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Mr. Adamic and Ukrainian Americans

WE have long had a warm spot in our heart for Mr. Louis Adamic, author of the Plymouth Rock—Ellis Island articles and books. He has done much to lower the walls of ignorance, prejudice and misunderstanding surrounding the immigrant in this country. Likewise he has done much to reveal the tremendous role played by the immigrant in its development.

What has endeared Adamic most to us, however, has been his manifest sincerity and honesty. It is these qualities, we feel, more than anything else, even more than his keen insight into immigrant problems, his painstaking research and labors, and his power of expression, that have made his works so compelling and of such great value to the new-stock Americans.

Imagine, therefore, our dismay to discover that in his treatment of Ukrainian Americans in his latest book "Two-Way Passage," Mr. Adamic is singularly lacking in all these qualities which have distinguished him thus far.

For how else are we to interpret such flagrant mistatements as the following which Mr. Adamic makes in the chapter entitled "Confusion Among Ukrainian Americans":

"...So the movement (for Ukrainian national independence), good in its initial dynamic, became largely a Nazi-controlled affair in this country as well as abroad..."

"Not all leaders of the 'Ukrainian movement' in the United States are scoundrels. Some are stupid. A few are decent, not unintelligent fellows with a hope that the end justifies the means and a talent for rationalizing actions which are far from lily-white..."

"From a reliable anti-Nazi source within the group, I learn there are about five thousand 'Ukrainians in America' who are active in the Ukrainian cause in a pro-Nazi way. One fourth to one-third of these are native Americans of Ukrainian parentage."

These are gross mistatements indeed. Mr. Adamic must have been highly confused, to say the least, when he wrote them. Otherwise he would have known that the centuries-old Ukrainian national movement for freedom and democracy is not Nazi-controlled. It is purely a Ukrainian movement, representing the aspirations of a people, about forty-five million in number, who have their own well developed historical and cultural traditions, and who are as opposed to Hitler as they are to Stalin, for both stand for foreign rule by terrorism and oppression.

Of course, for all we know the Nazis may have in Europe at their beck and call some would-be Ukrainian Quislings, just as the Soviets have had since the last war when they overthrew the Ukrainian National Republic. They may also have among the Ukrainians some misguided sympathizers who despairing of ever gaining any help for Ukraine from the Western democracies, have turned to Hitler for help.

Yet the leaders over there who truly represent the sentiments of the Ukrainian masses, which are the bone, sinew and blood of the Ukrainian national movement, are definitely anti-Nazi, just as much as they are anti-Soviet, or, for that matter, anti-Polish, anti-Hungarian, or anti-anyone who has enslaved or intends to enslave the Ukrainians. They firmly believe that the road to success for the Ukrainian movement is by way of "vlasni sili," i.e. self-reliance, self-power—which is one of the basic doctrines of Ukrainian national ideology.

If there be any Ukrainian Quislings over there, or misguided Ukrainian patriots who rely upon Nazi help to free Ukraine, we think that they are few and steadily diminishing in number. For certainly Nazi Germany has done nothing to justify their hopes. On the contrary, the Nazis have betrayed such hopes time and time again. Witness, for example, the callous Nazi betrayal of Carpatho-Ukraine in 1939 when Hitler gave the Hungarians the green light to proceed with their brutal invasion and murderous occupation of that region. Witness also the recent Nazi action in quelling the abortive attempt of Ukrainian nationalists under Bandera in L'viv last June to set up a Western Ukrainian government, their arrest of its leaders and finally the Nazi annexation of Ukrainian Galicia to the Polish Government General. These instances, it should be borne in mind, are but few of the many that can be cited here. They clearly show that the Nazis are as much opposed to Ukrainian freedom as they are to the freedom of other peoples. So by what sense of reasoning can anyone suppose that the Ukrainian movement would allow itself to be controlled by the Nazis.

As to Mr. Adamic's allegation that the Nazis control the Ukrainian American drive to help free Ukraine, it is beyond our comprehension. After all, the desire for a free Ukraine is too deeply rooted in the hearts and minds of the Ukrainian Americans, it is too much of a sacred—yes, sacred—cause to them, and they have sacrificed much too much in its behalf, for them to allow some Nazis to come over here and seize control of it and use it for their own ends. For anyone to think otherwise, is to gravely underestimate the strength and character of the Ukrainian national movement.

Furthermore, the core of this desire for a free Ukraine, is not, as Mr. Adamic says, "the so-called Hetman and ODWU organizations." If

any organizations or institutions can be considered as its core here in America, it is our highly democratic fraternal organizations, such as the Ukrainian National Association (founded 1894), our Ukrainian-American press, such as the daily "Svoboda" (1893), and our Ukrainian Church in this country (1886). For that matter, every Ukrainian-American organization—outside the few insignificant Communist ones, there being no Nazi organizations of any kind among Ukrainian Americans—has as one of its principal objectives the freeing of Ukraine, and thus in that sense they can all be considered as the American core of the Ukrainian cause; though its real core, needless to say, lies in the hearts and minds of the people themselves.

The leaders of these Ukrainian American organizations, naturally enough, are like leaders everywhere, some good and some bad. We grant that among them there may be some who are stupid or who believe that the ends justify the means; but certainly Mr. Adamic has no right to call any of them scoundrels. It is interesting to note that even in the bitterest internecine conflicts that sometimes crop among these leaders, the term "scoundrel" has never appeared in print. And that's something!

But let's proceed further with what Mr. Adamic has to say about Ukrainian-Americans:

"One Saturday night in May '39 I went to a banquet in Newark, New Jersey, given by a Ukrainian American 'youth organization' affiliated with a Ukrainian American benefit society.

"In some ways, it was very pleasant evening. There were colorful Ukrainian costumes. There was much spirited singing of Ukrainian songs. Laughter and gay talk.

"But the majority of the fifteen hundred people present most likely had no notion of the behind the scenes content and purpose of the occasion."

"...Nazi agents have been busy among Ukrainian immigrants and their American-born children since the middle 1930s.

"A number of them were present at the Newark banquet. One—a handsome blond young male—sat at the same time with me. He had but recently come over from Germany. His girl friend was a native American of Ukrainian parentage. He spoke some English; he knew a little Ukrainian, which seemed to amuse everybody. A German speaking Ukrainian! He joined in singing the Ukrainian songs, which he said he liked very much; and he made a great hit.

"There were other Nazis just like this fellow at every second or third table. Still others worked on the group elsewhere..."

It is obvious from the above description that Mr. Adamic is referring to the banquet of the U.N.A. (Ukrainian National Association) Youth Rally, held in Newark. It is true that he was there, but his account of it above is entirely confused, inaccurate, and misleading.

In the first place, that rally took place not in May, 1939 but in November 26 and 27, 1938. Secondly, there were no fifteen hundred people present at that banquet, but only about three hundred; that particular banquet hall cannot accommodate more than four hundred. Furthermore, there was no "behind-the-scenes content and purpose" to that occasion. It was simply a rally designed to give its participants a better understanding of their organization—the U.N.A., promote its spirit of fraternalism among them, and finally to stress their two-fold duties as native Americans of Ukrainian descent, first to American and then to Ukraine. These were the rally's announced purposes, and they were the only ones.

The rally, furthermore, was initiated by the editor of this Weekly, (who was also chairman of the rally forum session) and conducted by a voluntary committee of other such native-born younger generation Americans of Ukrainian extraction, whose Americanism and patriotism have never been questioned. That fact of itself is sufficient guarantee that there were no Nazi influences behind this affair, as Mr. Adamic seems to infer. Incidentally, most of the members of that rally committee are now planning to sponsor another such U.N.A. Young People's Rally in New York City, next Washington Birthday weekend. Mr. Adamic is cordially invited...

It is true that it so happened that there was a blond German lad at the Newark banquet. Whether he was or is a Nazi, we do not know. We do know, however, that he came to this country in 1932, that he was a member of a Ukrainian American young people's chorus and dancing group (meeting in the Y.W.C.A. International Center in New York) and that on no occasion, even when provoked, was he ever heard to make any pro-Nazi utterances to any of his Ukrainian friends and acquaintances. During the past year or so, he has dropped entirely out of the chorus and dancing group.

