

СВОБОДА

Український Щоденник

PIK XLIX

Ч. 212.



SVOBODA

Ukrainian Daily

VOL. XLIX

No. 212

SECTION II.

The Ukrainian Weekly

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

No. 36

JERSEY CITY, N. J., MONDAY, SEPTEMBER 15, 1941

VOL. IX

ASCH ISSUES ALBUM OF SOKIL-RUDNITSKY RECORDS

An attractive album of three records consisting of eight Ukrainian folk songs sung by Maria Sokil accompanied on the piano by her husband composer-pianist Antin Rudnitsky, has recently been issued by the Asch Recordings of 117 West Street, New York City.

All the songs in this album were arranged by Rudnitsky himself, and each of them represents a different province of Ukraine, from the Hutsul region to the Kuban. Justice is done to their artistry and certain degree of novelty by the engaging manner in which Sokil interprets them with the aid of the able piano accompaniment of her husband.

The album itself is very attractive, decorated in the Ukrainian motif by Miss Hope Hawthorne. The album appears in three different color schemes, and the purchaser can have his pick: black, bronze, and green.

Within the album are brief biographical sketches of this famed couple, Sokil and Rudnitsky, together with their pictures, as well as some explanatory notes concerning Ukrainian music. The album also contains English translations of the songs recorded in it, four of them being by John Yatchew of Windsor, Ontario.

Each album is priced at \$3.00.

KOSHETZ CONDUCTS WINNIPEG CHORAL CONCERT

Folk music and church music shared the program of the Ukrainian-Canadian choral concert held Friday evening, August 29th, in the Walker Theatre, Winnipeg, Canada, under the direction of Professor Alexander Koshetz, according to Winnipeg press reports.

Composed-of about 75 voices, the chorus won much applause with such songs as Stetsenko's Praise the Lord O My Soul, and Stupnitsky's Young Ulianka Seeks Her Wedding Ring.

Throughout the program, wrote the critic of the Winnipeg Free Press, "the animation and purity of the voices, the unison obvious between conductor and conducted, and the instrumental combination of voices and parts, were outstanding. The national costumes of the girls in the choir added delightful color to the appearance of the stage."

The first part of the concert program was conducted by Dr. Koshetz. He had been supervisor this year of the second summer course in the art of choral conducting, held in Win-

nipeg under the auspices of the educational-cultural section of the Ukrainian National Federation of Canada.

The second part of the program was directed by students of the course, which was given by Dr. P. Macenko and Dr. J. Kozaruk. The student conductors were Caroline Andriewich, M. Kozminchuk, W. Kurylo, W. Tokaryk, Vera Komerko, and John Phil.

An address honoring Dr. Koshetz and his services in the field of Ukrainian music was given by Professor George W. Simpson, of the department of history, University of Saskatchewan. He offered congratulations to the students of the school, to its founders, as well as to those who conducted it.

Dr. Koshetz and Dr. Macenko spoke in the Ukrainian language, stressing the importance of maintaining Ukrainian culture in Canada and the United States. They also expressed the hope that Ukraine may soon regain her national freedom.

WAR EFFORT KEYNOTE OF UKRAINIAN CONCLAVE IN CANADA

Patriotic speeches calling upon all Ukrainian Canadians to unite in their duty behind Canada's war effort, were delivered by a number of speakers during the three-day eighth annual convention of the Ukrainian National Federation of Canada, held in Winnipeg, Canada beginning August 28th, according to local press reports.

W. Kossar, of Saskatoon, president of the federation, pointed out that one of the important questions before the convening delegates, who were about 75 in number, was how to best assist, by a united effort on the part of the Ukrainians, in the successful prosecution of the war.

Greetings were extended to the federation by Dr. W. Kushnir, president of the Ukrainian Canadian Committee, representing various Ukrainian-Canadian organizations, including the federation.

A good portion of the convention

was devoted to discussing Ukraine's chances of regaining her ancient national liberties.

W. Hultay of Toronto acted as chairman of the convention, while D. Gerych of Winnipeg and L. Wovk of Saskatoon were secretaries.

The convention included a special conference of the Ukrainian National Youth Federation.

An oratorical contest was one of the features of the convention program. Miss Vera Koverko of Toronto won first prize, a silver loving cup. Her closest contestant was William Kurylo of Port Arthur. Miss Nadia Kowbel of Winnipeg placed third, and Peter Hladun of Fort William was fourth.

In the recital contest, Stefania Choma of Winnipeg took first prize. Miss Nadia Kowbel and Slawka Pawlyshin, both of Winnipeg, were second and third consecutively.

HRUSHEVSKY'S HISTORY OF UKRAINE

We could marshal a host of arguments why everyone of our young Americans of Ukrainian descent should obtain a copy of Hrushevsky's History of Ukraine, published in English by the Yale University Press, and read it thoroughly from beginning to the end.

We could stress that this work is one of the finest of its kind, certainly the best in the English language, written by one of East Europe's greatest historians and one of Ukraine's greatest men; with a preface to it by Professor George Vernadsky of Yale University.

We could dwell upon how painstakingly its translation into English was made and by whom, and how the final result more than justifies the effort, time and money spent.

We could, furthermore, point out that the publication of this history by the Yale University Press is of itself a high testimonial to its general worth.

And finally, we could tell how fascinating are the pages of this work, as told by this master-historian, and how important it is for all of us, young and old, but especially the young, to become well acquainted with them and to constantly refer to them, especially in these times when the truth about Ukraine and her centuries-old fight for freedom and democracy must be made known throughout the length and breadth of this land.

All this we could do, and perhaps eloquently and convincingly too. Yet we cannot help but feel, that it would all be quite unnecessary. We cannot help but feel, that our readers need not be told all this, that they themselves are able to understand and appreciate the tremendous—yes, tremendous—value and significance of this unprecedented work in English on Ukrainian history, wherein the story of Ukraine is portrayed in its true light and not distorted as it so often is in most English language "works" on the subject.

Therefore the most we shall do here now, is to urge our readers not to waste time but to get their copy of Hrushevsky's History of Ukraine in English as soon as possible, read it carefully, and then pass it on to their American friends.

Likewise, we urge our many young people's organizations to obtain not one but several copies of the book each, and donate them to the public library in their localities, to leading newspaper editors, and to the prominent public officials representing them in their local, state or national government as well.

Now is the best time to do all that. Ukraine is headline news today. Therefore make most of the opportunity of acquainting yourself and others with the heroic and tragic story of the Ukrainian nation. And that story is truthfully and eloquently told in Hrushevsky's History of Ukraine.

Hrushevsky's HISTORY of UKRAINE in English can be purchased at "Svoboda" Bookstore, 81-83 Grand Street, Jersey City, N. J.—Price \$4.00

PANZEN NEW WRESTLING CHAMPION

The Boxing and Wrestling News journal reports that the National Independent Wrestling Association has recognized Bill Panzen, Ukrainian by descent, as the new heavyweight wrestling champion of America. It further says that "Sport writers claim that Bill is the first advocator of clean wrestling."

This month's Ring, Wrestling Magazine; Sport and Athlete, reports "M.P." of New York, praises Bill Panzen as the greatest wrestler of today.

UKRAINIAN WINS "COMMON GROUND" EDITORIAL PRIZE

Yaroslav Chyz, editor of the Ukrainian "Narodna Wola" tri-weekly of Scranton, Pa. won the \$25 prize offered by the Common Council, publishers of the "Common Ground" quarterly (edited by Louis Adamic), for the best editorial appearing in the immigrant press on "I Am An American Day." Mr. Chyz' editorial appeared in the June 7th issue of his paper. Honorable mention went to Peter S. Mountanos, editor of California, Greek-language newspaper of San Francisco.

