, in building Ukrainian-American life, and with it the U.N.A. And so it needs and expects to get from the Ukrainian Weekly as much or nearly as much as the older generation is receiving from the daily "Svoboda". In other words, the young people now find the Weekly entirely too small for their needs. They want it enlarged.

Someone may remark here that if the young people want a larger Weekly they should go ahead and get enough subscriptions to cover the cost involved. That's a fair argument, but in these times of emergency, when every week counts, it would be best for the U.N.A. to take the initiative in increasing the Weekly's facilities now, and then get after the young folks to give it the proper support.

UYL-NA SUBSCRIBES TO RECORDS FUND

At a recent meeting of the Executive Board of the Ukrainian Youth's League of North America, it was decided that the League subscribe to ten advance orders, at \$10 per order, of the phonograph recordings to be made by the Committee for the Recording of Ukrainian Songs. A check for \$100 was sent to the committee.

MUCH OBLIGED!

"We believe that the finest writing each week in the English language that is of particular interest to Ukrainian-American youth is the front page editorial of the Ukrainian Weekly. When viewed over a period of eight years without one solitary issue missing, it reveals itself as a colossal achievement which truly was inspired and which certainly serves as an inspiration to the readers."

("The Ukrainian Trend," official organ of the Ukrainian Youth's League of North America. March, 1941)

ALL UKRAINIANS BEHIND BRITAIN, M. P.'S AVOWAL

No matter what happens in Europe during these trying and troublesome days, the Ukrainian people in Canada will continue to stand by Britain and help her in every way possible, Anthony H. Hlynka, Ukrainian member in the Canadian House of Commons, told a large audience gathered recently in the Ukrainian National Federation Hall at 300 Bathurst Street in Toronto, reports the Toronto Evening Telegram.

Mr. Hlynka, who represents Vegreville, Alberta, stated that due to their democratic spirit, the fate of all Ukrainians is closely connected with that of the British peoples. He said that at the close of the war the Ukrainian people will predominate in Eastern Europe.

The most immediate aims of the Ukrainian people, he said, are to help win the war and to establish an independent Ukrainian state. He stressed the fact that a large percentage of Ukrainian people have enlisted in the Canadian army, more in proportion than any other nationality in Canada.

He lamented the fact that there were so few Ukrainian people employed in the civil service in Canada.

More than 800 persons attended the meeting.

REDS FEAR NAZI INVASION OF UKRAINE

Reports from Berne, Switzerland, declare that the Russians are concentrating huge forces in Ukraine, including its western part which the Soviets occupied following the downfall of Poland late in 1939.

It appears that the Russian High Command fears that the Nazis will employ the famous "Hoffman Plan" used so successfully by Generals Hoffman and von Mackensen in 1917 against the Russians. The plan envisaged an enveloping operation of the Russian armies in Ukraine by simultaneous pushes from the north and south and, only if these operations progressed, a direct frontal attack from the west.

MANITOBA ASSEMBLY HAS SEVEN UKRAINIANS

As a result of the elections held on April 22, the Legislative Assembly of the Manitoba province of Canada has now seven members who are of Ukrainian descent. Previously it had only three of them.

The Ukrainian members of the Manitoba legislature are as follows: Stephen Krawchuk, and Walter Kardash of Winnipeg, John Solomon of Emerson, M. Hryhorchuk, Joseph Wavrikiv, Nicholas J. Struck, and Nicholas Bachinsky.

SEMYNYA SPEAKS AT

PROFESSIONAL MEETING

Waldimir Semynyna, mechanical engineer and well-known translator of Ukrainian poetry, was the guest speaker at a dinner-meeting of the Ukrainian Professionalist Association of the New York Metropolitan Area, held in the private dining room of a mid-town restaurant in New York City last Friday evening.

The speaker chose as his topic the subject of Ukraine's chances of emerging a free and independent nation at the close of the present war. He stressed the danger to Ukraine in the event of an Axis victory, declaring that the tyranny the Nazis would impose upon her would equal that of the present Soviet regime. "Only upon the victory of the democracies can we base our hopes for the liberation of Ukraine," he declared.

The meeting was presided over by Stephen Shumeyko, president of the association. Another such dinner-meeting will be held on May 23rd.

For that matter, there is one way in which the Weekly can be increased in size without any extra cost to the U.N.A. at all. It involves, however, a certain sacrifice on the part of the readers of the "Svoboda," namely, one issue a week.

Briefly this is the proposition: Don't print the "Svoboda" on Fridays (or Saturdays) but print in its place a "Ukrainian Weekly" having eight pages, which would be double the Weekly's present size and equal to the "Svoboda" in space. This means that the "Svoboda" would appear five times a week and not six times as now. On the sixth day the Weekly would appear, having eight pages, not four as now.

This is one way of increasing the size and facilities of the Weekly. Undoubtedly there are other good ways as well. It will be up to the coming U.N.A. Convention to indicate which is the best.