As for Mr. Adamic's charge that "there were other Nazis...at every second or third table"—well, that's simply a falsehood, deliberate or not we do not know. If necessary, we will compile a list of all guests present at that banquet and challenge Mr. Adamic or anyone to point out any Nazis among them. Most of these guests were young Ukrainian Americans, and the rest were their parents, relatives, and older folk friends, as well as U.N.A. officials.

(Concluded on page 3)

The Newark U.N.A. Youth Rally

(EDITOR'S NOTE: Below we reprint from the Ukrainian Weekly of December 3rd, 1938 our report of the First U.N.A. Youth Rally, held in Newark, Saturday, November 26, 1938. Read this report in conjunction with our editorial appearing on page one).

Despite the unusually poor traveling conditions that kept many at home, and a number of conflicting events, the First U.N.A. Youth Rally held in Newark last Saturday and Sunday drew a surprisingly large number of representative young Ukrainian-Americans, well over three hundred at its peak attendance, from various parts of the East, including Pittsburgh, Rochester, New Haven, Philadelphia, and many other near and distant points.

Consisting of three general parts, i. e. the discussions Saturday afternoon, the banquet and dance Saturday evening, and a youth observance of Listopadove Svyato Sunday evening, the Rally program in Newark could well serve as a model for other U.N.A. youth rallies that are being planned in various sections of the country.

Among the interested observers present at the discussions and banquet—which were held at Hotel Douglas—was Louis Adamic, prominent American writer.

I Opening

The Rally was formally opened Saturday afternoon by Anthony Shumeyko, head of the rally committee and a member of the Board of Advisors of the U.N.A. In his address of welcome, he pointed out the important role fraternal organizations have played in the development of American life. Our parents, he continued, adopted this form of organization when they united themselves into the Ukrainian National Association, and the wisdom of this step on their part has been proven over and over again. Today this fraternal basis of the U.N.A., the speaker said, will help to weld our young people just as did their parents, and enable them to attain that to which they aspire, and that is: progress in their group development; greater contribution to the building of America; and greater aid to the Ukrainian cause.

Following this opening talk, Stephen Shumeyko was elected chairman of the discussion session, and Mary M. Barnych and Stella M. Levich appointed as secretaries.

Type of Youth Needed

The next speaker was Nicholas Amraszko, President of the U.N.A. His topic was: Type of Youth U. N. A. Needs. At the very outset he called the youth's attention to the fact that their parents started from scratch when they began to build the U.N.A. They had no other resources than their initiative, abundant energy, courage to struggle against discouraging odds, a spirit of self-sacrifice for the common good, and a far-sighted vision. Their ultimate success was like that of a Horatio Alger hero, he said. "If we can have youth with the same qualities as these pioneers," he stated, "then we shall be satisfied, and the future of the U.N.A. will be assured." Constructive criticism is necessary in the development of any organization, including the U.N.A., he declared, but in order to be efficacious it has to come from those who are in the membership ranks of the organization and not from those standing idly on the sidelines. "Those who are truly interested in the development of Ukrainian-American life, he concluded, should join the U.N.A., the very bulwark of this life, and together strive to make it stronger and more serviceable—a first class organization.

Fraternal Benefits

The succeeding talk was delivered by John Kozbin, who spoke on the Fraternal Benefits of the U. N. A. By way of introduction, he gave a historical sketch of the part fraternal spirit has played in human relations and strivings. Within the framework of the U.N.A., he continued, this spirit has not only nurtured the growth of the organization, but it also has promoted lifelong friendships, encouraged and aided the members in times of need and distress; helped to provide for them forums for the exchange of ideas; and aided them to plan and execute those projects which are of advantage to all U.N.A. members, and which advance the whole Ukrainian-American life.

Cultural Contributions

The Cultural Contributions of the U.N.A. was the subject of the next talk, given by Mary Ann Bodnar. In it she outlined, as one example of such contributions, the various types of publications the U.N.A. has issued for the benefit of its members. For the de-

er generation, it published for many years popular booklets on topics of common interest, which helped to enlighten the Ukrainian immigrant at great deal. It has also published the daily Svoboda, the oldest and most influential Ukrainian newspaper in America. For the youth, it published about twenty-three years ago a special magazine written in Ukrainian, entitled Tsvitka—Flowerette. Later it published in English for them the monthly Juvenile Magazine, and now it publishes the Ukrainian Weekly, which helps to inform them in regards their Ukrainian cultural heritage and acts as their forum for discussion of problems arising from their Ukrainian background and American environment. The U.N.A. also has published the Jubilee Book, the most complete work on Ukrainian-American life and development; and aided in the issuance of many other books, such as the Spirit of Ukraine, dealing with the cultural contributions of the Ukrainians to world civilization. Besides all this, the speaker added, the U.N.A. has made many other cultural contributions, such as tuition aid to deserving students. The U.N.A., she concluded, is ready and willing to aid the youth far more along these lines, provided the youth join its ranks.

Sports

Passing from the field of culture to that of sports the succeeding speaker, Gregory Herman, Vice-President and Athletic Director of the U.N.A., told how interest in the youth prompted the U.N.A. to undertake the sponsoring of an athletic program for its young members. He then described the auspicious start made by this venture in baseball, telling how the various teams in the U.N.A. league became organized, of the way they encountered and conquered the many difficulties besetting their path, of the conditions under which many of their games had to be played, and of the way they brought the season to a successful close, with the Wilkes-Barre team emerging as the champions.

Insurance Benefits

The following speaker, Stephen Kurlak, had as his topic the Insurance Benefits of the U.N.A. His talk, however, included also an outline of the financial structure and the investment policies of the organization. He compared the U.N.A. with other financial institutions on the basis of investment and income, which comparison was strikingly favorable to the U.N.A., and, in some respects, superior. The speaker then set out the various forms of life insurance the U.N.A. offers, and showed how its cost, i. e. premiums, is no higher, but in some cases even lower, than that in leading commercial life insurance companies. This cost for an individual member eighteen years old, for example, ranges from as low as 71 cents to as high as \$12.50 per month—capable of fitting any pocketbook. He ended by advising the youth to consider the insurance contracts of the U.N.A. as a very sound investment.

Creative Force

The concluding speaker was Dmytro Halychyn, Recording Secretary of the U.N.A. He chose as his subject: The U.N.A. As A Creative Force. "When we examine the history of Ukrainian immigration in America," he began, "we find that almost in every city or town in the United States where the Ukrainians settled, their organized life began with the formation of a U.N.A. branch"; not only began, but continued to develop in every field of endeavor because of the efforts of such branches and their members. Churches, national homes, and other institutions were built by them; mass meetings on behalf their oppressed kinsmen in Ukraine were arranged by them; they raised funds for various humanitarian purposes, both here and abroad; and took the initiative in playing an active part in purely American activities. These are but few of the many examples the speaker cited of the creative power of the U.N.A., the power that for the past 45 years has produced many outstanding achievements. In order that this creative power be retained and developed, however, it is necessary that the youth members of the U.N.A. be more than members in name. They should go out and really work for and with their organization. If they follow this course of action, he predicted, then the U.N.A. will be even more creative.

General Discussion

Following these talks a general discussion ensued. The discussion was unusually lively and stimulating, even though this was the first time subject of a Ukrainian fraternal organization was raised at a youth gathering of this type. Though many aspects of the U.N.A. were not quite familiar to those

present, they showed by their questions their interest and eagerness to learn more about them. A number of the questions and comments were based upon what the key-speakers had raised. Others were of an entirely spontaneous nature. It was brought out, for example, that a youth club which is a branch of the U.N.A. can continue its active existence indefinitely, while an independent youth club can at best hope to exist about three to five years, rarely more. A lively discussion was had too on the subject of the Ukrainian Weekly, and various suggestions were made as to how it can continue and improve its service to the youth. It was also revealed what part of the Svoboda the young people find of most interest to them, which turned out to be the section containing news and comments of happenings in the old country. Finally a long discussion was had on the great need of national homes or community centers for the youth. Here also, it was pointed out, the U.N.A. can be of great assistance to the youth. All in all, the discussion among the young people present demonstrated that they are keenly interested in the U.N.A. and much concerned with its future. Such interest and concern from this representative Ukrainian-American youth augurs well for the U.N.A. and the ideals which it represents.