Michael Drahomaniv

And The Ukrainian National Movement

By PROF. DMYTRO DOROSHENKO

ON September 6, 1941 fell the one hundredth anniversary of the birth of Michael Drahomaniv (preceding words ours. Editor). . . the well-known Ukrainian scholar and politician, who exercised a great influence on the development of the Ukrainian national movement in Russia and, to a considerable extent, also in Austria, from the last decade of the 19th century down to the Revolution of 1917. In order to understand Drahomaniv's exact place in the history of the Ukrainian movement, it is necessary to evoke, however briefly, the historical surroundings in which Drahomaniv grew up and worked.

Surroundings In Which Drahomaniv Grew Up

He was born in 1841, in a well-to-do country family belonging to the landed gentry in the province of Poltava, much in the same environment as his famous fellow-countryman Hober (Gogol). The provinces of Poltava and Chernihiv, which only shortly before constituted the so-called "Hetmanschina," were the only part of the Ukrainian territory which enjoyed, to the end of the 18th century, a political autonomy with the elected Hetman at its head, its own army, administration and finances. Though the Russian Government, taking advantage of the unsuccessful rising of Mazepa, curtailed this autonomy systematically and reduced Ukraine, at the end of the 18th century, to the status of an ordinary Russian province, the country retained for quite a long time its distinctive character of life, its old traditions and, above all, its old culture, which even at the end of its autonomous period stood so high, compared with that of Russia as reformed by Peter the Great, that British travellers, for instance, were unanimous in praising it and comparing it to the conditions of life in a contemporary English province.¹ The ruling classes of the Ukraine of the Hetmans, the old Kozak nobility, not satisfied with their own very good schools (the Academy in Kiev, and colleges in Chernihiv, Pereiaslav and Kharkiv) sent their sons to West European Universities, while common people had schools and "hospitals" for poor and orphans in every village. The famous Academy in Kiev was a centre from which the culture radiated not only to the Ukrainian provinces under Russia and Poland, but to the whole East of Europe and the Christian Balkans. Ukraine furnished to Russia teachers, bishops and high officials: it is enough to recall here the names of Theophan Prokopovich and Stephen Yavorsky, who led the Russian Church during the reign of Peter I. Alexis and Cyril Lazunovskiy, Count Zavadovskiy, Count Hudovich, Prince Bezborodko, Troshchinsky, and Prince Kochubey, who acted as advisers to the Russian Tsars, from Elizabeth to Alexander I.

But while absorbing the cultural forces of Ukraine for the use of the Russian Empire, the Russian Government endeavoured to assimilate Ukraine and reduce it to the level of other Russian provinces. The economic independence of Ukraine was systematically destroyed by cutting the country from direct intercourse with abroad and turning it into a colonial market for the new Muscovite industry. Along with administrative centralisation, the Russian Government attempted a cultural assimilation of Ukraine. The first victims of

this policy were the Ukrainian Church and Ukrainian schools. The pulse of the national Ukrainian life visibly weakened; and only ethnographers and antiquaries, true to the fashion brought over from Western Europe with Romanticism, tried to rescue and preserve for posterity the traces of ancient traditions, especially the folklore.

The Ukrainian Renaissance

It seemed that the Ukrainian nation was condemned to disappear from the pages of history and to be assimilated by the Russian nation. That it was not so, is due in the first place to the influence of Western European ideas—of Romanticism, with its interest in the common people, of Liberalism, of the ideas of political and social emancipation which gradually spread among the cultured representatives of the Ukrainian gentry and came in contact with the still slumbering nation and historical traditions. These two currents met and helped each other to produce what is known as the Ukrainian renaissance. Its components were in the first place members of the Ukrainian literature which made use of the popular idiom—the *Travestied Aeneid* of Ivan Kotlyarevsky (1789)—as opposed to the artificial learned language saturated with Latin and Church-Slavonic words and expressions, and also the development of historical and ethnographical studies. The period of the Napoleonic wars, and of the upheavals connected with them, revived the political aspirations of the Ukrainian aristocracy. In the first two decades of the 19th century Ukraine was covered with a network of secret political societies, Masonic lodges which were in close relations with similar societies in Russia and Poland. The reaction which followed the failure of the Decembrist rising of 1825 and the suppression of the Polish insurrection of 1830-1831, also subdued the Ukrainian separatists. The final equalisation of the Ukrainian aristocracy in rights and privileges with the Russian quieted down the Ukrainian Fronde, but did not put a stop to the Ukrainian national movement. The leading part in the national life passed from the aristocracy to a new social class which received in Russia the general name of "intelligentsia," and which consisted of the "declassé" elements of the same aristocracy, of state officials, of persons exercising liberal professions and representatives of the clergy and, later on, of the peasants in so far as they succeeded in obtaining education and reaching a higher social level. This class, similar to the Western European "bourgeoisie," was distinguished by its tendency towards democratic reforms and general political and social emancipation. The specific political conditions in Russia contributed to the rapid radicalisation of the Russian as well as the Ukrainian "intelligentsia." Their interests and aims being rather similar, though in Ukraine the national element was naturally stronger, they joined their efforts. Soon, however, there manifested themselves great divergences due to the different psychology and different national and cultural traditions of the Russians and the Ukrainians.

The Statutes of the Brotherhood of SS. Cyril and Methodius

The programme of this phase of development of the Ukrainian national movement is embodied in the statutes of the "Brotherhood of SS. Cyril and Methodius" in Kiev (1846-1847). It dreamed of a free federation of all Slavonic peoples and put forth, as the practical aim, propagan-

da of a social and cultural emancipation of the popular masses. The chief interpreter of the ideas of the Brotherhood was Shevchenko, a poet of genius, himself a liberated serf. His "Kobzar" (1841) remains to this day a national poetical Gospel of the Ukrainians. The Russian Government lost no time in putting an end to this movement. From that time began the persecution of the Ukrainian national movement by the Russian Imperial government which, with short intervals, lasted until the Revolution of 1917.

This persecution forced the Ukrainian patriots to look to the Russian liberal and revolutionary movements for help. At the time of the general political revival following the Crimean defeat, the Ukrainians worked hand in hand with representatives of liberal Russia. The Russian "intelligentsia" of Moscow and St. Petersburg received with enthusiasm the Ukrainian poet Shevchenko on his return from exile in the Caspian desert, as a martyr for freedom. The best Russian publicists and journalists, such as Aksakov, Dobryubov and Chernyshevsky in Russia, and Herzen in his *Kolokol* in London, wrote on behalf of the Ukrainians, defending their right to use the Ukrainian language and Ukrainian literature. Turgenev translated into Russian the Ukrainian stories of Maria Markovich (Marko Vovchok). The well known Russian revolutionary Bakunin declared that, as the Ukrainians would probably form an independent nation of 20 millions they could, of course, enter into an alliance with either Poland or Russia, whichever they chose, but that they must remain independent of the hegemony of either of them.²

Ukrainian Aspirations Quite Modest Then

The Ukrainians' own aspirations at that time were very modest. The well-known Ukrainian historian Kostomarov, in his letter to Herzen published in *Kolokol* (No. 61, 1860), wrote that the Ukrainians were grateful to Alexander II for his intention of abolishing serfdom, and merely wished that it should be completed, embodying all political and social rights for the peasants and removing all obstacles in the way of the development of the Ukrainian language and its use in schools. "More than that," wrote Kostomarov, "we do not expect for ourselves, beyond the wishes that we have in common with the whole of Russia." In the review *Osnova* published in 1861-62 in St. Petersburg by former members of the "Brotherhood of SS. Cyril and Methodius," the Ukrainians did not go beyond these modest wishes and the entire activity of the Ukrainian patriots was concentrated on the organization of Ukrainian schools and the development of Ukrainian literature.