Early Ukrainian Literature

By DR. ARTHUR P. COLEMAN

(An excerpt from a lecture delivered at Columbia University, on March 21, by Dr. Coleman of the university's Department of East European Languages. The lecture was one of the series on Ukraine presented by that department—headed by Prof. Clarence A. Manning—in conjunction with the Ukrainian National Association)

Kiev—Source of Ukrainian Culture

THE source from which Ukrainian culture takes its origin is, as we have said, the ancient city of Kiev, the first capital, at least in a commercial and spiritual sense, of Rus'. From the stock of Rurik, a Norse explorer who was made ruler of Novhorod, there sprang a line of princes who, with Kiev as the seat of their power, to some extent consolidated the eastern Slav lands and tamed somewhat the barbarism of the Slav tribes east and west of the Dnieper. As one Grand Prince after another sat upon the increasingly shaky throne of Kiev, this much was accomplished: the trade route to Constantinople was kept open and active with commerce; the fierce barbarians of the Black Sea coast were most of the time held within bounds; and the rudiments of Christian civilization and culture were brought, in the late 10th century, to the inland Slavs of the east. Priests of the eastern faith were the bearers of this culture, and its conservators were the monks who served faithfully year in and year out in the monasteries, writing down in Cyrillic letters the event of Rus' turbulent history and the tales of her great men.

Tale of Ihor's Legion

From the lay literature which sprang up along with the priestly chronicles and which were the work of individuals from the military aristocracy which grouped around each princeling, comes the first great monument of Ukrainian as well as of Russian literature. This is the famous *Tale of Ihor's Legion* (Igor, in Russian). This account, coming from the troublous year 1185, is more than a mere history of a disastrous expedition against the Polovtisi (Cumans). It is so filled with imagery and fire and vivid, photographic description that it is a genuinely fine poem. For its sheer poetic worth it stands as Ukraine's earliest literary contribution.

Chronicle of Halich

From Halich, the second capital of Ukrainian culture, comes the second great monument of Ukrainian literature. Halich, heir of Kiev, had a dynasty of its own extending north to the River Pripyat' (Pripet, as is spelled on most current maps) and southward, through the agency of those immigrants who filtered down into Hungary, even south of the Carpathians. It flourished for a brief moment as the conservator of old Kievan culture, especially during the 12th and 13th centuries when Kiev was being ravaged by successive hordes of barbarians.

The literary monument which comes out of Halich is the so-called *Chronicle of Halich*, a eulogy composed after the death of Roman the Brave, prince of Halich and founder of the ephemeral state of "Red Rus'" on the Dniester which was an object of desire in its time to the princes of Lithuania and the kings of Poland. The *Chronicle* recites, in the heroic manner of the *Tale of Ihor's Legion*, the exploits of Roman, how the "brave Duke Roman, monarch of all Rus', vanquishes all the pagan peoples. Living in accordance with the wisdom of God, he strikes them down like a lion, wily is he as a lynx, wiping them out as though they had been crocodiles, he swoops down on their lands like the eagle. Courage he has like the bison."

THE RENAISSANCE

From the 13th century with its heroic chronicles to the 16th there is a wide gap in Ukrainian literature. When, moreover, after three hundred years there did occur a renaissance, the language of the new period was as different from the language of the *Tale of Ihor's Legion* as the language of *The Canterbury Tales* was from the language of King Alfred.

This renaissance of Ukrainian culture took place around Ostrih a town in Volhynia, at the confluence of the rivers Vilya and Horin. By the time this awakening began, that is, by the late 16th century, Ostrih had behind it a long tradition of cultural achievements. The emergence of Ostrih into a position of singular importance in the late 1500's was the result of two factors.

Religious Struggle

In the first place, Ostrih, being the capital city of a pravoslavny, or Orthodox, bishopric, was the center of a long religious struggle. Throughout the 16th century the pravoslavny church of Ukraine was waging a losing fight with Roman Catholicism and the people of Ukraine were being weaned away from it into the church of compromise which has since become the national church of Western Ukraine, the Greek Catholic or Uniate Church. In 1596 the Union of Brest set the seal of confirmation upon the Uniate Church. But the prelude to the Union had been a long series of wrenchings as the shift was made from the old pravoslavny faith inherited from Kiev to the new faith whose Holy Father sat in Rome; yet whose forms were those of the old, familiar church. Ostrih's position as capital of a bishopric made it a focal point in this struggle.

First Slavonic Printing of the Bible

In the second place, during the latter half of the 16th century, Ostrih was blessed by having among her princely citizens a real patron of learning. This was the rich and powerful noble, Constantine of Ostrih (died 1608). Constantine founded in Ostrih the first Ukrainian Classical Academy and the first Church Slavonic printing shop in Ukraine. Here, in 1581, was printed the first complete text of the Bible in Church Slavonic (this Bible was reprinted in Moscow in 1663). In the preface to the Ostrih Bible Constantine himself confessed that he had been led to the undertaking of its printing by the deplorable state of the Church, "in the grip of wolves."