II

The second part of the Rally, the banquet and dance, was held in the same hotel in the evening. It was opened by Michael Boris, chairman of the entertainment committee, who presented as Toastmaster—Michael Piznak, New York attorney.

What is patriotism

Of the two guests speakers, Dr. Luke Myshuba and Roman Slobodian, the former spoke first. Taking his cue from an article that appeared in the November issue of The Atlantic Monthly, Dr. Myshuba—editor of Svoboda, recently returned from Europe—spoke on the meaning of true patriotism, in reference to both America and Ukraine. Patriotism, he said, should not be confused with chauvinism or any other of its abnormalities. Rather it should be a pride in the valuable national traits which a people possess and in the real contributions they have made to their country and to civilization. True patriotism will look for inspiration in the ideals upon which the country is founded. It will also look up to its great men, but not in order to fulsomely praise them but to give them the greater and more difficult tribute of study and understanding. Such patriotism is what America and Ukraine need, the speaker declared, and those liberals who are inclined to regard patriotism as the last refuge of a scoundrel, should be careful to distinguish true patriotism from its perversions. True patriotism awakens the finest qualities in man, and therefore should be carefully cultivated.

Adamic Asks for Help

Following this address, the toastmaster presented Louis Adamic, famous American author, who as an interested observer had been present at the afternoon rally session, and had met and conversed with some of those present. Mr. Adamic spoke briefly, explaining that he was not attending the banquet as a speaker but as a writer in search of material on Ukrainians for his forthcoming work, in which he intends to fully bring out the role immigrants played in the development of American life and culture. He asked the young people present to help him to gather such material about their own people, and thereby insure that they will be presented in the proper light in his book.

The Need For National Homes

The succeeding speaker, Mr. Slobodian, Financial Secretary-Treasurer of the U.N.A., based his talk mainly on the gist of the discussions in the afternoon. Dwelling on the pioneering spirit of the builders of the U.N.A., he declared that this spirit is part of the heritage of Ukrainian-American youth and that if they take advantage of it they will achieve far more than was possible for their parents. He brought out, among other things concerning the U.N.A., the fact that the valuation of U.N.A. certificates is one of the very highest possible, 166% or 1½ times more than is required by state law. Turning his attention to the need of community centers for our young people, he stressed that the demand for them in such centers as New York City, Newark, Pittsburgh or Chicago can be filled, provided the youth take the first necessary steps; the U.N.A. will then come to their aid.

The concluding speaker was Dr. Walter Galan, who briefly spoke on how the U.N.A. youth is organized in his locality, Philadelphia.

The banquet was brought to a close by the presentation to the Wilkes-Barre team, 1938 champions in the U.

Yale Edition of Hrushevsky's History of Ukraine

BACK in Ukraine my father was for many years a village mayor, and so it was customary for him to receive all kinds of newspapers, magazines, and other reading matter, all of which he diligently read. My sisters, too, liked to read a great deal, and it was a common sight to see them reading aloud short stories, poems and articles to attentive members of the family and neighbors. I was a very eager listener too. As a result there was awakened in me an intense desire to be able to read and to learn all that the books contained. To that end I began collecting all sorts of books, which I attempted to read, relying a great deal on the pictures to explain to me the contents of the printed text. When the time arrived when together with my family I had to emigrate to Canada, I packed up all these books of mine in a large cardboard box and prepared to take it along with me. Imagine how heart-broken I was when the first day out on our journey I discovered that through oversight my precious box of books had been left behind. Even today when I think of it I feel a jab of pain in my heart. And thus when finally we reached Canada and settled deep in the woods, northwest of Dauphin, in Manitoba, I had no books to read—and likewise no boys nearby to play with. As the nearest public school was over four miles away in the woods, I spent three years of my youth in day-dreaming and play with my favorite cat and my younger sister Martha.

At last I decided to go to that school even though it was far away and even though the route to it led through shadowy woods of white poplars. It was indeed a glorious feeling to be back in school, among boys and girls. But especially glorious was the opportunity of reading all the books that I wanted. In the resultant ecstasy of feeling I kept jumping grade after grade. What helped me to do this, of course, was the fact that our teacher knew Ukrainian and used it as well as English in the classroom. Besides, each day after our regular studies were through, about 4 o'clock in the afternoon, he taught us Ukrainian as well, and told us thrilling stories about the famous Ukrainian Kozaks.

It was about then, when I was thirteen years of age, that our teacher let me have for a few days at home Michael Hrushevsky's History of Ukraine. I still remember the thrill I got then from reading parts of it. About four years later, when for a while it was impossible for me to continue my studies at school, I succeeded in getting a hold of this inspiring history book again, and this time I read it through, from beginning to the end—in one day. It made me feel so proud of my Ukrainian background and Kozak ancestors, and of my rich cultural heritage.

And now I experience a similar thrill again as I handle and read this wonderful Yale edition of the same history in the English language. I feel certain that a similar thrill will be experienced by all others who like myself are of Ukrainian origin and proud of their background. The work is a magnificent gift from the Ukrainian National Association and Yale University Press not only to American or Canadian Ukrainians but to all English-speaking peoples.

HONORE HUSACH,
Winnipeg, Canada

N. A. Baseball League, of a beautiful trophy.

The banquet was followed by a dance, at which Ukrainian and American dance tunes were played by Chester Mahastarski and His Orchestra from Pittsburgh.

Ukrainian Farmers In The United States

By DR. WASYL HALICH

In New York

OTHER groups of considerable size are near Colchester and Williamantic, Connecticut, Rutland, Vermont, and Manchester, New Hampshire. These communities have about forty Ukrainian farmers each and support their own churches and other social institutions. Like other immigrant farmers in this section, they experiment in an effort to get the most out of the soil and make it pay. In many cases they are successful and make a living from their small farms. Those situated near the cities confine their attention to gardening, poultry, dairying, and hog raising as they have a market near at hand. The settlements in the interior also raise grain crops. Wherever possible, they till the soil intensively.

The State of New York has the largest number of Ukrainian agricultural communities. Long Island is dotted with farms operated by Ukrainians, and several of their settlements are large.¹⁰ Here their farms are small, being about 10 acres in extent, and are confined to truck crops. In spite of the size, the farms are profitable, for New York City and its suburbs furnish a ready market for fresh vegetables, fruits, and poultry in normal times.¹¹ Long Island potatoes are well known in the metropolis. The farmers also raise beans, beets, cucumbers, tomatoes, cabbages, parsnips, carrots, garlic, and other garden products. Large trucks come each day during the growing season to collect the produce and haul it to market. These small farmers are better off than their fellow countrymen who work at manual labor in nearby cities, and they are well satisfied; rarely do they complain. Scientific methods of farming are used whenever possible, and the Ukrainians take better care of their machinery than do the native Americans. The farm houses do not differ from those of Americans except that flowers are grown in profusion about them. There are also a few Ukrainian communities in the central part of the State, the most important being in the vicinity of Galway, Broadalbin, Lee Center, Glenfield, Spring Valley, and Durhamville.¹² These Ukrainians are engaged primarily in dairying and fruit raising,¹³ and their farms are much larger and more profitable than those in New England, the average being probably 90 acres. Most of the Ukrainian farming communities in New York were started during the decade 1919-1920.