The general reaction produced in Russia by the Polish rising of 1863 also dealt a heavy blow to the Ukrainian national movement. The Russian Government, urged by its chauvinistic press, saw the spectre of Ukrainian separatism as a result of a "Polish intrigue." In 1863 it was forbidden to teach Ukrainian in the schools, and to print Ukrainian school-books or popular books for uneducated people. Even the Ukrainian translation of the Bible was forbidden. Numerous Ukrainians in Kharkiv, Poltava and Chernihiv were arrested and sent into exile to the Northern provinces of Russia. The result of these repressions was only that the more active elements among the Ukrainians joined the ranks of Russian revolutionary parties, in the hope that general political freedom in Russia would also bring national freedom to Ukraine. In the persons of Lyzohub, Kybalchich, Zhelyabov Kravchinsky and many other well-known members of the revolutionary

party "Narodnaya Volya," the Ukrainian intelligentsia paid a heavy tribute to the Russian revolutionary movement. At the same time, deprived of legal possibilities of developing their national culture within the bounds of the Russian Empire, the Ukrainians transferred the centre of their literary and national activities to the neighboring Galicia, where, under the protection of the Austrian Constitution, it was possible to publish Ukrainian books, and to found literary and scientific societies with the help of the local Ukrainian population. After ten years of reaction, the Ukrainian national movement once more raised its head in Kiev.

Drahomaniv's Appearance

It was at this period that on the arena of the Ukrainian national life appeared a young professor of History in the University of Kiev, who had already travelled all the way from cosmopolitan Liberalism of the usual Russian type to Ukrainian nationalism, based on the Western European ideas of general progress. Drahomaniv often emphasised in his autobiography the fact that one of his uncles had been a member of the secret society of "United Slavs" in the first quarter of the 19th century. His father, who had spent 24 years in St. Petersburg, knew French and English well enough to be able to translate French and English poets, and held opinions that were "a mixture of Christianity, 18th Century philosophy, Jacobinism and democratic Caesarism." Thus Drahomaniv inherited liberal and humanitarian ideas which later on underlay his political "Weltanschauung." These ideas were strengthened in him during his school-time in Poltava under the influence of liberal teachers, who succeeded in implanting in him not only a taste for historical studies, but also the love of political freedom and hatred of social iniquity. On the other hand, Drahomaniv grew up under the influence of Ukrainian surroundings in the little provincial town of Hadyach. National Ukrainian traditions, Ukrainian language, Ukrainian folk-songs, folk-tales, legends, festival rituals—all this gave him a thorough knowledge and understanding of Ukrainian folklore and ethnography, which helped him in his subsequent scientific studies in this domain. The happy harmony of family surroundings and school influence, so rare in the life both of Ukrainians and of Russians, left its imprint on Drahomaniv's moral and intellectual personality: his clear and wholesome mind, free from complexes, from the introspective indecision and inward disharmony that were the curse of generations of Russians. He entered life with a healthy, well-balanced and harmonious nature. At the beginning, as we have said, the cosmopolitan turn of mind, in its common Russian variety, predominated. Even though he admired Shevchenko, his ideal was Herzen with his *Kolokol*, and he preferred Walter Scott's historical tales to those of Kulish. As distinct from most of his countrymen, Drahomaniv came to embrace the cause of Ukrainian nationalism not through theoretical and speculative considerations or emotions, but in trying to meet the practical necessities of the Ukrainian popular masses.

Early Activities

As a student of Kiev University, Drahomaniv took an active part in the organization of the so-called "Sunday Schools" for town workers. Because pupils of these schools knew no other language than the Ukrainian, it was necessary to teach them in their own language, and compile Ukrainian school-books for them. Nominated in 1863 docent of History in the University of Kiev, Drahomaniv divided his time between his historical studies and his pedagogical and journalistic activities. At that time was inaugurated in Ukraine the "zemstvo," or local-elected self-government. Among other things it had

¹ Joseph Marshall in his *Travels in the years 1768-1770*, London, 1772, and especially Ed. Dan Clarke, who travelled in Ukraine in 1799 and gave a description of his stay there in his *Travels in various countries of Europe, Asia and Africa*, London, 1811.

² Letters of M. A. Bakunin to A. I. Herzen and N. F. Ogarev, Geneva, 1896, page 431.

IN QUEST OF HIS SISTER

A TALE OF OLDEN KOZAK TIMES

(Newly translated by S. S. from Andriy Chaykivsky's story for young people "Za Sestroym") (4)

Among Friends

AFTER ascertaining that Paul was soundly asleep, Semen the Helpless rose quietly, so as not to disturb him, and went over to the campfire, where the pot was boiling. He stirred the "kasha" and threw into it a good sized chunk of fat.

Seeing Paul's horse grazing nearby he reminded himself that it would be best to tether him lest he run away. The horse shied at his approach, but a few softly spoken words quieted him down, and Semen was able to tether him near his own horse. Then untying the cinches of the saddle he pulled it off. Lowering it to the ground he noticed with surprise that it was heavy, much more so than the ordinary Tartar saddle. As he dropped it on the ground a jingle was heard. "Aha," muttered Semen to himself, "there must be something in it." Examining it more closely, he whistled in surprise. For tucked away in it was a veritable little fortune of gold "chervintsi" and thalers.

Deciding to examine the find more closely when the boy woke up, Semen picked up the heavy saddle and carried it over to where the boy slept, where he covered it with a blanket. Then turning to the fire he unhooked the pot of the already cooked meal and placed it on the ground. He was just about to put the fire out, when a sudden whinny of his horse interrupted him. He sprang to his feet, and listened intently. A sound like that of horses galloping was heard. Perhaps the Tartars had trailed the boy and now were about to attack? But as the sound of the horses' hoofs grew louder he noticed that it came not from the direction from which the boy had come, but from the opposite side. He heaved a sigh of relief, for he realized that it was probably his expected friends arriving. Nevertheless he held his musket in readiness. A slight knoll prevented his seeing them, as yet.

The first of the horsemen appeared over the rise. Yes, they were his Kozaks friends.

"Poo-hoo! Poo-hoo!" several of them called out, imitating the owl.

But Semen did not reply, lest he wake up the boy.

to build up a system of elementary schools for the population. The question arose, in what language should this elementary instruction be carried on, in Russian only partly understood by the population, or in Ukrainian? The question was taken up by the Press and debated at length. Drahomaniv wrote in the papers and reviews of St. Petersburg in defense of Ukrainian, on the ground of educational expediency. This brought him in touch with the Ukrainian patriots in Kiev. At the same time his studies in comparative religion and mythology of the Aryan peoples led him to studies of Slavonic folklore in general and Ukrainian in particular. Together with Professor V. Antonovich he undertook a scholarly publication of Ukrainian historical songs, and in 1874-75 there appeared two volumes which included Ukrainian historical songs to the end of the 17th century. With this publication Drahomaniv made his name among European scholars: the *Athenaeum* and the *Saturday Review* gave the opinion of English scholars, who greeted his book as a valuable contribution to studies in European folklore.

¹ The *Athenaeum*, 29 August, 1874. No. 2444, and The *Saturday Review*, Vol. 2, June, 1875.

(To be concluded)

"Is that you Semen? Why don't you reply?" one of them called, with a trace of exasperation in his voice. Meanwhile the others had appeared over the rise, riding with the ease peculiar to Kozaks, their lances set in their stirrups, muskets across the saddle, sabres and pistols thrust into their wide belts. A more formidable and daring looking troop of fighters could hardly be imagined.

Semen ran towards them, motioning them to quiet down.

"Less noise brothers, less noise! Or you'll wake the child!"