Three Leading Cultural Centers

Out of the war of the faiths there arose all over Ukraine and contiguous White Russia schools founded by the Orthodox monasteries. In order to differentiate their schools from those of the rapidly encroaching Jesuits, the monks taught not only religion but philosophy and history and geography as well, offering a liberal and semi-secular curriculum. Three centers of learning stand out in this transitional period, Old Kiev itself, with its Academy, Lviv and Ostrih.

The Renaissance Language

What now of the language of this 16th century awakening? The literary language of tradition was, of course, Church Slavonic. But that language had by this time become tremendously influenced by the slipping in of words from the vernacular, even in the religious books, so that a real Ukrainian language was emerging. The first translation of the Gospels into Ukrainian was during this time, between the years 1556 and 1561. This translation is the so-called

Peresopnitsky Evangelium. It was undertaken and carried through during the time of the Archimandrite Gregory, "for the better education of the Christian common people." The language that was growing up on the borderland, based as it was on dialects of White Russian, Polish and Russian, strongly affected the Church Slavonic basic language of this Gospel text. Ukrainian was fast becoming a written, as well as a spoken, language.

Flood of Writings

The final years of the 16th century witnessed a veritable flood of writings in Ukraine. Arising out of the battle of the faiths and out of the need for school books, these writings were of a two-fold character. They consisted of polemical writings on religious and theological subjects, and philosophy and belles lettres, in the latter class mostly dramas. It is interesting to the Slavonicist to note that a good deal of the polemical literature at the beginning of the 17th century was an attempt to answer the *Sermons of Peter Skarha*. The most important philological work that came out of this first Ukrainian renaissance was the *Slavonic Grammar of Meletiy Smotrisky* (1619). This work was used for a long, long time in Ukraine, and even Lomonosov studied it. Then too there was the *Slavono-Russian Lexicon of Pamva Berinda* (1627), a work that was often reprinted and that has a good deal of historic value as the first attempt at a dictionary of the Ukrainian tongue. Whatever poetry flourished in the schools was under Polish influence and inspired usually by the advent of a new hetman or a new metropolitan. Drama too was strongly influenced by the Polish fashion of playwriting. It consisted mostly of short interludes to be played between the courses of a banquet or for the entertainment of an important guest. These little plays were very popular. They are important, too, for they were written in the vernacular and they depicted scenes from the life of the Ukrainian folk, making use of really living and typical figures.

Petro Mohila

About the beginning of the 17th century the center of Ukrainian culture shifted again from Ostrih back to Kiev, and again the reason for the shift lay at the door of a great personality. This was the Metropolitan of Kiev, Petro Mohila (1597-1647). Mohila came of a noble Wallachian family. Having studied for a time in Paris in his youth, he returned to Kiev to enter a monastery. Mohila's greatest service to the Church and to his race lay in his work with the Brotherhood of Cyril and Methodius. The monastery of the Brotherhood in Kiev he greatly improved. Before Mohila's time Greek had been the language of the Brotherhood schools and Greek the instrument through which the culture of the ages had been handed down. Mohila now gave the preference to western learning, replacing the Greek tradition with the Latin. Students were sent by him to study in the universities of Paris, of Italy, of Germany and of Poland.

Mohila's innovations were not well received. His cultivation of the west brought him into disfavor, as a matter of fact, with the devotees of all the three faiths that were warring in his domain. The Orthodox priests thought he was a traitor to his inherited faith, the Greek Catholics accused him of too western leanings, while the Roman Catholics were convinced that Mohila was teaching Calvinistic and heretical doctrines in his school. Finally all united in an effort to destroy the school, kill Mohila, and undo his work, root and branch. Mohila's school in Kiev was, however, the first institution in Ukraine that was really up to western standards and it became, in spite of all opposition, the seed-ground for the whole of Orthodox Slavdom, the "law-giver of literary forms and tendencies."

Mohila's misfortune was that he came a little too late as a worshipper at the altar of Latin cul-

Who is An Alien?

We Americans are great label makers. Unless we can tack a label on to everything, soup or soap or cigarettes, we are not comfortable. Maybe we can't tell the difference between any two brands, but we know the label by heart.

We do the same with people. We may not know what they are all about, yet we label them and tuck them away in pigeonholes. And right there we make a big mistake.

Now, in a time of national tension and danger, we are indulging in this bad habit more than ever. We feel jittery and it makes us feel secure to call people names. One of the worst of these tags we attach to people is the word "alien." We use it for people who don't look like us. And we use it for people whom we feel "don't belong."

"Well, just who is an 'Alien'?" Let's look at the record.

We've got about 131,500,000 people in this country. According to the Census of 1930, close to 40,000,000 of us were either foreign-born or children of one or both foreign-born parents. And about 8,000,000 potential voters, or one in every eight of the total voting population, were foreign-born.