New Jersey

New Jersey has a considerable number of Ukrainian farmers in various parts of the State. The oldest rural settlement started about 1908 in the vicinity of Great Meadows. The first to go there were laborers on the truck farms. Year after year, new immigrants joined them, mostly from two villages in the Ukraine, until they became quite numerous. At first they worked for wages or on a percentage basis, saved money, and eventually bought land from their American employers, gradually forcing them out of the community. The extent of this penetration is seen in the enrollment at the Alafeno rural school. As late as 1912 almost all

of the children were of American stock, while in 1934, out of seventy-five pupils, only one was of American ancestry, all others being children of Ukrainian and Polish immigrants.¹⁴

The largest colony in New Jersey is near Millville in the southern part of the State, and its story is slightly different. About 1912 a Ukrainian real-estate agent named Matolich began to advertise land for sale in that vicinity in the "Svoboda" (Jersey City). The advertisement was so appealing, one might say sugar-coated, that its influence was felt not only in the nearby urban centers but also in far-away North Dakota. A number of Dakota farmers sold their large farms and moved to Millville where they purchased small strips of land. Many soon became dissatisfied with their new holdings and complained that the land had been over-advertised and even misrepresented, but it was too late to mend matters.¹⁵ About two hundred families built homes, farm buildings, churches, and schools at Millville. After the first years of hardship they became more contented and remained. Their farms are small, being 10 or more acres in extent, but the sandy soil is productive and easily cultivated. Many of the farmers grow truck crops.¹⁶ Nova Ukraina, a newer and smaller settlement, is near Plainfield.

Pennsylvania

In Pennsylvania the Ukrainian farmers are scattered.¹⁷ Some of them are former urban residents who disliked city life and turned back to the soil. In mining regions from which the coal has been removed, the mining companies have sold land to their former workers, the Ukrainian, Slovak, and other Slavic immigrants, at a very low price.¹⁸ Very often the growing timber was worth the price paid for the land. It supplied lumber for farm buildings, and often there was also some for sale. This sort of land is usually hilly, but many of the Ukrainians were accustomed to such topography, having come from the Carpathian region of the homeland. At first, they sought part-time work in the mines, but as mining receded farther and farther from their homes, they had to devote their full time to farming. Through hard work by the entire family they were able to sustain themselves, and today they continue to cultivate their hilly farms intensively wherever possible, and to raise cattle, hogs, and sheep. Besides these individual farmers scattered through the State, there are large Ukrainian agricultural communities at Doylestown and Albion, the latter having nearly seventy families.¹⁹ In

¹⁰ Svoboda (Jersey City), Dec. 19, 1933; letter from Paul Landiak to the author, Jan. 2, 1934. According to Landiak, the locality has close to seventy-five Ukrainian families with farms varying in size from 25 to 600 acres.

¹¹ At a meeting in the home of N. Hvezhuk on Apr. 3, 1914, the following resolution of complaint was adopted: "1. All of us suffered due to false advertising of land in Svoboda paper. 2. We wish to warn our fellow countrymen not to heed such false advertising and come here to buy land." It was signed by sixteen men and printed in the Narodna Wola (Scranton), Aug. 14, 1914.

¹² Stephan Museyuk, "Impressions of Our Farm Life," in Svoboda (Jersey City), July 13, 1931.

¹³ For details on the Ukrainians of Pennsylvania in industries other than farming, see Wasyl Halich, "Ukrainians in Western Pennsylvania," in Western Pennsylvania Historical Magazine, 13: 139-146 (June 1935).

¹⁴ At first the farms consisted of 10 to 20 acres and they were purchased for \$5.00 per acre. Batchinsky, Ukrainians Immigration, 1:172-174.

¹⁵ The same community has Polish and Slovak farmers. Letter from John J. Ulan, Jr., to the author, Feb. 6, 1932.

these communities every farmer owns his farm, and few of them are mortgaged. The crops are widely diversified.

Refugees from Russian Ukraine

The Protestant refugees who fled from the province of Kiev to escape the religious persecution of Czar Alexander III and the Russian Orthodox Church constitute an important as well as interesting element of the Ukrainian immigration. Some of

them came to America as early as 1885 and 1887. They worked in the manufacturing districts of Philadelphia until they had accumulated sufficient money, and then they began farming near Yale, Virginia, in 1894.²⁰ A number of Ukrainian farmers also settled at York, Virginia, and at Curtis Bay, Maryland. Their farms consist of 10 to 40 acres of partly cleared land with poultry as the chief source of income. Many of the families still rely primarily on the cities for their earnings. Several are storekeepers, bakers, and contractors.²¹

(To be concluded)

²⁰ Letter from Andrew Dubovay to the author, Nov. 12, 1932.

²¹ Letter from S. C. Malin to the author, Feb. 9, 1932.

MR. ADAMIC AND UKRAINIAN AMERICANS

(Concluded from page 1)

For the benefit of those who would like to know more about what took place at that U.N.A. young people's rally in Newark in November, 1938, at which Mr. Adamic was present, and which he misrepresents so flagrantly in his book, we reprint on page 2 a report of it, taken from the Ukrainian Weekly of December 3, '38.

And now we come to a most unfair trick that Mr. Adamic uses in a palpable attempt to discredit Ukrainian Americans. He writes:

"It is not surprising that the first court-martial case in the new United States Army which attracted public attention concerns a draftee with a Ukrainian name—John Habinyak. Early in the summer of '41 he was tried for repeated insubordination; previously, according to press report, he had expressed himself favorably about Hitler."

As can be seen from the above, Mr. Adamic does not say that Habinyak is a Ukrainian; evidently because he does not know whether that is so. Yet he treats Habinyak as if he really were Ukrainian and offers him in evidence in his anti-Ukrainian case. Evidently by this trick he is trying to avoid responsibility if it turns out that Habinyak is not Ukrainian.

We have investigated Mr. Habinyak's nationality. No one among our people has ever heard of him. All indications seem to bear out that he is a Pole or a Russian. Well, suppose he is a Pole or a Russian, or even a Slovene like Mr. Adamic. So what? Is a whole nationality group to be condemned because of its black sheep? Surely Mr. Adamic would never say, for example, that the Italian Americans are criminally inclined because of Al Capone? Then why does he try to show that Ukrainian Americans are Hitler-inclined because of an insubordinate draftee bearing an alleged Ukrainian name?

We have read and re-read this chapter on Ukrainian Americans time and time again, and still we cannot get over our amazement that it was written by Mr. Adamic. Yet there it is, black on white. We can well imagine the harm it will do to Ukrainian Americans—for Mr. Adamic's books are quite widely read—especially to those who work in our American industries. Many of the latter will probably be told to get out, because "look, that fellow Adamic says you are pro-Hitler and saboteurs!" Yes, indeed, Mr. Adamic has certainly changed. Where formerly he had done so well in lowering the walls of ignorance and prejudice surrounding the immigrant and his progeny in this country, he now has done equally as well in raising these walls higher than ever around the Ukrainian immigrant and his American-born children.

What ever prompted him to do it? We wish we knew. Our kindest thought is that he has been grossly misinformed.

For that, we suppose, he cannot be blamed too much. For it's quite easy nowadays to be misinformed about Ukraine and Ukrainians. For today they find themselves in the same situation that they were in at the close of the last war, when Henry Adams Gibbons wrote (Century magazine, July, 1921) that "the misfortunes of the Ukrainians have come from the fact that the independent existence of their nation was an obstacle to the political aims of all the rival forces contending for supremacy." That appears to be the case with them today as well. Again they are such an "obstacle."

And so we have unscrupulous propagandists serving foreign-controlled masters more interested in preserving that prison-house of nations—Soviet Russia, or in reviving that tyrannical Polish regime of pre-war times, than in the victory of freedom and democracy everywhere, including Ukraine, grinding out their grist of lies and distortions about the Ukrainian nation and its centuries-old and blood-sanctified movement for independence. At the same time, too, we have such Communist publication as the "Schodenni Visti" (Daily News) and the pro-Communist English-language mimeographed sheet "The Hour"—the latter which Mr. Adamic quotes—libeling patriotic Americans of Ukrainian descent and their democratic institutions as "Nazi" and "Fascist," simply because these Americans look to Washington and not to Moscow for their leadership, and because they have from their very childhood espoused the cause of a free and democratic Ukraine—which, as everyone knows, Moscow fears and opposes; and, finally, because these Ukrainian Americans detest Communism just as much as they do Nazism and Fascism—and even more.

And thus by falling victim to this flood of calumny, misinformation and nonsense which the malevolent as well as the stupid have let loose through the press and radio upon the Ukrainian people, their national cause, and their American kinmen here, Mr. Adamic has thereby unwittingly placed himself in very fine company indeed.