"Oho! And where did you get the child from?" one of them queried laughingly. "What have you been up to?"

"Now stop fooling," Semen replied. "This morning this boy arrived on a spent horse. He had escaped from a village which had been massacred and destroyed by Tartars. He was half dead himself. Before I could find out anything more about him and the village he fell asleep. Wait till he has rested well, then we'll wake him up."

"Have you got anything to eat," several voices sang out in unison.

"I did cook a bit," worried Semen, looking around him, "but I had cooked only for five. And unless I miss my guess there is more than fifty of you."

"You guessed it. You'll be an Otaman yet," replied one of the Kozaks. "There is fifty of us. On our way here we met another band under the command of Ostap Triska—do you know him?—and we united."

"Of course I know him. Where is he?"

"How are you Semen!" Triska replied sliding off his horse. He was a well set up man of middle age, with deep thoughtful eyes, and a reputation for incredible courage in battle. "Don't you worry about the eats. We'll cook what we need ourselves."

"Have you ridden all night?" asked Semen.

"Yes, since sunset."

The Kozaks looked at the sun. It had already risen high. All around them the dew laden grass and flowers were steaming. It promised to be very hot day.

By this time all the Kozaks had dismounted stiffly off their horses. After unsaddling them and tethering them to stakes driven in the ground, they proceeded to make a large fire. At each end of it they drove into the ground a large forked stick. Then they laid a lance across these sticks, from which they hung their pots filled with water and meal.

A number of the Kozaks, curious to see the boy, cautiously approached the sleeping Paul. Among them was an ancient Kozak named Old Panas.

Old Panas was over 80 years of age, and although it certainly was high time for him to spend the rest of his days in some secure shelter, he, as he expressed, "did not give in to age," but roved with the Kozaks on all their marches and expeditions, playing on his "bandura" and cheering up all with whom he came in contact. He joined one band after another, and was welcome everywhere. True, he could not wield a sabre with the best of them any longer, but he was a wonderful crackshot with the musket or pistol, and gave a good account of himself in battle. In addition he knew how to heal wounds, and in those days that was certainly an accomplishment, and for that reason he was received with open arms by any band of roving Kozaks he chose to join. Panas had campaigned everywhere, in Crimea, Poland, Turkey, Wallachia. Many a tight position he had been in, when

escape from a serious wound or even death seemed impossible, and yet he always did manage to escape without even a scratch. For that reason he was regarded with quite a bit of awe throughout the Ukraine. In spite of his venerable age, he dressed his hair in a youthful style, shaving it and leaving but a tuft on the top which he braided. His white moustaches were so long that they reached down to his chest.

"Did you wash the wound?" inquired Panas of Semen.

"Yes, I washed it with water and applied some leaves to it."

"That's no good. Wash all wounds with whiskey, for water is often unclean... But we shall see when he wakes up."

"So you say that Spasivka has been burned?" one of the Kozaks asked Semen.

"Well it looks like it," replied Semen. "This morning I saw a great glare in the west. The little chap told me that it had been burned down by the Tartars; but the rest I could not find out as he soon fell asleep."

The Kozak who had asked a question, a trifle younger than the other, with black flashing eyes, seemed to be worried over something. He knelt down by the sleeping Paul and began to scrutinize him intently.

"Why, what's the matter," someone asked curiously.

"Eh, don't bother me. I'm from Spasivka myself. I left my mother and father there." Then turning to Semen he asked, "What's this boy's name?"

"I don't know," replied Semen. "I did not get a chance to ask him."

The Kozak continued to sit by the sleeping boy, regarding him closely, as if seeking to place him. Just then Panas approached.

"Stop that Kozak!" he said. "Looking at him like that is no good. You may unknowingly bewitch him. Best let him alone. See, the hot sun is shining now right in his face. That's no good. We will have to rig up some sort of a shade for him."

Panas went into the nearby thickets, cut himself two stakes, and stuck these stakes into the ground, over which he hung his coat. In this manner Paul was protected from the hot rays of the sun.

"Have you any children of your own?" asked the Kozak who had been asking questions about Paul of Panas.

"Why do you ask?" the latter queried in turn.

"Well, because you take such good care of this boy."

"Well isn't he some Kozak's son. Who knows what this boy may grow up to be some day."

"But did you ever have children of your own?"

"What matters if I did. Now that I haven't I am glad to take care of those not my own."

"Say, why don't you two stop chattering," someone from the group sprawled around on the ground called out. "Who's business is that if somebody has children or not. It would be much better for us to have some fun while we are here. Come on, let's dance, for who knows what tomorrow will bring."

"Now listen comrade," Semen said in very exasperated tones, "don't talk so loudly, for you'll wake up the boy."

"What the devil is that boy to us," replied the other, his voice rising in anger. He was a newcomer to this particular troop, distinguishing himself chiefly thus far by his short temper and ability to execute the most difficult dance steps.

Old Panas approached them from his horse, carrying with him his "bandura." He sat down calmly among them, and struck a few preliminary thwangs on the strings. The others crowded around him, to hear all the better. Panas struck a chord, and then launched into a long Kozak "duma."

All grew quiet save the hothead who wanted to dance. Refusing to

sit down he capered around the grass, now leaping high into the air, now doing the "presyidi," and occasionally spitting through his teeth...

The ancient Kozak "duma" was quite long in itself, but the way Panas sang it made it even longer. All was quiet. Even the birds in the vicinity seemed stilled. The voice of the singer, now low, now quavering on the higher notes, sang of the woes as well as of the happy moments of a Kozak who had gone to wars. An occasional deep sigh from among the listeners eloquently testified that the singer had touched a responsive chord in someone. Some of the younger Kozaks' eyes grew misty as they recalled their home, their loved ones, their friends, and perhaps even a sweetheart. Who knows whether they would ever see them all again...

The sorrowful strains of the "bandura" throbbed on and on...

A few of the older Kozak, growing sleepy, dozed off.

Finally the song came to an end. Panas struck one deep chord. Its echoes rolled and rerolled, growing fainter and fainter...

All arose, stretching, their spirits subdued, still under the spell of the "duma."

Meanwhile the "kasha" had cooked. Its appetizing smell revived their spirits. All began to eat.

Panas felt happy. For here he had by his singing and playing averted what seemed to be the beginning of a good quarrel. He looked around to see what that hothead who had wanted to dance so much was doing. And there he was, lying flat on his back, his mouth widely agape, snoring so stentorously that even the birds in the vicinity seemed stilled in wonder. Panas smiled to himself.

"Where the devil does he get the energy to dance?" he asked. "Here he was travelling all night; now he's snoring like thunder, and still he wants to dance!"

"Huh, don't you know him. Why, that man will even dance on top of a grave," another replied. "Once, I remember, while we were on a march, we stopped at a certain place for the night. He was placed on guard. Everyone was so tired that he fell asleep as soon as he lay down. And do you know what this fellow did? Practically all night long he danced on the wide moonlit steppe, while the others slept."

All laughed. One of them added: "Yes, he can dance. But he can also lead the Tartars a merry dance too. You should see him in battle. A regular whirlwind I tell you. Come now, Peter, tell us something," one of the Kozaks turned to the one who had seemed to be so interested in Paul.

"I can't because I'm eating," Peter replied.

"What's the matter? Can't you eat 'kasha' and talk at the same time?"

"Not if I want to keep my 'kasha,'" Peter replied laughingly. The others joined in the laughter.

"Well, all right," one of the Kozaks said. "We promise not to steal your 'kasha' away from you while you tell us some story or riddle."

Peter thought for a minute.

"All right, my dear little brothers," he replied at length, smiling a trifle sardonically, "tell me this:—why is the 'kasha' you are eating hot?"