We call ourselves, proudly, "melting pot." Well, we are. And the first man to throw a stone at an alien is throwing a stone at himself.

What makes us different from the Europe most of us hark back to? Just this. We have proved that people of all races and religions can live together for centuries in peace, going about their business, getting things done, and not getting in each other's hair, whether it's blond or brunette, kinked or red.

The Red Indian can sit on his reservation and say he isn't alien. The rest of us can't. And we can't be so sure about the Indian either. Didn't his ancestors—way back—come over from Asia?

C. C.

ture, for he took from the west a culture that was moribund if not defunct, the culture we know in the west as scholasticism. However, dead or dying as western culture was in the early 17th century, there was still life enough in it to invigorate the emerging culture of Kiev and to inspire a considerable body of writings adorned by the popular Ukrainian speech. Those writings constituted a step forward in the steady march toward a genuine Ukrainian literary language.

Effects of Russification

We come now to the times of those two strong Russian monarchs, Peter the Great and Catherine. In accordance with the policy of Russification which both these monarchs pursued, Kievan culture lost its originality and even its identity. In 1720 Peter the Great decreed that henceforth no books were to be printed in Slavonic except in early editions and that these were to be adapted to conform to the church books of Great Russia so that no dialectic differences should crop up in them. The Ukrainian language was driven out of the schools, even out of the Academy of Kiev, and by 1775 Russian had completely superseded Ukrainian in all these schools. Ukrainians of aristocratic families went abroad to study, first to Gottingen, then, after Peter had founded his own university, to St. Petersburg. In this period the non-clerical schools of Great Russia interested young Ukrainians more than their own out-of-date, decidedly clerical, even Jesuitical, schools did. By the middle of the 18th century Great Russian had become the official language of Ukraine and the vernacular was used in writing only in humorous or satirical verses or in the traditional interludes. In 1818, Pavlovsky, in his Ukrainian grammar, stated that he considered Ukrainian a dying language. Thus spoke the Ukrainian Dobrovsky.

The Hobbs Alien Bill

(Concluded)

VALIDATING ENTRY

Another portion of the bill seeks to solve the problem of the tens of thousands of non-citizens whom Alien Registration has shown to be deportable for having entered or remained here illegally but who have proved themselves useful and loyal residents, along lines long urged by the Common Council and other organizations. In his letter to Hatton Summers, Attorney General Jackson recommended legalization of their status in this country as an important move toward bringing our alien policy into line with present conditions and increasing national unity. "Under the present state of world conditions, unless some authority can regularize the admission of those of established character, it will be many years before the cases of such aliens can be finally closed," he wrote. "So long as they remain open they will constitute a source of uncertainty and discontent among our alien population and their citizen relations."

In response to this suggestion, the bill extends the Attorney General's discretion to suspend deportation, to include any alien—with certain exceptions—not racially ineligible who can prove good moral character for the preceding five years, if he has resided in the U.S. for seven consecutive years. At present discretion is limited to aliens whose deportation would result in serious economic detriment to a citizen or legally resident alien who is the spouse, parent, or minor child of the alien. Further, this title gives the Attorney General authority to grant a change of status from that of a visitor to that of an immigrant for permanent residence to any alien who applies for such change of status within two years and who shows (1) that he was admitted to the U.S. as a non-immigrant prior to January 1, 1941, and has resided here since such entry, (2) that he is racially eligible to naturalization, (3) that he is a person of good

moral character and attached to the principles of the Constitution, (4) that he is not subject to deportation except for having remained longer than the period for which he was admitted or permitted to remain, (5) that he has complied with the requirements of the Alien Registration Act, and (6) "that there is substantial reason to believe that he would be subject to political, racial, or religious persecution, were he to return to the country of his nativity, citizenship, or last permanent residence." Aliens registered as legally admitted for permanent residence under this title would be charged to the quota of their native land for the year in which they entered, for the first available year thereafter if that year's quota was filled, or against not more than 50% of the present or the first available future quota if past quotas were filled.

POLITICAL ALIENS SUPERVISED

The provisions of the bill relating to exclusion or deportation of aliens on political grounds are likely to encounter considerable criticism. They propose the exclusion or deportation of any alien (except for accredited officials, etc.) who seeks to enter the U. S. to act in behalf of "any foreign government or foreign political party or group, or without limiting the foregoing, the Communist Party of the United States of America, the Partito Nazionale Fascista, the Nationalsozialistische Deutsche Arbeiter Partei, the Kyffhaeuser Bund, the German-American Bund, or any organization successor to any one of them," unless there is substantial reason to believe that such activities are not deleterious to the national safety of the U. S.

What is a "foreign political party or group"? What constitutes action "in its behalf"? Would this make a Benes or a Paderewski ineligible for admission, or deport-

U. N. A. DATA

The Legislative Powers of the U.N.A. are vested in a Convention of representatives of the members composed of delegates from branches. The Convention has authority and jurisdiction in passing all the laws necessary for the government of the Association, including the adoption, revision, amendment and supplement of the Constitution and By-Laws. Such conventions are held every four years.

