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TO CHANGE OR NOT TO CHANGE YOUR NAME

Although Mr. Louis Adamic has never acknowledged the grave injustice he did to Ukrainian Americans when in his book "Two-Way Passage" (1941) he linked their efforts to help free Ukraine with Nazi machinations in Europe, nor has he even acknowledged our editorial protest (October 20, 1941), and other protests as well, against his mistatements concerning Ukrainian Americans, still a sense of fairness on our part prompts us to note here that his latest book, "What's Your Name," to be published early next month, and dealing with the question which vitally affects the happiness of millions of Americans bearing foreign-sounding names: whether to change or not to change, the reasons for and against, and who should and who should not—is a book that is truly engrossing, highly useful, and one that should be read by all of our young Americans of Ukrainian descent.

Of special interest to us and to them in the book are not so much the several references to Ukrainians, as the last third of the book, which is a poignant narrative about a number of people whose lives were deeply influenced by the fact that one of them, a son of a Ukrainian immigrant, had changed his name from Sobuchanowsky to Nichols, then tried to keep it secret. It is a story that is very thought-provoking, and deserves special comment here all its own, which we shall make in a succeeding issue.

In the meanwhile we desire to point out that what prompted Mr. Adamic to write this book is the fact that, as he says, the unsolved and largely unrecognized problem of the "foreign" name is having a subtle unfavorable effect on morale in the war plants, in the military services, and generally throughout the country.

Suddenly our names are more important than ever before in our American experience. We are obliged to fill out all kinds of applications, questionnaires, statements, depositions. We must show birth certificates. We must have rationing cards. Right and left we are asked: "What's your name?" Sometimes, too: "How do you spell it?" And now and then, impatiently: "Why in the world don't you change it?"

Some do change it, some don't, some can't.

In the Army, Mr. Adamic says, the toughest job for many top-sergeants is to call the roll, for between one-third and two-thirds of the names are "foreign." There is no official, deliberate discrimination against "foreign" names in the Army, but many soldiers feel they are not promoted or sent to officers' training schools because their names are Adamciewicz, Mikolajcak and Heitangus, and not Adams, Mitchell and Hoyns. Some tighten up uneasily every time their name is called. Individually, they don't know what to do about it. The same condition is true of the Navy.

More than half of our war-industries workers have such "foreign" names. But many others with such names are having difficulties getting employment in many of the war plants although there is a shortage of labor.

Essentially, though, this is nothing new, says Mr. Adamic. It is an old situation—merely more needful of attention now than it was hitherto. And so he feels that this is an excellent moment for a glance at the intricacies, the absurdities, the humor of the whole problem as it concerns both the owners of "foreign" names and those who find themselves obliged to pronounce and spell them.

Mr. Adamic notes that this book is the result of a three year inquiry, taking in all elements of population.

Had Mr. Adamic started this work earlier, perhaps his references to Ukrainians in the book would have been more complete, as then he would have found some first-hand material on the subject on the pages of *The Ukrainian Weekly*. For six years ago, in 1936, these pages contained much spirited

discussion by our readers whether to change or not to change their "foreign" names. We feel it would be interesting to recall what our young readers, already six years ago, had to say on the subject. Perhaps it may interest Mr. Adamic as well.

The discussion was touched off by our editorial on the subject (January 11, 1936). In it we declared that—

"A matter deserving of serious consideration by our youth is that of some of our people changing their Ukrainian family names to what they consider is "American." Although this deplorable practice is not confined only to American-Ukrainians but includes other foreign-nationality groups as well, still for us it assumes a special significance in the light of the character of the Ukrainian immigration in America.

"Various excuses are advanced by those changing their family names to conform with Anglo-Saxon standards. It is said that the Ukrainian name is hard to write in English and still more difficult to pronounce. Others say that a foreign-sounding family name is a decided hindrance in trade, business and profession. Still others change their names in an effort to shed as rapidly as possible every characteristic that stamps them as being of foreign descent, and thereby become 'real' Americans."

We then declared that all these excuses were not justifiable, for—

"Even the longest Ukrainian name is not difficult to manage in either the oral or written English language if it is spelled phonetically, with strict adherence to pronunciation. As for the excuse that a name having a foreign tinge to it is a hindrance to one's career, one has but to look around and see the great business enterprises and persons high in the professional fields—bearing foreign-sounding names...

"But after all, is it only a question of money involved? Is there not something more significant attached to retaining one's centuries-old name than mere pecuniary values? Is there no such thing as love and respect for one's family, honor, history and traditions? Does one not owe it to his parents to receive the good name of his family, add luster to it, and pass it on untarnished and intact to his progeny?"

"...A person doing so (changing his family name) tears himself away from his family and national roots, and in reality attaches himself to nothing. He is like some lost soul, although he may not realize it. His attempt to become 'Americanized' in this manner is only met with secret amusement and even scorn by real Americans—those whose forefathers came to these shores also as immigrants and who are proud of the fact.

"Glance at the American roll of honor and see for yourself how many foreign-sounding names appear upon it. Likewise with the list of municipal, state and national government officials. Furthermore, during the last World War, did America object to her doughboys, bearing Slav, Latin, Teutonic and Jewish names, fighting and dying for her? Read your American history. Is it not mainly the story of incoming immigrant races, building a mighty America, and yet retaining their native name and characteristics. And what is America today?"