Everyone went into deep thought. Have to careful, thought each one, lest I give a foolish answer: Hmm... must be some difficult answer if Peter asks it. Hmm... Much scratching of heads.

"Nobody knows?" Peter inquired at length.

"Oh, all right, what's the answer?" came the reluctant answer.

"It's hot because it was over a fire."

"Ovva! As if we didn't know it." They all laughed, however, for having something put over on them.

In the midst of the laughter Paul woke up.

(To be continued)

Traditional Ukrainian Democracy

By JOSEPH LESAWYER

(Address delivered at the 9th annual Congress of the Ukrainian Youth's League of North America)

FOR the past few months all of us here and millions of others of Ukrainian descent throughout the world have been reading with heavy hearts the dispatches and communiques issued by both sides in the gigantic battle for Ukraine. Once again we see the land of our forefathers ravaged by war—a war that is more complete and more terrible in its destructiveness than any that has ever been known before. It is a war that is being fought on a 1,500 miles front, but we know from available information that the fury of the attack of the invader is intensely concentrated on luckless Ukraine. It was believed by the military experts of the world that this particular sector would fall easily and quickly before the invincible legions of the Nazis. The results to date have astounded everyone, especially the results in Ukraine.

Reason For Nazi Failure to Achieve Quick Victory in Ukraine

What is the reason for the Nazi failure to achieve a quick victory as originally planned? We, who are of Ukrainian descent, think we know. We feel, and subsequent historians will no doubt prove us right, that the Ukrainian people even while fighting for Russia are in reality battling for their own freedom—fighting fiercely for that right which has long been denied them—the right of self-government—the democratic way of life. Even though under the yoke of Russia, the Ukrainian people sense the more dangerous power in the Nazis—the more murderous and more efficient oppressor. Faced with extremely formidable equipment, with experienced and seasoned warriors, and therefore, with certain death and destruction, the Ukrainians—men, women, and children—throw themselves into battle with fierce abandon and with an almost fanatical spirit to win or die. Here, indeed, the world is again a witness to deeds worthy of the renowned Kozaks of earlier centuries. Here again is displayed, for all to see, a burning desire in the hearts of the Ukrainian people to die rather than yield the ideals they cherish.

The Traditional "Viche" Form of Government

Because of a dearth of historical information written in the English language about Ukraine, and the overabundance of misinformation, one in America comes to the incorrect conclusion that the Ukrainian battle for freedom and a democratic form of government is comparatively new and brought about by similar struggles on the part of other nationalities. Nothing could be farther from the truth. Ukrainian democracy is as old as history itself and almost as traditional as Kings in certain European countries today. As far back as 862, the Ukrainian Chronicle of Kiev stated that the Slavonic tribes in that province governed themselves. From the earliest days the political organization of the Ukrainian state was based on two principles—(1) the power of the Prince, and (2) the democratic principle in practice today—the power of the population in the form of the "viche," which in those days and still today among the Ukrainians wherever they have an organization expresses the opinions of the whole people. The "viche" from the beginning was nearly always all-powerful even to the point of deposing a Prince and choosing another. A study of the typical early day Ukrainian who took part in the "viche" will indicate that he could be nothing but naturally independent and democratic. We find that he was a bold and hardy frontiersman who was

proud and zealous of his rights and that of his neighbors. Because of the geographical positions of his habitat, he had to reply on his own ability to protect his home, family and property from the nomadic bands that invaded periodically. He was an expert horseman, extremely proficient in handling weapons of war, and above all a fearless fighter. It would necessarily follow that such an individual would not yield to an absolute power and by his very mode of life would demand a voice in establishing a government and in choosing the governors. The outcome of this attitude as groups came together was, as we hereinbefore noted, the "viche," which can be compared somewhat to the early American colonial town meeting. This form of representative government tended to preserve in the hearts of the Ukrainian people the true spirit of democracy, of freedom and of individualism. It led to the principle of protection of the individual rights from encroachments by a stronger individual or even by the state itself—a principle that was in practice long before the Magna Carta was signed in England by King John in the year 1215.

The Glorious Heroism and Democracy of the Kozaks

Yet the road of democracy is not a smooth one as we today well know. In spite of the unusually strong independent background of the Ukrainians, the first powerful state established by them was a Monarchy. It was the Kingdom of Kiev or Rus' and was welded together by the eminent Volodimir The Great, who ruled from 980 to 1015. The government, during his period and that of his son, Yaraslav the Wise, 1019 to 1054 was strongly centralized and autocratic. The "viche" remained but was relegated to deal with minor local affairs. After Yaraslav's death, however, the "viche" regained its power and a form of representative government existed in varying degrees until the 13th century. During this century, the Ukrainian people and their governments were weakened by numerous invasions of Tartars and other nomadic tribes from the East and thus became easy prey for their enemies in the West. For the next two centuries, that is up to the 16th, the Ukrainians were dominated by the Lithuanians and the Poles in that order. It should be noted that at no time during these centuries did the foreign rulers completely and effectively control the masses. Uprisings were frequent and a movement for a national democratic government was constantly under way in one form or another. It was not until sometime during the latter part of the 15th century, however, that a serious movement was launched which eventually was to free Ukraine again. There arose at this time a new class—men of adventure, who were idealistic, freedom loving and independent—somewhat of a band of Robin Hoods who took it upon themselves to organize in a military manner to better protect their people, their lands, and their families from the nomadic tribes and also from the cruelty and injustices of the ruling princes and lords. These men, of course, were the early Kozaks. Much has been written about the Kozaks and their deeds. Many poems and songs have been dedicated in their honor. All Ukrainians are proud of their accomplishments and their valor. All look with glowing eyes on the record of glorious heroism by these adventurous freemen who asked for no quarter but many times gave it even to their bitter enemies—men who asked for naught except to be left in peace to till their fertile fields, fish in their

abundant streams and hunt in their vast forests. These people were reckless and gallant and, because of their love for fair play, were admired by all who knew them. They were men that fought any power that challenged their way of life—whatever the odds—and were ever ready to sacrifice their lives for their country, their religion and their political freedom.

It is interesting to note that the organization the Kozaks was strictly democratic in spite of the fact that it was a military unit. Every man had equal rights and a leader was chosen by popular vote, a practice that was unheard of in those early times. Their ideas regarding other peoples were thoroughly democratic, as is testified by the acts of Bohdan Khmelnytsky in the year 1648. With Poland at his feet after a series of brilliant campaigns, Khmelnytsky could have assumed control of the whole State simply by marching in with his regiments. He was, however, satisfied with the territorial freedom that was won for his Kozaks and their followers and was interested only in establishing friendly relations and alliances with his neighbors.

Khmelnytsky Likened to George Washington

Khmelnytsky at the height of his military successes could have been proclaimed King merely by tacit consent, but like George Washington of our country he would have no part of it. He succeeded in building up a free Ukraine as Hetman of the Kozaks largely through his own exceptional efforts. He was man of great intellectual ability and was gifted far beyond the ordinary man. He was a born leader and a great advocate of freedom. As Hetman he had very wide powers but it is worthy of note that he and subsequent Hetmans seldom ruled arbitrarily. They all adhered to the traditional Kozaks practice of conferring with the General Kozak Council called "Generalna Rada" on all important questions. The Rada was in effect a continuation of the "viche." At first it was purely a military assembly but gradually developed into an organ of the State in which the Kozaks and all classes, including clergy, rich land owners, and peasants took part.