All Executive Powers are vested in the Supreme Assembly, which is composed of 21 Supreme Officers, elected at each convention.

able? Too often decision would be in the hands of a consul completely isolated in some far corner of the world. No one can object to keeping enemies away from our shores. But it is beyond the human powers of consuls to investigate and review all the facts relating to the background of an applicant for admission to the U. S., especially at this time when many aliens, driven from their homes, are applying to consuls far from their native countries. It would seem wise to vest powers of review and appeal in a board located in the U. S.—possibly the same Board provided for in this bill—which could more adequately pass on what is "deleterious to the national safety of the U. S." than could a single and often isolated consular official. Such a procedure is already followed in connection with applications of political refugees from totalitarian countries in danger abroad by the Inter-Departmental Committee which is composed of representatives of the Justice, State, War and Navy Departments. The vesting of such powers in the Board, which should also review orders of deportation issued on these grounds, would be insurance that the law would at all times be administered in a way consistent with our policy of aid to democracies as expressed in the lease-lend bill, and with our tradition of political asylum.

Common Council New-Letter

EMPLOYMENT DISCRIMINATION

An increasing tendency on the part of employers to insist upon citizenship as a prerequisite to employment—to the point where it may easily interfere with our national defense program—is revealed in a recent report issued by the Bureau of Employment Security of the Social Security Board. The report states in part:

"Throughout New England, in the tier of industrialized States from New York and New Jersey west through Wisconsin, and on the Pacific coast, citizenship is generally specified in both defense and non-defense industries. In other words, the restrictions are operating precisely in those areas which have the greatest proportion of aliens and naturalized citizens and which are experiencing the greatest demand for labor, and where the supply of labor in certain occupations is approaching exhaustion... The consequence of such a practice... is to make difficult the recruitment of workers by those industries and firms in which citizenship is a legal or necessary requirement... Employers' specifications extend far beyond the requirement of citizenship. In some instances, it does not suffice that the worker himself was born in the United States, but 'both parents must be American-born.' There are even instances where the grandparents as well must be American-born."

The report points out that the Government restricts the employment of aliens only where the employer is engaged in work under "secret, confidential, or restricted Government contracts." In such circumstances, the law provides that no aliens "shall be permitted to have access to the plans or specifications, or the work under such contracts, or to participate in the contract trials unless the written consent of the head of the Government department concerned has been obtained.

BY THE SEA

By MICHAEL KOTSUBINSKY

(1)

THE blueness of the sea endlessly continued by the azure of the sky filled the open doors, windows and long pillared veranda of the only coffee-house in the Tartar village. Even the hot air of the summer day acquired soft, bluish tones, through which glimmered indistinctly the outlines of distant mountains.

The cool balmy sea-breeze attracted many guests, who, having ordered coffee, sat at the windows or on the veranda. Even the proprietor of the coffee-house, the lame Memet, who diligently watched the orders of his guests, would shout to his younger brother, "Japar, one coffee... two coffees!"—then go to the door and snatch a breath of refreshing air, and for a moment relieve his shaved head of the round Tartar cap. While Japar, red from the heat and the fire in the stove, shook the pot in order to get a rich foam on the coffee, Memet scrutinized the sea. "A storm is coming," said he, without turning around. "The wind is getting stronger. They are taking the sails off that boat." All heads turned towards the sea.

From a big black boat, which seemed to head towards the shore, the sails really were being removed. Inflated by the wind they fluttered in the air, like huge white birds.

"Turning towards us!" said Japar. "I even recognize the boat. The Greek has brought salt."

This news was of importance to Memet, for besides being the proprietor of the coffee-house, he was the butcher, also the owner of the only store in the village, and, of course, needed salt.

When the boat drew near, Memet left the coffee-house for the shore. His guests hurriedly emptied their cups and followed him. They crossed a narrow steep street, turned around the mosque and descended to the sea along a stony path. The blue sea was billowy and foamy at the shore. The boat bobbed up and down, splashing the water like a fish, not able to reach the shore. The old gray-headed Greek and his young Turkish servant, a tall graceful lad, rowed to exhaustion, but did not succeed in driving the boat out on the sand. Then the Greek threw the anchor into the water, while the Turk quickly took off his shoes and stockings and

rolled up yellow trousers above the knees. The blue waves rolled and splashed against the shore at the feet of the onlooking Tartars, the foam as white as milk, then spattered hissing and rushed back to the sea.