Of course, we give Mr. Adamic credit for at least reprinting our editorial of July 28, '41 on "Our Stand" on Communism, Nazism and Fascism. However, he would deserve far more credit for fair play and honesty had he before writing this chapter on Ukrainian Americans made some sort of a real study of them.

At least, after writing the chapter, he could have prior to its publication referred it for comment to some representative Ukrainian Americans, as several prominent writers on European affairs have done in the past.

Yes, Mr. Adamic, you have done the Ukrainian American people and the cause of the liberation of their oppressed kinsmen in war-torn Ukraine—a grave injustice.

¹⁶ Lev Yasenjuk, Za Oceanom (Lviv, 1930).

¹⁷ One farmer on small Long Island farm sold his bean crop for \$4,000. *Ibid.*, 134.

¹⁸ At Durhamville they settled in a community of Hungarians. The largest settlement is near Broadalbin where there are close to one hundred families. *Svoboda* (Jersey City), May 24, 1933.

¹⁹ Letter from Wasyl Halich to the author, Apr. 23, 1932.

IN QUEST OF HIS SISTER

A TALE OF OLDEN KOZAK TIMES (9)

Triiska Dies

THE Kozaks leaped off their horses, Nedolya made a rapid examination, turning the body over on its back. The head was terribly battered, several ribs and both legs were broken. Nedolya bent over and placed his ear against Triiska's chest. He detected a faint beating of the heart. Just then Triiska's eyelids flickered open.

A look of recognition appeared in his eyes as he discerned the Kozaks bending over him. His breathing was very faint. His lips moved, as if he wanted to say something.

Nedolya raised Triiska's head a trifle and gave him some water to drink. It seemed to revive Triiska a bit. He looked gratefully at Nedolya.

"Forgive me, Triiska, for sending you in this," Nedolya said, trying to suppress his emotion.

Triiska faintly moved his hand, and said, gaspingly, "My God... forgive me... as... I forgive you... Pray brothers..." and with these last words he expired.

The Kozaks stood around, bowed in grief.

The sun was already setting its red-tinted shafts lighting up the bloody battlefield, when the little group returned bearing Triiska's body in their midst. Nedolya gave orders to bury it carefully. For high above them vultures were circling, waiting for that moment when the moving figures below them would go away, so that they could swoop down to a gory feast.

Nedolya gave further orders to search for wounded Kozaks and bury the dead before darkness settled.

Everyone went to work. While a number busied themselves in gathering up the wounded and dead, others began digging a large grave for the Kozak dead. Still others went around the Tartar dead in search of booty. But of all them old Panas had the most work to do. With his sleeves rolled up he tirelessly went from one wounded Kozak to another, cleaning and tying up the wounds.

Darkness fell upon the earth. Fires were lit. By their light the work went on uninterrupted. Sentries were posted to prevent any surprise attack from the Tartars who had remained in the Tartar camp on the banks of Samara river.

The Tartar Prince

Nedolya was seated by a campfire, conferring with several Kozaks, when into circle of light stepped Semen the Helpless, Nedolya looked up inquiringly.

"'Pane sotnik,' I have a Tartar captive..." began Helpless.

"If you mean the one with the broken nose, the one who guided us, then the devil with him!" interrupted Nedolya, "He is of no use to us now."

"But I promised mercy to him if he led us right. And he did," explained Helpless.

"Then do whatever you want with him," said Nedolya, rather impatiently.

"But I have still another captive," persisted Helpless.

"But why the devil are you encumbering yourself with a lot of captives?" exclaimed the exasperated Nedolya.

"You don't understand," replied Helpless. "This second prisoner is some sort of a prince or high official. And he has promised ransom too," he added.

"Bring him over here then," ordered Nedolya.

In a moment the Tartar prisoner, young and dressed richly, was led before Nedolya.

"What is your name?" demanded the latter in the Tartar tongue.

"I am Mustapha-Aga, son of Ibrahim, the Khan's Grand Vizier," the captive proudly replied.

"And I tell you," interrupted one of the Kozaks before Nedolya could proceed further, "that you are the son of the very Satan himself, and the Khan is his brother..."

"Shut up!" cried the Tartar furiously, stamping his feet in rage at this gross insult. "Don't you dare insult his highness the Khan, for he will wipe you all off the face of this earth."

"And before he does, I'll send you straight to where you belong," replied the angered Kozak, drawing his sword.

"Quiet!" thundered Nedolya to the Kozak. "This is not your captive." Then turning to one of the Kozaks he called—"Tikhone!"

The one called, a young and handsome man, stepped forward.

"As soon as it gets dark take ten men to help you and take this prisoner to our colonel. Tell him all what happened. And don't forget, mind you, to bow before him and convey our best wishes."

"But what about my share of the ransom?" Helpless asked, bewildered.

"Don't worry, you'll get it, said Tikhone. "You, Tikhone, be sure to tell the colonel that part of the ransom money belongs to a Kozak named Semen the Helpless. It will be much better this way Semen," he said, turning to Semen, "than for you to go around with your prisoner like a keeper with his pet bear."

"Yes, that's true," slowly replied Semen, his fears of losing some of the ransom quieting down. "Now let me see," he started to count on his fingers, "I would have to lead him around, watch him, feed him..."

"Yes, and for your pains he would kill you the first chance he broke loose," interposed one of the Kozaks, laughing.

"Well, in that case, farewell Ago!" Said Semen. "Bow for me before your father—what the devil is his name; but the devil with him anyway—now don't you get excited, for war is war." Semen bowed mockingly, and added humorously, "I thank the Lord for not letting you fall in hands other than my own."

The Kozaks roared with laughter, holding unto their sides.

"The capturing of this Tartar means more to us than our victory," Nedolya remarked quietly to old Panas, "The colonel gave strict orders to capture a Tartar of high rank. From him he expected to get information regarding the movements of the Horde."

Peter Exults

Throughout the entire encounter of the Kozaks with the Tartars, young Paul sat on his horse, a bit to the side, out of harm's way. With bated breath and staring eyes he watched the terrible carnage. Soon his fears for the outcome of this battle turned to exultation as he saw the Kozaks shattering the Tartar force. Something stirred within, something begotten in him from a long line of fighting ancestors. His spirit flamed, and only the admonition of his brother kept him from plunging into the fighting. Nevertheless, he could not refrain from drawing closer and closer, so close that he was in danger of being hit by stray bullets. The danger from stray bullets, however, was not very great, for the fighting was mostly of a hand-to-hand character.

He exulted when he saw the last Tartar put out of fighting. No longer did he fear the Tartars. They were not as terrible and invincible as they seemed to be that terrible night when they fell upon the village of Spasivka

and massacred most of its populace, taking the rest into captivity. Oh, if only these Kozaks had been around that night, then the things would have been different, he thought. His mother and grandfather Andrew would still have been alive, and his father and sister would have been also with him now, and not in Tartar captivity. He wondered whether the Kozaks, after defeating the Tartars, would now go in pursuit after the rest of the Tartars left in their encampment by the river. But there was no opportunity of asking anyone, for now that the battle was over the Kozaks were busy in caring for the wounded, digging a grave for the dead, and tending to other tasks. It was not until late in the night, when the Kozaks, tired and weary, were beginning to throw themselves on the ground to sleep, that he ventured to ask this question of his brother Peter.

"Peter," he asked, "aren't we going to go after the other Tartars right away. Perhaps we could still find father and Anne," he added hopefully.

"No, 'bratcheku,'" replied his older brother, "it's too late now. And besides, our captain Nedolya knows what is best to do, and it will have to be just as he wants. So don't fret; wait until tomorrow. Hrysko told me that the Tartar encampment is very large, and burdened as they will be with wagons, oxen, and such, they will not be able to go very far before we catch up with them. So go to sleep now, and take a good rest. Tomorrow we shall go after the Tartars."

This consoled Paul. Much as he would have liked to have gone after the Tartars now, he perceived the wisdom of what his brother said, and decided the best thing to do just then would be to go to sleep. Hobbling his horse, he went over Peter, who was already lying on the ground with his cloak over him, and curled up beside him. Soon the even breathing of the two showed that they were sound asleep.