The Haidamaky

It was most unfortunate for Ukraine that Bohdan Khmelnytsky died before he had an opportunity to build up the power of the new State to a point where it could successfully withstand the pressure of its enemies. As a result, Ukraine was subjugated again in spite of almost super-human efforts on the part of the mass of the population. Poland and Russia, amid intrigue and double-dealing, disorganized resistance, eliminated the capable leaders, and reduced the people almost to serfdom. Both states were determined to once and for all wipe out all trace of the Ukrainian state even to the point of eliminating the language. That these powers did not succeed, is a matter of history. The Ukrainian people though disorganized, fought their oppressors on a smaller scale as bitterly as ever. New liberation movements were started, notably by the Haidamaky during the 18th century. Refusing to accept serfdom as their lot, the bolder elements of the population organized into outlaw bands. At first their efforts were confined to attacking individual rich landowners and their agents. Later as the organization grew, it became the backbone for a liberation movement on a national scale. It became concerned with defending the nationality and religion of the population and avenging its social wrongs. The Haidamaky never succeeded in accomplishing their aims entirely but they did contribute to the eventual defeat and partition of Poland. During the 18th and 19th centuries, the independent spirit of the Ukrainians was ruthlessly trampled on and many attempts were made to

crush it entirely. But it was never completely snuffed out. It remained alive and was ready to burst forth into flame at the slightest opportunity. Its great chance came in the form of World War No. 1.

The Ukrainian National Republic

When the Russian Revolution broke out in March 1917, the Ukrainians in Kiev set up their own national government with all powers vested in the Ukrainian Central Council—Ukrainska Centralna Rada. Here again the Ukrainians taking matters into their own hands set up a purely democratic régime composed of representatives from all political parties, cooperative unions, clergy, peasants, army, educational and cultural societies and professional organizations. In April of the same year, a Ukrainian National Congress was held in Kiev and attended by about a thousand representatives from all parts of Ukraine and from all walks of life. Its purpose was to decide upon ways and means to improve the machinery of the democratic government and to make it truly representative in every detail. It was decided to transform the Central Rada into an assembly to which members would be elected from all political parties according to the territorial principle. Seats were reserved for representative of the minorities such as the Russians, Poles and Jews.

During the latter part of the same year, another Ukrainian national movement broke out. Western Ukraine, under the control of Austria-Hungary, roused itself and a Ukrainian National Council, Ukrainian Nationalna Rada, was set up. Procedure was strictly along the most enlightened democratic principles. In Kiev on January 22, 1919 the Western Republic united with Great Ukraine into one State—the Ukrainian National Republic. But again as in the past, the new Ukrainian nation was overrun by enemy hordes—attacked on all sides, betrayed by friends, and ignored even by those who loved freedom and the democratic way of life. The new State was vanquished, a budding democracy was ground into the dust by the two despotic powers, and the stage set for a more bloody day of reckoning when democracy throughout the world would be shaken to its very roots.

The Key to Ukraine's Downfall

It would seem to all fair-minded people that such a noble spirit, such a persistent and fierce love of freedom, and such devotion to an ideal deserved a better fate. Yet practical politics would not be denied. The very urge that motivated the Ukrainians in their struggle throughout the centuries reacted as a boomerang. Time and time again, it was in their power to expand their territory, to enslave other peoples, to destroy neighboring governments, to crush all the opposition ruthlessly, but they declined. Their code of life was to live and let live. They were interested in maintaining and preserving their own political and individual independence and in living as free men. Unfortunately they assumed that other peoples thought and believed likewise. It was the key to their downfall.

The Ukrainians Cannot Be Destroyed

During the Middle Ages, the spirit of conquest was rampant and the theory that "might makes right" was in ascendancy just as it seems to be today. Individualistic peoples such as the Ukrainians were conquered and enslaved. Some peoples perished forever. But the inherent spirit of independence in the Ukrainians could not be conquered nor could it be squelched. All the tortures devised by devilish human ingenuity served only to imbed it deeper into the hearts of the Kozaks. They fought back with every means at their command. The spirit of freedom could not be stilled for from time immemorial the Ukrainian people had recognized the importance of the individual as opposed

THE CAVALRY SCHOOL

FIGHTING on foot, dashing across country on horseback, or rolling relentlessly toward an enemy in armored cars is the job of the American Cavalry soldier. It has been the purpose of the Cavalry School for half a century to train leaders for this complex arm of the United States Army.

Cavalry training today on the 52,000 acres of rolling plains at Fort Riley, Kansas, is far different from the training envisioned by General Philip H. Sheridan when he urged the establishment of the School in 1884. Nevertheless, the same leadership qualities of bold, aggressive thought and decisive action are demanded of Cavalrymen.

The Cavalry soldier today is taught the basic principles and the use of the weapons of the Infantry ground troops. In addition, however, he must know horsemanship, motors, communications and the special tactics and techniques of highly mobile Cavalry. The Cavalry is composed of approximately 60 per cent horse mounted troops and 40 per cent troops which ride or fight in motor vehicles.

The ability to train others, so necessary to the expanding Army during the present emergency, is developed constantly in the students selected for The Cavalry School.

During the present emergency the Cavalry School courses have been shortened to three months or less. Nine courses for officers, noncommissioned officers and enlisted men are being conducted this year. They include the following courses: for officers—basic horse and mechanized; motors; communications, and a refresher course for field officers; non-commissioned officers—a noncommissioned officers' course, horseshoers and saddlers; enlisted men—motors and communications.

Approximately 2,500 officers and men will have received instruction by the end of the year.

Selected Trainees who have shown leadership qualifications during their training period receive instruction in an Officers' Candidate School in connection with The Cavalry School. The first class of 100 candidates will com-

plete their three months' course in October.

to that of the State. They believed in the theory that certain rights, so-called natural, inalienable rights, inhere in the individual. These rights were traditional, a legacy from the frontier days and not rights that were won from a supreme power such as the Crown as in the case of England and other countries. Is it small wonder then, that despite strenuous efforts over centuries to destroy these rights, they have prevailed? Certainly they cannot and shall not be destroyed.

Nor Can Their Democratic Traditions

We in America know what it is to live under a democratic form of government. To us it seems natural and part of our birthright. But this is not true as we see in the case of Ukraine. Democracy can be destroyed by its enemies. It cannot be saved by good intentions and wishful thinking. We need more than that. We need the means of war and the trained man power. We need cooperation, activity, sacrifice and unity of purpose. We must all be ever on the alert and on guard for enemies from within. We must strive with every ounce of strength and ability to preserve the democratic way of life in our country—United States—forever; to foster its growth in all the world and, if humanly possible, see to it that a hard pressed group of 45,000,000 people in Central Europe who lay prostrate under the iron heel of Mars and who love peace, freedom, and democracy so dearly, at last reach the goal they so richly deserve.

plete their three months' course in October.

Brigadier General Robert C. Rodgers is commandant of the Cavalry School, and Colonel Dorsey Rodney, Assistant Commandant.

General Philip H. Sheridan was responsible for the establishment of the Cavalry School at Fort Riley. While in command of the U.S. Army in 1884 he recommended in his annual report to the Secretary of War that a "headquarters for Cavalry of the Army" be organized at the post on the plains.

General Sheridan stated in his recommendation:

"I feel deeply interested in improvement of the cavalry arm of the service. By a wise interposition, the Government has retained on the line of the Kansas Pacific Railway, at Fort Riley, Kansas, a beautiful large reservation. The post and its reservation are situated on the Kansas River, in the garden spot of Kansas, and although many attempts have been made to dispossess the Military of this valuable tract of land, we have been able to keep it. It is now contemplated to make it a headquarters for Cavalry of the Army. At that place, many of the cavalry horses, which each year became broken down or otherwise temporarily unfit for service, could recuperate and be reissued to troops in a condition fifty per cent better than of the new, untrained horses we annually buy from farmers. If the commercial value of the horse continues to increase as rapidly as during the past years, it may become necessary to raise the horses needed for our Military service, and Fort Riley is a place where the Government might advantageously breed such horses for its own uses, as is done in continental Europe.