"Are you ready, Ali?" shouted the Greek to his servant. In answer to that Ali swung his long bare legs over the edge of the boat and jumped into the water. With a quick movement he snatched a bag of salt from the Greek, threw it over his shoulder, and ran to the shore. His slender figure in tight yellow trousers and blue blouse, his ruddy, sunburnt face, and the red kerchief on his head showed effectively against the background—the blue sea. Ali threw his burden on the sand, and again jumped into the sea, bathing his wet sturdy calves, first in the creamy foam then in the clear blue waves. He would run to the boat, watch for the moment when it came to the level of his shoulder, so that he might conveniently catch the bag. The boat rocked on the waves and pulled on the anchor like a dog tugging at his chain, while Ali continued running back and forth from shore to vessel. The waves would overtake him and spout heaps of frothy foam under his feet. At times Ali would lose the proper moment. Then he would hold on to the side of the boat and be thrown up together with it, like an enormous crab.

More Tartars gathered on the shore. Even the Tartar women ignored the extreme heat of the sun and sat in picturesque groups on the flat roofs of the village-houses watching curiously.

The sea was growing more and more restless. The sea-gulls abandoned the solitary rocks along the shore, circled above the effervescent waves, cawing mournfully. The sea darkened and changed. Small waves like masses of green glass, stole unnoticed to the shore, fell upon the sand, and broke into snow-white froth. The water under the boat was tempestuous. The vessel leaped and fell as though borne by white-maned beasts to some unknown destination. The Greek often turned to the sea and looked at it with uneasiness. Ali, all wet from the splashing foam, ran swiftly from the boat to the shore. The water at the shore turned yellow and muddy. The waves cast heaps of sand and stones on the shore, and rushing back dragged them along with a grating sound that seemed like the gnashing of teeth and groaning of some monster at the bottom of the sea. The tide during the last half-hour had heached the stones and

was now flowing over the shore-road, very near the bags of salt. The Tartars had to jump back in order to avoid being drenched by the tide. "Memet! Nurla! help along, for the salt will get wet! Ali, go ahead!" pleaded the Greek hoarsely. The Tartars all lent their aid and, while the Greek in his boat was tossed about by the waves, gazing despairingly at the sea, the salt was transferred to a safe place.

In the meantime the sea was heaving. The monotonous, rhythmic murmur of the waves turned into loud pounding. At first it was indistinct like heavy breathing, then powerful and short like the distant bursting of shells. Gray clouds hung over the sky like heavy spider webs. The turbulent sea waves now dark and murky, dashing against the shores, ran down the rocks in streams of dirty foamy water.

"The storm is near!" shouted Memet to the Greek. "Pull your boat out on the shore!"

"Eh, what do you say?" called the hoarse voice of the Greek, trying to overcome the sound of the waves.

"The boat on the shore!" yelled Nurla with all his might.

The Greek started to disentangle the chain and tie the rope. Ali helped him. The Tartars took off their slippers, rolled up their trousers, and went to the aid of the Greek. At last the anchor was lifted and the black boat, caught by a turbid wave, which soaked the Tartars from head to foot, moved to the shore. The group of bent, wet Tartars noisily dragged the black boat, which looked like a sea-monster. Now it lay on the sand tied to pole. The Tartars were drying their clothes and helping the Greek weigh the salt. Ali was helping them, but often when his master was busily engaged in conversation with his customers, he stealthily looked around at the strange village. The sun was high above the mountains. Along the bare gray projections of the rocks were nesting little tartar shacks, built of stones, with flat eastern roofs, one near the other like toy houses. No fences, no gates, no streets. Irregular paths ran along the stony surface, disappearing at steep inclines and appearing again somewhere lower. All was black and bare. Only on one roof by sheer miracle, a tree has grown, and it seemed, from down below that this tree was spreading a dark mantle on the azure of the sky.

(To be continued)

AND CHRONICLE SMALL BEER

By ETAION SHRLDU

YE SADDE TALE

In days of olde, when knights were bolde
And draggons roamed ye laundde,
A warrior gaye out one daye
And killed him a draggon grandde
And from ye chase with right good grace
He rode him backe to towne;
He rode along aand sang ye song,
And towed ye draggon downe.
But in ye roadde a villain bolde
Cried, "Halt!" and raised his handde;
Ye knight made pause to learn ye cause
This knave should so commandde.
"Ho, varlet, scam, because I am
"To see my lady faire
"I killed ye beaste, now at ye feaste
"I'll have ye honored chaire.

"Then stand aside and let me ride
"Else I shall drive my sword in."
But ye villain spoke and said,
"Thou, bloke
"I am ye King's Game Warden.
"For killing draggons not in season
"Thou'lt answer to ye state."
For lack of baile ye knight's in gaol,
His draggon confiscate.

ASK-ME-ANOTHER DEPT.

What is the chief cause of baldness?
Ans.: Lack of hair

Last night a couple of my friends and I had an argument over what constitutes a woman's greatest attraction. One said her hair, the other said her smile, while I said her eyes were her greatest attraction. What is your belief on this subject?

Ans.: I think the same as you fellows but I don't lie about it.

NOT IN WEBSTER'S

ORATORY: 1. Chin-music with Prince Albert accompaniment. 2. The lullaby of intellect. 3. Palaver in a Prince Albert.