A quiet stillness crept over the camp, as the Kozaks fell asleep. The campfires slowly died down. Nothing disturbed the vast silence of steppe now, save an occasional call of the sentries pacing on the outskirts of the camp, and once or twice the cry of some wild animal in the distance. High above, the moon shone brightly, bathing the sleeping and the dead in an eerie light.

* * *

The Kozaks Bury Their Dead

The sun was just peeping over the horizon when the Kozak camp came to life.

After saying their prayers and partaking of a bit of food, the Kozaks fell to the task of burying their comrades who had fallen in battle. The grave had been ready since last night.

Every Kozak who had lost his comrade now bade farewell to him. Nedolya stepped forward, and in a low voice recited a short prayer over the dead. Just as the sun appeared over the horizon in its full glory, the warriors began to lower their dead, as carefully as a mother would place her baby into the cradle, into the one common grave. The head of each dead Kozak was covered with a red "ketayka"—a silken kerchief. His weapons were then placed alongside of him. When all had been laid carefully in their places, the Kozaks crossed themselves, and began to throw clods of earth into the grave. Then with improvised shovels the grave was filled. Even after it was level they kept on shoveling, until over the grave a high mound arose—the "mohela," so common a sight in Ukraine.

None of the Tartar dead were buried. Their corpses were left for the wolves and the vultures.

For quite a while after, sadness reigned over the camp, for although

the Kozak losses were not very great, nevertheless such was the spirit of comradeship among them that they felt very keenly the loss of even the few.

Gradually the spirits of the men lightened. They began to take stock of the spoils they had gained from the Tartars. It was considerable too, many gold "chervintsi" and silver "talari"; weapons, many of them richly inlaid and embossed; and over a hundred head of horses.

Save for the Tartar captive and guide who was still in Semen's custody, there were no other Tartar prisoners, for the Kozaks did not believe in encumbering themselves with any, except where the Tartar could divulge some important information or could bring a fine ransom.

Helpless Lets Loose His Captive

Everywhere Semen the Helpless went, the Tartar captive he had captured before the battle, perforce had to follow, since he was tied to a rope held by Semen. The rope was already causing bloody welts to appear on his wrists, when Nedolya perceived his plight.

"Semen," he cried in an exasperated voice, what are you leading him around for. Let him go, will you! You won't be able to sell him at the bazaar, for you know that we don't trade in slaves or captives."

A bit sheepishly Helpless untied the captive. After all, he thought to himself, there is no use of holding on to this Tartar, he won't bring any ransom like the other one will. So he set the Tartar free.

The Tartar finding himself free, rubbed his wrists to restore the circulation of his blood, and then threw himself ravenously upon scraps of food left by the Kozaks from their morning meal. One could see that he was happy as a lark, and his eyes shone with thanks for being let free.

"I would like to stay with you all the time," he finally ventured to say to Nedolya, who understood the Tartar tongue.

"Go ahead, stay with us if you want," the other replied. "But first you have to forsake your Mahomet and accept Christianity," he warned.

"I will, right now," responded the Tartar. "There is but one God anyway."

"Boys!" called Nedolya to the Kozaks. "Give this Tartar back his horse and weapons."

The Tartar now grew happy beyond words. He had never expected such marvelous luck. He ran to the herd of horses grazing nearby and found his own horse. Putting his arms around his horse's neck he began to pet him. The horse quickly recognized his master, for he whinnied shrilly and rubbed his head against the Tartar's shoulder, as of to say how glad he was to see him again. Just then Helpless came by. Seeing the Tartar by the horse, he sprang over to him and made move to push him away.

"Whoa! Let that horse alone! He is mine!" he cried, angrily.

"Peace!" roared Nedolya to Helpless, from where he was standing. "Let the Tartar keep his horse, and you can take two Tartar horses for that one."

Semen, mollified, drew back.

By this time the Kozaks had completed their tasks, and were standing impatiently around, waiting for the command that would set them off after the remaining Tartars. The command was not long in coming.

"Mount and Forward!" commanded Nedolya. "Straight for the Tartar camp!"

(To be continued)

English Boy—Have you aristocrats in your country?

American Boy—What are aristocrats?

English Boy—Aristocrats are people who don't work and their fathers didn't work and their fathers' fathers didn't work.

American Boy—We have them in our country, but we don't call them aristocrats; we call them "bums".

BALTIC UNION SOUGHT

Nations With Scandinavian Group Held Not Aggressors

To the Editor of The New York Times:

It is with grave misgivings that one follows diverse plans advanced by Slavonic groups forgetting entirely the principle of self-determination and "four freedoms."

New Europe magazine envisages a Central European Federation stretching from Lithuania to Greece (incidentally slicing Germany and Austria in half), dominated by Poles and Czechs. The Slavonic Committee for Democracy proposes a Slav commonwealth exclusive of Russia, dooming a great Ukrainian nation. Other plans include Poland, Czecho-Slovakia, Northern Germany and Baltic States.

All such plans are unreal and are concerned with the German menace alone. If effected, they would revive another "prison of nations" such as the former Austro-Hungary, more recently Poland and the present Soviet Union. Such a State would further endanger peace by subjecting millions of non-Slavic peoples and the Ukrainian nation.

Faith in Roosevelt

The Roosevelt-Churchill declaration, drawn in broad terms, is satisfactory to all, yet the eyes and hearts of small nations are turned to Roosevelt and not to Churchill in post-war settlement. The Baltic peoples, in particular, have great faith in President Roosevelt, who consistently adhered to the policy of non-recognition of any aggression.

All small nations wish to avoid entanglement in any great combinations of militant peoples and look to the United States' intervention in post-war readjustment. Baltic nations, which suffered innocently under a Communist tyranny and the Russian-German war, are in an especially grave situation.

On one hand, Moscow radio broadcasts threaten to "even the score" with the Lithuanians (who revolted most successfully in protection of their property and lives), announce the whole Latvian nation to be "outside the law" (vnye zakona) and gloat that in Estonia "counter-revolutionaries and German sympathizers were liquidated." On the other hand, Nazi occupants installed a German civil administration for "Ostland" and haughtily refer to "the formerly independent Baltic States." And from a third direction, Polish strategists suggest their own unwanted "protection" and other Slav groups promise enslavement in the Slav State-to-be.

Baltic peoples wish to group themselves in a Baltic Union embracing Finland, Estonia, Latvia, Lithuania East Prussia, and are sympathetic to a Balto-Scandinavian Federation. For a few years before the outbreak of war, a Prussian movement was gaining in East Prussia, despite vigilant Nazi suppressive measures. Given a choice, East Prussia would prefer a Baltic Union.

Each nationality in the Baltic-Scandinavian group is numerically small, temperamentally alike, was tolerant throughout centuries, is harboring no aggressive designs, culturally is approximately akin, and economically is used to high standards of living and peace with all neighbors.

Slavs should renounce all claims to any territories north of Niemen and to Prussia. Non-Slavonic peoples should be left out of any Slavonic federations. Ukrainian people should be freed from the Russian oppression. The Baltic and Scandinavian nations will have no trouble in finding their place in the New Deal if the American democracy will protect them from both German and Slav aggressive designs in post-war reconstruction.

CONSTANTINE R. JURGELA

Brooklyn, October 1, 1941.

(N. Y. Times, Oct. 5, 1941)

Adventures In Partnership

The Defense of Our Nation

It is part of the defense of our nation that democracy be made a real and living experience. The democratic ideal means little until it is translated into action. "Adventures in Partnership," now in process at the International Center in New York, have precisely this as their objective, to make democracy real.

It is imperative that every one should have a realization of being needed in the present crisis. Shoulder to shoulder we must work to preserve our democratic heritage. Two out of three of us in the City of New York were born in another country or are of foreign parentage. Some of us are Americans by choice, others are Americans of one or several generations. Whatever we are, it is urgently necessary that we know, understand and have respect for each other. Only in this way shall we be able to defend America.

Partnership Between All Nationalities

A Center where people of many cultural backgrounds meet on a common basis of understanding makes possible the development of the partnership which America needs at this critical time. The program and services of the International Center have been shared by 4,881 individuals of 52 nationalities during the past year. These include group activities for youth and parents, advisory service to foreign speaking people, a residence for young women of foreign background.