"Since, then, we have so good a place at Fort Riley, for all purposes of cavalry, an establishment worthy of our country should be developed there."

The Cavalry School was authorized after General Sheridan's insistence by an act of Congress approved January 29, 1887, which stated in part:

"An Act to provide a school of instruction for cavalry and light artillery... the Secretary of War be and he is, hereby authorized and directed to establish upon the Military Reservation at Fort Riley a permanent school of instruction for drill and practice for the cavalry and light artillery service of the Army of the United States, and which shall be the depot to which all recruits for such service shall be sent..."

Cavalry, Artillery School Combined

Cavalry and light artillery officers were both trained when the school began instruction in 1891. Cavalry students were grouped into a Cavalry Sub-School, while Artillery officers received courses in the Artillery Sub-School. Commandant of the school was designated as the colonel of the Cavalry regiment at the post.

Principal object of the school was given by the War Department as being "instruction in the combined operations of Cavalry and Light Artillery."

One half of the school year was devoted to instruction in the sub-school depending on the branch to which the officers taking the course belonged. The second half of the year was devoted to field work and tactical exercises of the two arms, Cavalry and Artillery combined.

At this time an entire regiment of troops received instruction at the school at one time. After the first year, it was suggested that the school be organized so that 12 troops might receive instruction at one time, with not more than two troops from the same regiment.

(To be continued)

From One President To Another

An open letter from the President of the Professional Association to the President of the Ukrainian Youth's League

Mr. Chester Monasterski, President, Ukrainian Youth's League of North America,

Dear Sir:

The splendid spirit and active interest manifested at the 1941 Detroit conventions of the Ukrainian Youth's League and the Ukrainian Professionals, respectively, prompts me to renewed and enthusiastic efforts in the direction of continued unity and wider, more far-reaching activity among the one million Americans of Ukrainian descent.

As the newly elected President of the Ukrainian Professional Association, I address myself to you, the also newly elected President of the Ukrainian Youth's League of North America. I believe that close cooperation between our two groups is certain to foster and maintain an important channel leading to a constructive betterment of the political, social and economic condition of all people of Ukrainian descent.

First, I wish to present as my own personal reaction, a feeling of, I believe, justifiable pride at the general tone of the convention sessions. Here were people, polite, orderly, gentlemanly, ladylike, alert and gracious, above all singlehearted and united in a constructive desire to work together for the greater good of themselves and their fellowmen. We may dare to hope that really big achievements may grow out of these efforts.

If I may, I would like to suggest a few ways in which a planned program may be carried out by every Ukrainian American group with which contact is made.

The first suggestion is:—Help our young people and children to avail themselves of the splendid educational advantages offered in every part of these United States. To do this several lines of approach may be utilized.

Incorporate in your speeches at community gatherings remarks on the value of education. Discuss it among friends, especially those who are close to young people. Remind these young people often and impressively that it is to them that we are to look for leadership in the near future. Inculcate in them the desire to make the Ukrainian-American group articulate, constructive and ambitious. Remind them of the sad fact that, due to oppression, Ukraine is actually little known among Americans as a separate, individual nation.

Set up local channels to arrange for scholarships at colleges and schools for Ukrainian boys and girls whose families are unable to stand the expense of higher education. Our businessmen can do their bit by donating sums of money for this purpose. Sell the idea in your community that our young people want to go to college and fit themselves for a wider and greater usefulness.

My thought envisions a closer linking of the Ukrainian Youth's League with the Ukrainian Professionals as a desirable forward step. As these young people graduate from schools and colleges and become fitted to take their places in various fields, they virtually graduate also from the Youth's organization and become members of the Professional group. At our yearly convention periods, a special session could be set aside to formally admit these newly graduated young people to the Professional status.

Although it may be a bit early to discuss next year's convention, yet I would like to impart one idea which, I believe, will, I believe, serve to widen and enlarge the scope and effectiveness of our meetings. It is this:—hold the

New York Metropolitan Area Has Ten Youth Branches

YOUNG people in the New York Metropolitan area who are considering becoming members of the Ukrainian National Association will be interested to learn that there are ten youth branches in the section, four of which are in New York itself. The four New York branches have members in Manhattan, the Bronx, and Brooklyn. There are two branches in Jersey City, and two more in Newark. Stapleton in Staten Island, and Bayonne, each have one youth branch.

The ten branches have monthly meetings, elect their own officers, and elect delegates to U.N.A. conventions. The largest branch has almost fifty members, and practically all ten have reported new membership in recent months.

Join one of these youth branches and take an active part in its affairs. For further information write to the Ukrainian National Association, P. O. Box 76, Jersey City, N. J.

38,934 Members Can't Be Wrong!

The U.N.A., as its monthly report for August will disclose, now has 38,934 members, including both adults and juveniles.

This certainly must prove something... and it does. It proves that more and more persons of Ukrainian extraction are becoming U.N.A. members as the months go by... this, in turn, proving that the advantages of U.N.A. membership are becoming generally known. For, when a non-member learns what the U.N.A. is, what it is doing, what benefits it offers, what types of branches it has, and what it is doing for the youth, he must admit that the U.N.A. is worth his support. The U.N.A. is founded on the broad principle of fraternalism, has a democratic form of government, and considers the interests of its members at all times.

The U.N.A. has increased its membership by 9,000 since 1933. In February, on Washington's birthday, the U.N.A. also has a birthday. It will celebrate its fiftieth anniversary in 1944. From present indications it seems likely that the U.N.A. will have well over 40,000 members by that time, but it is a little too early to forecast just how many.

Convince yourself that the U.N.A. is an organization deserving of your support by becoming a member. Share in the benefits, take advantage of its many privileges, take active interest in your branch affairs, read the Weekly, the Svoboda, the U.N.A. Jubilee Book (1934) and other U.N.A. periodicals... and you will wonder why you did not become a member sooner.

Don't take my word for it... take the word of 38,934 satisfied U.N.A. members!

first big get-together meeting of both groups at a local community hall, charging a small admission fee and thereby bring in the older people and the family groups who are shut out when the high priced hotel banquet is held. In this way, the visiting members of both groups may meet and fraternize among the local Ukrainian-Americans and a friendly spirit be fostered.

There is room for boundless enthusiasm and gratifying activity in the field of Ukrainian-American life. We are unfettered by the oppression and handicaps of our European kinsmen. Let us show the world and each other that we can work together with a will and create a spiral of achievements worthy of our gallant ancestors and our inspiring traditions.

JOSEPH CHARNOŠKE,

President, Ukrainian Professional Association

FUNNY SIDE UP - THAT UYL-NA CONVENTION

'Twas just a fortnight ago that we attended the 9th Annual Congress of the Ukrainian Youth's League in Detroit. We went out there by train, and thought we had a drawing room with a fireplace... until the engineer told us to move over! Upon arriving at the Detroit Terminal, three porters made a grab for our luggage. "Which one of you is going to carry my bags?" we asked. "I'll carry that small one," replied one brazen porter, "but you'll have to carry those bags under your eyes yourself!"

The Ukrainian Youth Chorus of New York and New Jersey traveled out to Detroit in a special deluxe coach and Dan Slobodian of Elizabeth, N. J. almost missed the train. "Whew!" exclaimed Dan as he boarded the train. "My mother didn't want to let me go, but I finally convinced her. Somebody told her there were going to be chorus girls coming with us."

Genevieve Zepko of Akron, Ohio attended the Congress and delivered one of the main addresses. We can't recall a prominent affair of the past several years at which Miss Zepko has not appeared and taken an active part in its proceedings. Then too, we discovered that there are three different families of the Zepko clan living in Akron, featuring eleven girls and one boy, and that part of the city is known as "Zepkville." Boy, that's an item we'd like to send in to "Believe-It-Or-Not," but we prefer to wait; we're waiting for the final score!