POPULARITY: The triumph of the commonplace and the trite.

REPARETEE: Any remark which is so clever it makes the listener wish he had said it himself.

SOTTO VOCE

... The chemical constituents of a man are said to be worth about 98 cents. Possibility it is this bargain price that causes so many women to run after them.

... The two stones most commonly associated with matrimony are (1) the diamond and (2) the grindstone.

... Version for modern marriage: Children should be seen not had.

... The old fashioned girl knew how to get a dinner. The modern girl does, too, but she uses an entirely different method.

... Every dark cloud has its silver lining and after 25 years of married life the victims receive presents of silver.

... As we understand it, the rising generation retires about when the retiring generation rises.

... How much worse it would have been if we had been old and had to look forward to growing young and silly.

... As to the theory that age brings respectability—the Christian civilization is more than 1941 years old.

... During its lifetime an oyster produces about 50 million eggs. It is a good thing for the quiet seaside resorts that oysters don't cackle like hens after laying each egg.

... They laughed at me when I spoke to the waiter in French—but he came right back with some Scotch.

The 1941 U.N.A. Baseball and Softball Season

1. In order to cultivate good-fellowship and fraternal attitude among its members, the Ukrainian National Association sponsors baseball and softball teams. Each new team will be given financial assistance after two copies of the "Certificate of Team Entry" have been properly signed and mailed to the U.N.A. Athletic Director.
2. At least fifteen players must register for the team in order to receive recognition.
3. Teams are obligated to play under the name of U.N.A. If a team has another name, that name may be combined with "U.N.A."
4. All teams will play in the U.N.A. Baseball or Softball League except when a team is located too far from other U.N.A. teams.
5. Teams will be grouped in Districts, consisting of not less than three teams, under the management of District Athletic Directors. A banner will be awarded to the District champion, and a trophy to the Inter-District champion.

6. Only members of the U.N.A. in good standing, who have their certificates (policies), will be permitted to register and play on the U.N.A. teams. Every player must sign his own name in ink on the Certificate of Team Entry, giving all other information as called for.
7. Players under "he age of 21 must obtain their parents' consent to play on a U.N.A. team. Those who have previously submitted their parents' signatures, need not furnish another.
8. Players of one team may be members of several U. N. A. branches, but no branch will have more than one team.
9. Registration of teams closes on May 31, 1941. Teams may register additional players until July 15, 1941.

Write for registration blanks to:
GREGORY HERMAN,
U.N.A. Athletic Director,
261 Madison Street,
Wilkes-Barre, Pa.

YOUTH AND THE U.N.A.

A Note to Youth

From **John Demkowiec**, Providence College. Knowledge, R. I., came the following inspiring article regarding the Ukrainian National Association:

"Since a chain is as strong as its weakest link, it is time for the American youth of Ukrainian descent to pause long enough to consider and analyze its contributions, if any, to Ukrainian national unity in America, and its endeavors, if any, to acquaint non-Ukrainians with the history, culture, literature, and music of Ukraine.

"If you, who are reading this article, are one of the constituents of our weakest link, then it is your sacred duty and obligation to strengthen this link. This can best be done by becoming a member of the organization that is working for Ukrainian national unity, and by inspiring, advising, and persuading other components parts of this weak link to join this great fraternal organization.

"However, if you find yourself without feeling for the ideals and accomplishments of your fellow Ukrainian-Americans, your parents, and your brothers and sisters, and if you find yourself not particularly interested in their and your Mother Ukraine, then it is best that you pass up this opportunity to help them carry on with the worthy task of building and glorifying their organization for the benefit of all its members and the people who will become members in the future. Only an inconsiderate and selfish person would have such complete disregard for something as important as the work that our great fraternal order is doing, especially since that work is for his ultimate benefit.

"But, if you feel that you have it in you to learn the right to call yourself Ukrainian, if you want to prove most conclusively to your fellow Ukrainians and those who love you that you are interested in the ideals they suffered and fought for, then you will, without hesitation, become a member of this great fraternal organization. You will recognize their accomplishments and you will carry on where they left off. You will help strengthen our weakest link—our Ukrainian-American youth."

WHAT YOU'LL SAY THE MORNING AFTER.
(The Construction Dance)
"Did I have a good time? Pass me the Aspirins & I'll tell you."
"I'm late for church, but everyone will be. They were at the Construction Dance."
"If I had it to do over... I'd surely not miss the Boys Club Dance."
CONSTRUCTION DANCE
May 10th
214 Fulton St., Elizabeth, N. J.
Eddie Benish & Orchestra.
UKRAINIAN BOYS CLUB

Mazeppa Opera To Be Presented In Newark

Tchaikowsky's opera "Mazeppa," to be presented in Newark by the Musical Artists of America at the Mosque Theatre, this Sunday evening, May 4th, is based upon historical fact. The opera concerns itself with the political situation created by that compelling personality, Ivan Mazeppa, who was chosen Hetman of the Ukrainian Kozak Republic in 1687, at the time when Peter I was attempting to annex Ukraine completely and use it as a buffer state against the Turks, and at the same time get an outlet to the Black Sea.