Leadership

Partnership is also based on a sharing of leadership responsibility. This is one of the fundamental objectives of the International Center, where Committee of Management, Members' Council and professional staff aided by competent volunteers are representative of the various groups in the membership.

A Cross-Section of America

Young Americans of many cultural backgrounds meet in group activities at the Center. Through participation in clubs, classes, folk art groups and intercultural events the experience of cooperative participation in group life is made real.

Today, youth faces an increasingly divided world, particularly the youth of foreign parentage whose home life has many emotional ties to the old world. Conflicting loyalties are strong. . . Democratic ideals of living must be sharpened and put into actual experience. This is possible through the interchange of ideas and the inter-play of personalities in group activity.

Old world and new world prejudices are readily broken down in the sharing of mutual problems, in the process of thinking together and in the fellowship of social activity.

Together we face our mutual problems in a chaotic world and struggle to become mere intelligent world citizens.

Citizenship—a Progressive Experience

A part of the International Center program is devoted to making citizenship understandable and progressively real. Foreign-born men and women prepare for citizenship in free classes which help the newcomer to master the language and understand something of the history, government and traditional customs of America.

Foreign parents become more familiar with American folkways through lectures, motion pictures, demonstrations, and exhibits planned by leaders of their own nationality who understand their needs. In other groups the individual responsibilities and privileges of citizenship are stressed. Young people of foreign heritage find their way to a more intelligent grasp of current vocational, social and economic problems through the group discussion method.

And important step in the full realization of citizenship is participation in common tasks with other fellow Americans. At the present time, increasing numbers of young people and parents at the International Center are enrolling in activities connected with Civilian Defense—particularly Nutrition and Health, and First Aid. For the months ahead, new common tasks loom on the horizon in connection with Civilian Defense.

A common interest in the welfare of refugee children is expressed by the sharing of responsibility by members of the Center in raising funds, making clothing, and knitting garments for children in war zones. Thousands of dollars have been raised for war sufferers at home and abroad.

A Community Home For New Americans

New Americans from many countries are coming to the Center in increasing numbers. They constantly refer to it as their community home. Especially significant is the Wednesday Fireside evening which combines a program of sociability with the orientation of recent comers to the American scene.

Responsibility for program planning and hospitality is shared alike by new and older Americans. This is a veritable work-shop of human relationships which is symbolical of the way in which a new America is being built through the contributions of many.

Advisory Service To Foreign-Born People

The International Center assists foreign-speaking people and newcomers to America with their naturalization problems, interpreting immigration laws, translating legal documents and preparing the many types of papers related to immigration. Personal counselling is also gladly given in problems of personal and family adjustment. These services are given without fee. Cooperation with outside agencies is an important way in which the International Center serves as a resource to the community and to individuals.

Employment and Vocational Service

The International Center maintains an Employment Service for foreign-born young women and girls of foreign parentage. Placement is made in industrial, clerical and household employment; personal consultation is given on vocational opportunities and requirements for training. Group discussions are held which prepare individuals for job seeking. No fees are charged for this service.

Folk Arts a Basis of Understanding

A friendly understanding develops naturally from a mutual knowledge and appreciation of cultural traditions as expressed in folk music, dance and handiwork. The Folk Art Groups at the International Center are helping to keep alive some of the artistic traditions of the old world. Preservation of these lovely folk customs not only has a cultural value for America but also brings into closer fellowship people of diversified national backgrounds, which is so important in times like these.

A Residence For Young Women

A residence is maintained for young women who are without home or family in the city. Rooms are moderately priced. Delicious, home-like meals are served. Young women of many different nationalities enjoy the intercultural atmosphere and friendly spirit of the Residence. A democratically elected Council plans group activities and acts as a representative of group opinion.

International Center, Y.W.O.A.
341 East Seventeenth Street
New York, N. Y.

Graduates From Juilliard

Last May another Ukrainian girl graduated from the Institute of Musical Art of the Juilliard School of Music—Miss Stephanie Turash, daughter of Mrs. John Turash of Brooklyn, N. Y.

This past summer, Miss Turash, who is a lyric soprano, sang in the Operatic Company in New York and appeared in Gilbert and Sullivan's "Pinafore" and also in the "Chocolate Soldier." She also sang for the N. Y. A. the role of Josephine in "Pinafore" over New York City's municipally owned station W.N.Y.C.

About two years ago, Miss Turash sang regularly for the Ukrainian radio program "Voice of Ukraine." She was also a guest soloist on other similar radio programs. Besides she made quite a number of appearances at various Ukrainian concerts. Finally she sang the role of Suzanne in the Institute of Music Art presentation of the "Secret of Suzanne."

At present Miss Turash is doing post-graduate work at the Institute, on a scholarship awarded her at her graduation. Her ambition is to be a concert and operatic singer.

Olga Lachowitch.

Unfair Bills Defeated

A bill proposing to bar aliens from the medical profession in Colorado was defeated, and an Indiana measure requiring that anyone applying for any business license give proof of U. S. citizenship died in committee. A bill to prohibit employment of non-citizens in Montana state and local government, and in all Montana schools was vetoed by the Governor. In Illinois Governor Dwight H. Green vetoed 15 bills barring non-citizens from 14 professions and from state jobs. "In more than half the world, the forces of oppression and totalitarianism are at war to destroy the principles of free democracy," declared Governor Green. "This nation still stands forth as the one in which the rights of the individual to sustain himself by his own efforts are guaranteed. I do not believe that this is the time at which to weaken or withdraw that guaranty of freedom and opportunity."

Other bills failing to become law include California proposals to restrict operation of vehicles owned by aliens, and to restrict schools teaching foreign languages. The New Mexico legislature killed a bill to prohibit other than American citizens from teaching in public schools. A New Hampshire measure prohibiting the possession of firearms by aliens was voted down. Two Pennsylvania bills seeking to bar all aliens from state employment, and from public assistance, died on adjournment day, as did a Wisconsin bill to bar aliens from relief.

CCAU News-Letter

MODERN SUPERSTITION

Rapping on wood is a sure sign that one's knuckles will be sore.

A black cat crossing in front of a person signifies that the animal is going somewhere.

Friday is a bad day for those who dislike fish.

Throwing salt over one's shoulder is likely to give the impression that the wearer has dandruff.

When a person's nose itches, it means that he should scratch it.

Thirteen is unlucky at a dinner when the host has only twelve chops.

Singing before breakfast often brings a quarrel or fight with the neighbors if they are trying to sleep.

Walking under the ladder is a bad habit, especially when the painters are using the ladder.

Finding a four-leaf clover means you have had to get down on your knees and probably have grass stains on your trousers.

To go back home after something you've forgotten is a sure sign that your memory is failing.

To carry a rabbit's foot means that you are a good shot or have a friend who is or maybe you're just unlucky.

THE SPORTING WAY

Before this issue reaches you, the pigskin program will have been well under way. And by that time, also, you shall have heard plenty about the greatest Pennsylvania scholastic ball-toters of 1939—Joe Andrejco and George Cheverko—Ukrainian descendants presently absorbing knowledge at Old Anthracite or, to you, Fordham University.

These athletes, upon graduation from undefeated Hazleton High in 1939, were the most sought-after gridgers in the entire land but, after sorting out their offers, they decided to matriculate at Fordham, where countless numbers of other coal-crackers have been educated and simultaneously have won fame on the chalk-striped earth.

Of the two, Andrejco carries the ball more frequently. For example, in the season's finale against the N. Y. U. freshmen last year, Joe carried the ball 14 times to average eight yards per try, tallying six-pointers on successive dashes of 35 and 7 yards, pitched a 24-yard aerial for another score, and set the stage for a third touchdown with a 48-yard sprint, as the Rams won handily, 33-6.

If Fordham should get a Bowl bid at the end of the present season, you can rest assured that Andrejco and Cheverko will have had more than little to do with it, although they are only sophomores this year. Follow the exploits of these two young Ukrainians as they take their places with former gridiron greats.

Famous Comebacks: Football.

Familiar Fall Headlines: Notre Dame Wins.