They say that travel broadens one... well Michael Piznak of New York City is not such a bad example of that. And you Conventionites:—Did you notice that new suit Mike was sporting? The inside story is that he had it made to order... and of course, it held up the National Defense Program for two weeks!

Chet Monasterski stated in his report at the last Session, "Although I never attended a meeting, I made several trips to New York from Pittsburgh every six weeks and kept in constant touch with the other members of the Executive Board." Yep, that's right, Chet! Not to mention that charming blonde.

Throughout the three day Convention "Specks" Bukata of Philadelphia, Pa. went courting a lovely Detroit lass. Well, towards the end of the Congress we overheard "Specks" invite the gal out to dinner, to wit: "Say darling, how about going out with me and having dinner... someplace where your credit is good!"

Some evening gowns are fitting and proper... others are just fitting. But regardless, the girls at the Banquet and Dance certainly looked pretty snappy in their gowns. They certainly kept cool and remained refreshed throughout the evening, while we men stifled under our tuxedos. During the dance one fellow got slapped by his dance partner. Later on we cornered the chap and inquired the reason for her action. "I was only complimenting her on how cool she looked," he said. "All I said was that she didn't look so hot... and then she slapped me."

BROMO SELTZER

You are summoned to RALLY on SATURDAY, SEPTEMBER 27th at the Ukrainian Hall, 849-51 North Franklin Street in Philadelphia to witness the selection of Miss UKRAINE of NATIONAL DEFENSE in conjunction with the "Ukrainian Cultural Centre's" annual

"ALL-AMERICAN DANCE"

A beautiful trophy will be presented to the beauty by a board of high ranking army officers and college football stars. So don't miss this outstanding Philly beauty contest and dance of the year. Two orchestras will play. Admission is 45¢ to civilians and 25¢ to uniformed service men.

Every year in September when when good people are home celebrating Labor Day, some 200 or so delegates and guests come from numerous cities, villages, towns, and countrysides, and gather for what is known as the UYL-NA Convention. Besides a welcome dance, a banquet, and a formal dance, there are actually some business and forum sessions held during the course of the week-end. And during this week-end, if there is one adjective which will serve to describe the congress and convention (for that matter—all conventions) it is N-O-I-S-Y. There's a supposition that New York won't have the Congress there again—Mayor La Guardia's Anti-Noise Campaign would have to start from scratch all over.

... In the wee hours of the morning a radio was heard going full blast, giving out with "It's so Peaceful in the Country." Hmmm. Do you suppose someone could persuade the newly-elected administration to have the 1942 convention somewhere out in the country?

... Many of the happy conventioners failed to spot Hank Greenberg of the Detroit Tigers in the hotel despite the fact that he rose above the crowd.

... Picture the plight of poor Natalie LaZuka who with with her girlfriend waited in front of the Jade Room where the banquet was held for the dance Sunday P. M. for one and half hours, while all the time strains of music were coming from the Colonial Room on the other side of the lounge.

... Has anyone noticed the similarity between Harold Huber of the movies and John Roberts? Between Judy Garland and Genevieve Zepko?

... A joyous bunch of individuals, unofficially known as the Jacksons, Inc., gave forth on the 10th floor, and as Lil' Abner would declare, it was amoozin' but confoosin' when they all addressed each other as "Jackson."

... And was it actually a pack of wolves that escaped from the Detroit zoo that howled day and night, or were they wolves in another sense?

... Eugene Tarnava and Bill Mural would have everyone know that the night life in Dearborn was better than that of Detroit.

... The popularity of the Michigan Club enjoyed was due to the congeniality of Mr. Kolodiy, its bartender, whose friendliness warmed the hearts of the out-of-towners.

... The Detroit Labor Day parade had an unexpected addition. Turning down the avenue, Michael Kalnicki suddenly found himself in the midst of the parade, and rather than quibble with organized labor (look what happened to Ford), he drove right along with it.

... Helen Ronges' "You mean we don't have to make the bed?" remark shows clearly who agrees heartily with hotel life.

... The Cleveland contingent's rendition of the "Hawaiian War Chant" had them believing the boys had South sea blood in their veins. A few palm trees and the beach at Waikiki, and it would have all been really real.

... Oh, yes, the business sessions. Mr. Evanchuk, chairman of the Monday session didn't have too much trouble hushing the congress down (as he did at the U.N.A. Convention), although there were some who were unmindful of the fact that the Easterners had to leave soon, and kept taking the floor and then refusing to give it back. And who dared to quibble with Michael Piznak was in for some fancy arguing. The highlight of the session and really the finest, though impromptu, speech given was delivered by Stephen Shumeyko. How he urged that inter members of the League should stop assailing each other should be pub-

RECEIVED M. A. AT COLUMBIA

Michael J. Nagurney, 115 Greenwich Avenue, Stamford, Conn., received a Master of Arts Degree from Teachers College, Columbia University, majoring in the field of higher education and specializing in Curriculum and Teaching for Officers of Instruction in Colleges and Universities. He received the degree at the annual commencement of Columbia University on June 3.

Mr. Nagurney was acting principal and registrar of St. Basil's Preparatory School and the Registrar and teacher of Chemistry in St. Basil's College. The last eight years of Mr. Nagurney's life were dedicated to the furthering of education for Ukrainian Americans. He set up the curricula of the Preparatory School and aided in arrangements in the college. He was the first professor in the school, and his studies in higher education at Columbia were carried out with that point in view: to be better prepared to serve his people and help them attain their rightful place in the world.

Aside from numerous published articles and short stories, Mr. Nagurney wrote a sixty thousand word manuscript entitled, "A History of the Ukrainian Nation," which is now in the hands of prospective publishers. It is not a translation, but an original work modeled on the numerous American history books.

A FRIEND

The most effective help which a civilian can give to Uncle Sam is to buy Defense Savings Bonds and Stamps as often as possible.

lished and saved for future congresses.

All in all, the many good things about the convention outweigh the bad things that can be said about it. It was a fine opportunity for the young people to become acquainted with each other. But really, this clankety street-car that I ride to work sounds so restful to the ear after my hectic weekend. That's an UYL-NA convention for you!

IRENE BARBER,
Cleveland, Ohio.

ATTORNEY HEADS MOHAWK VALLEY UKRAINIAN COMMITTEE

William Andrushin, a Utica (N.Y.) lawyer, formerly of New York City, was elected president of the Central Committee of the American-Ukrainian Organizations of the Mohawk Valley at a meeting Sunday, August 24, in the auditorium of the Greek Orthodox Ukrainian Church in Utica, at which twenty-three Ukrainian organizations of Utica, Rome, St. Johnsville, Herkimer and Little Falls were represented.

The purpose of the meeting, reports the local press, was the welding of the Ukrainian non-partisan political and cultural activities in the Mohawk Valley. With approximately 5,000 men and women of Ukrainian birth and ancestry in Oneida and Herkimer counties, Andrushin said, it is felt that under a centralized committee they will become a stronger and play a more useful part of the Community.

THE GET ACQUAINTED CLUB

The 38th member of the Get Acquainted Club is a Philadelphian who we can introduce only as Peter, a member of Branch 83 of the Ukrainian National Association and a former player of the Philadelphia U. N. A. Baseball Team.

Peter's address will be given to all U.N.A. members who mention their U.N.A. branch numbers when writing. A complete list of all club members will be supplied on request. To join the club, simply prepare a letter for publication and sent it to Theodore Lutwiniak, P. O. Box 88, Jersey City, N. J.

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