In the struggle to keep his country from Russian imperial domination, Mazeppa formed an alliance with Charles XII of Sweden. In the decisive battle of Poltava, in Ukraine, Mazeppa and his Swedish ally were defeated by Peter's army and Mazeppa was forced to flee from Ukraine.

Special attention has been given to the choice of the cast of this opera. It will be headed by Stefan Kozakevich, baritone, who is the central figure of the opera as Ivan Mazeppa. Mr. Kozakevich has appeared in opera and concert in the United States from the Atlantic to the Pacific coasts. He is an American product, having received all musical education in the United States.

The others in the cast are Helmi Rosnell, soprano; Natasha Ukrainiska, mezzo-soprano; Dimitro Criomna, tenor; David Tulchinoff, bass; Leonid Troitsky, tenor; Zachar Karr, bass.

Michael Fiviesky, a pupil of Rimsky-Korsakoff, will conduct. The settings for the opera were designed by Yasha Anchutin, — an artist of fine repute.

The production will be under the direction of Dimitri Chutro and Stefan Kozakevich.

NEW YORK, N. Y.
Are You in the Draft? Yes or no, come down and warm up to some good dancing at the **Friendly Circle** (U.N.A. Br. 435) Conspiration Social to be held at the **West Side Y.M.C.A.** (63rd Street just west of Central Park) on **Friday, May 2nd at 8:30 P.M. Only 35c** for good recorded music, refreshments and games.
Guest Artist, **Bromo Seltzer.**

BANQUET and BALL
— tendered by —
UKRAINIAN BUSINESSMEN'S ASS'N., Inc.
of New York City
SUNDAY, MAY 25, 1941
at Webster Hall, 119 E. 11th St. New York City
Dinner at 6 P. M. Dancing from 5 P. M. Ticket for Banquet \$2.50. Dress Optional. Admission for dancing .40c.

Buffalo Dancers Triumph At Greek Relief Program

Amidst the splendor of Buffalo's (N.Y.) new three million dollar Memorial Auditorium, the Ukrainians triumphed again with their colorful display of folk dances. This time it was at the Greek War Relief Program, held on April 22, and participated in by various nationality groups in the city, who presented an international goodwill pageant.

The Ukrainian portion of the program was very colorful, made all the more so by the spotlight playing on the Ukrainian dancers' costumes. The public applauded them with much enthusiasm.

Concluding the program was a grand procession led by "Miss Columbia," flanked by two Ukrainian young men in costumes bearing an American flag and a Greek flag. It proceeded to the front of the orchestra stand where it was met by Sammy Kaye and his ever popular radio orchestra, whereupon he led the entire assemblage in the singing of the "Star Spangled Banner."

Among the Ukrainian-American Dancers who took part in this program were: Walter Kinal, Peter Makohon, John Good, John Jablonsky, Irene Bielak, Raymond Good, Mildred Tymkowiec, Helen Tymkowiec, Stephanie Melish, Irene Branicky, Sophia Ciopyk, Mary Czechowicz, Mary Branicky, Pearl Wayda, Julia Wayda, Ann Kowaler, Mary Wolodka, Mary Tarchanin.

The music was furnished by Stephen Bodnar, Leo Kinal, Paul Kinal, Paul Kinal, and John Kotolyto.

WALTER CIOPYK

DETROIT CHORUS TO CELEBRATE 15TH ANNIVERSARY

DETROIT, Michigan.—On May 18, 1941, the Ukrainian National Chorus "Dumka" of Detroit, Michigan, will celebrate the 15th Anniversary of its establishment with a concert, banquet and dance.

From its very beginning to the present writing, the chorus has enjoyed the inimitable leadership of Ivan Atamanetz, its director.

One could write a book of the colorful engagements filled by the chorus in its 15 years of existence which continue only because of the sincere efforts of its members and high quality of rendition demanded by its director. Only a group with an idealistic purpose in mind could retain so memorable a record and remain a public favorite throughout the years.

It is interesting to note that there are to date singers in the group who also composed the original membership of the choir, and many a romantic tale could be written of members whose interests were first fostered by joint love of Ukrainian music and finally culminated in marriage.

There will be many out of town guests among whom is one of the choir's favorites—Prof. Alexander Koshetz—whom the chorus holds in high esteem both as a friend and as the most brilliant interpreter of Ukrainian music today.

A Member.

DANCE
THE FOLK DANCES OF MANY NATIONALITIES
at **DANCE UKRAINE**
THIRD ANNUAL OPEN HOUSE
FRIDAY, MAY 2nd — 8:30 P.M.
Webster Manor 119 E. 11th St.
Tommy Eliassen and his Folk Orch.
UKRAINIAN BUFFET
Admission Fifty Cents.