Half "na piw": Several weeks ago we overheard a young Ukrainian fellow talking to a heart-throb. Here is an excerpt from the conversation:

"Yak ya Vas forst time zobachiv, my sertse stalo jawst like karna bez gassu".

A Dime A Dozen: World's heavy-weight wrestling champions.

What has happened to Bohdan "Ben" Moroz, the mammoth Ukrainian pugilist. After annexing the Golden Gloves heavyweight title as an amateur, he then proceeded to become victorious in 8 of his 9 pro bouts. Should you wonder why we call this leather pusher "mammoth," well, 21-year-old Benny stands an even 7 feet and tips the beam at the 300 mark. He wears size 15 shoes and an 18 collar. I can assure you of one thing—you won't mistake Bohdan Moroz for anyone else.

The shortest pitcher on the New York Yankees freshman roster the past season was 5:11. Eight of their ten hurlers were above six feet tall. Maybe the Dodgers got scared!

Famous Convention Passwords: Where are you from?

Three Seconds Later: Have a drink.

Did You Know: that Mike Lazorchak, half-pint Ukrainian who starred on the Villanova College basketball court and baseball diamond several years ago, is the baseball property of Cornelius McGillicuddy, otherwise known as Connie Mack. Mike is a third-baseman.

Famous Landmark: The lighted cigarette you left on the window sill.

Little White Lies: Rain tomorrow.

The 1942 U.C.Y.L. Convention in Philadelphia will be a mammoth 4-day affair. Preparations are already in full swing.

DIETRICH SLOBOGIN
(Released through Ukrainian News Press Service)

FALL LECTURE PROGRAM OF THE UKRAINIAN YOUTH ORGANIZATION OF CONNECTICUT

In realization of the need for our youth to better understand the historical background of the Ukrainians, and for the development of youth leaders within this state, the Ukrainian Youth Organization of Connecticut is sponsoring a series of eight lectures. They will deal with Ukrainian history and culture—from the origin to the present day life. The series of lectures are:

1. The origin of the Ukrainian People, and Ukraine.
2. The Beginning of Ukrainian Culture with the Kiev Dynasty.
3. The Period of Enlightenment under Yaroslav the Wise.
4. The Knights of Ukraine, and Their Resistance to Asiatic Hordes.
5. The Kozaks—New Era of Exploits of the Knights—from Hetman Kmelnitsky to Mazepa.
6. Taras Shevchenko—Bard of Ukraine. The Period That Produced Him.
7. Ivan Franko—The Background and Evolution of the Modern Ukrainian Nation.
8. The First World War—Socialism, Democracy, Nationalism. Moscow vs. Ukraine. Poland vs. Ukraine.

This series will be delivered by N. Chubaty, Ph.D., professor at the Ukrainian College in Stamford. Dr. Chubaty is a well-known figure and has traveled extensively through Europe.

The lectures open tonight (Monday, October 20) in Hartford, and tomorrow (Tuesday, Oct. 21) in Ansonia. They will be held in the Ukrainian church auditoriums in those cities, and will start promptly at 7:45 p.m. They will be given both in Ukrainian and English. The first hour will be devoted to the discourse of Professor Chubaty, and the second hour to an informal discussion by the group. Several of the lectures will be illustrated by maps, charts, books, and mimeographed notes.

The youth of the state are cordially invited to subscribe to this series. The UYOC is bearing the greater burden of the cost, making the fee as low as possible for the enrollees. The subscription fee is five dollars for the whole series, and one dollar for individual lectures.

This series will give the youth an opportunity to re-live the historic days of their noble ancestry and glorious past; and to learn something of their heritage. We will be able to get a better understanding of the present by knowing the past.

This is the first educational program of such calibre to be undertaken by the organization, and it is being directed by Mary Blahitka of New Haven. Wiliana Korotash of Ansonia and Taras Cymbalisty of Hartford are co-directors. Andrew Melnyk is president of the organization.

Public Relation Committee

"If you're offered a second piece of cake, Willie, be a little man, and refuse it just as nicely as your father does."

Willie returned exultantly from the party. Fondly his mother asked him, "Did you refuse the second slice of cake, as I told you?"

"Oh yes, mother—just as father does. I just said, 'Take that damned stuff out of my sight!'"

Using a rolling pin on your husband's head is old-fashioned. Try psychology. Married or Single, come to the

LECTURE and DISCUSSION

planned by the Ukrainian Civic Center for Tuesday, October 21, at the International Center, 341 E. 17th St., New York City, at 8:00 P. M. Dr. Clementine Falone will speak on the Psychological Aspects of Marriage. Free admission.

P. S. Sorry boys, this lecture is strictly for females only. P. P. S. If you'd like to have the same, strictly for males, let us know. 236,42

PHILLY TO OFFER COLORFUL COURT BILLS

When the Philadelphia U.N.A. Youth Club's basketball team takes the floor for the U.N.A. League opener, reports Dietrich Slobogin, the atmosphere will take on a collegiate hue. A group of the club's many feminine followers have organized a cheering squad consisting of about 15 members uniformed in Ukrainian colors which, incidentally, are also the city's colors. Special cheers and songs are being composed by the girls, with some of the songs being written to Ukrainian folk melodies.

One of the principle objectives of the Philadelphia team this year is to gain interest of the older folks. To this end the club plans to distribute circulars to the elders, with the following printed in the Ukrainian language: (1) fundamentals of the game of basketball; (2) names and numbers of all the players; (3) Ukrainian folk songs. It is planned to have community singing of the popular Ukrainian folk songs between the halves of the games, and of the American and Ukrainian National Anthems before the games. More publicity will be sought in the "Svoboda."

The team itself, which is to be newly uniformed for this, its fourth consecutive year, is rapidly rounding into shape and will be contesting local teams within several weeks.

THANKSGIVING DAY has become a Day of Confusion, since we have to wait for an official declaration to name the Thursday in November its to be celebrated on. This year, you need not be confused for there will be a gigantic

THANKSGIVING BALL

— night on —
THANKSGIVING DAY, NOV. 20, 1941
at Webster Hall, 110 E. 11th St., New York City.
It's sponsored by the SURMA RADIO HOUR and as usual there will be many surprises and a good time in store for all. Watch for details each week in the "Ukrainian Weekly".

YOU HAVEN'T SEEN ANYTHING YET!

For the Meats of the Bouts come to the
4th Annual Dance
SATURDAY EVENING,
NOVEMBER 1, 1941
UKRAINIAN BOYS CLUB
ELIZABETH, N. J.
Oley Brothers Orchestra.

ANNUAL GOLDEN CROSS

MASQUERADE HALLOWEEN DANCE
— sponsored by —
INDEPENDENT GOLD CROSS
Branches No. 20 & 21
Saturday, October 25, 1941
at UKRAINIAN NAT'L HOME:
214 Fulton Street, Elizabeth, N. J.
Commencement at 7 P.M.
PRIZES Tickets 35¢

CONCERT by Roman Prydatkevych

Ukrainian Violinist,
assisted by PAOLO GALLICO, pianist, and LOUIS CROLL, accompanist,
in TOWN HALL, 113 W. 43rd STREET, NEW YORK CITY,
SUNDAY, NOVEMBER 9th, 1941, AT 8:30 P. M.
Compositions by Max Reger, Anton Dvorak and Ukrainian composers: V. Barvinsky, Th. Akimenko, N. Koliada, M. Hayvoronsky (Sura) and R. Prydatkevych (Sonata and Ukrainian Rhapsody).
Tickets, \$2.20 to .83¢, on sale at Box Office, Concert Management Office, Vera Hull, 107 W. 55th St., and "Svoboda".

DEAR MARY:—

Your letter to my Commanding Officer worked. I'm getting leave NOVEMBER 1st, to go to the UKRAINIAN CIVIC CENTER TENTH ANNUAL DANCE. I'll get all the fellows in my division, while you round up the rest of the gang, and we'll all meet at the Lexington Room of the Hotel Pennsylvania in New York City, Saturday, November 1st. We'll get to hear the same orchestra that played last year will give out the music again this year. They are good!

Put all the details of the Dance in the "Ukrainian Weekly" next week, so that everyone will be sure to get there.

Your "in the army" boss,—JOHN.

Michael Turansky

FURS



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