"We of Ukrainian descent are especially duty-bound to retain our Ukrainian family names. Our parents are among the latest arrivals and naturally they did not have the time nor opportunity to make any outstanding contributions to American development. Such opportunities, however, are confronting us now, young American-Ukrainians. And there is no doubt but that we shall rise to them. And yet, how will posterity judge our contributions to the development of this country if we lose our national identity by giving our Ukrainian names various Anglo-Saxon, Germanic and Scandinavian forms?"

"Let us, therefore, retain and cherish our Ukrainian family names and show our American spirit not by any petty superficialities but by real deeds."

Such was our editorial over six years ago which touched off quite a discussion on these pages. Next week we shall present here some excerpts of this discussion.

"CHORNA RADA"

(BLACK COUNCIL)

A Historical Romance of Turbulent Kozak Times After Death of Hetman Bohdan Khmelnytsky

By PANTELEYMON KULISH (1819-97)

(Translated by S. Shumeyko)

(1)

CHAPTER I

IN the Spring of 1663, two travellers, well mounted, approached, Kiev along the Bilohorodsky Highway. One of them was a young Kozak, armed as for war; the other by his dress and grey beard appeared to be a priest, but by the sword beneath his cloak, the pistols thrust in his belt, and the long scars on his face—a veteran Kozak. Their spent horses, their dust-covered clothing, clearly indicated that they had come from afar.

When about a mile and a half from Kiev, the two horsemen turned to the left into a large grove and proceeded along a winding road. Anyone who happened to see them turn off thus, immediately guessed where they were headed to. For the winding road led to Cherevan's homestead, Khmaresche. This Cherevan was a very wealthy and merry man, a former Kozak who got rich during the last campaign against the Poles. It was the war when Bohdan Khmelnytsky with his Kozaks soundly thrashed the lordly Poles and their underlings and drove them pell-mell out of the country. Cherevan managed to win himself a great deal of booty during this war, and after it was over he settled down on this homestead near Kiev.

It was already late afternoon. The sun shone mildly, without heat, and it was indeed pleasant to see how its light spilled itself all over the green branches, the gnarled and moss-covered oak trees, and the sprouting young grass. The birds sang and chirruped so gayly and melodiously that the entire grove seemed to smile in happiness with them. Only the travellers appeared to be somewhat sad. No one would have judged by their countenances that they were on their way to such a merry host like Cherevan.

And thus they reached Khmaresche. All around it were groves, encircling it like the very "khmari" (clouds) themselves, from which it derived its name. Around it flowed a stream, with its green banks overgrown with willow brush and thickets of reeds. A dam ran across the stream and right up to the threshold of the homestead. The entrance to it was not a plain one, but the kind found in the houses of the nobility. Instead of an ordinary gateway there was a tower with a shingled roof. At the foot of the tower was an oaken gate, thickly studded from top to bottom with nails. In those olden times they had to be constantly on guard, day and night, against unwelcome guests—either Tartars or Poles. A small window in the tower over the gate enabled those inside to see who outside was trying to get in. Looming over the tower was a stockade of sharp-pointed oaken logs, while a high earthen rampart ran around the entire homestead.

Arriving at the gate the younger of the two travelers began to pound its nail-studded surface with his sword. The banging filled the whole grove with its sound, but no one was heard coming to let them in. At length they heard a cough inside, and then someone, either very old or infirm, began to climb laboriously up the tower steps to the window over the gate, meanwhile grumbling loud enough to be heard outside.

"The devil knows," the two could hear him say, "what sort of people live on this earth now! And those banging away on the gate, like they wanted to break it down, probably some ordinary nobodies, coming from God knows where. Ah, nothing like it was fifteen or twenty years ago! Then everything in all Ukraine was nice and quiet and peaceful-like, like bees in their winter quarters. Heh...if those cursed Poles hadn't stirred our Kozaks' ire, and brought them down on their heads, then everything would have been just as quiet today. It was bad enough during the time of the Polish occupation, yet today our own people are beginning to prance about too much. Good Lord! What's this world coming to. That's what I'd like to know."

"That's Vasile Nevolnyk," said the priest to the young Kozak. "The same as ever."

"Who's banging away like that as if at his own gates?" demanded Vasile Nevolnyk through the window.

"Enough of such questions. You can see that we're not Tartars. Let us in."

"Good Lord!" the other joyfully shouted down to them, "why that's you, Pavolotsky Shraam!... Really, I don't know what to do, to open the gate, or to run for my master."

"Open the gate first," replied Shraam, "and then run where you will."

"Right you are, right you are, my dear friend!" the excited old doorkeeper cried, and began letting himself down the steps, talking to himself in the meanwhile: "A hill another hill will never meet; but a man with man will. Little did my old eyes reckon that they would see pan Shraam again!"

Finally he opened the gate. Colonel Shraam with his son (for that's who the young Kozak was) stooped and rode inside. Vasile Nevolnyk, so happy that he did not know what to do, threw himself upon Shraam and kissed him on the knee. Then turning to Shraam's son—

"Good Lord!" he exclaimed. "Why that's your Petrush! A Kozak! Nay, not a Kozak, but an eagle!"

Petro bent over in his saddle and exchanged a kiss with Vasile Nevolnyk.

"An eagle, indeed!" repeated the old man. "If only two boatloads of such as you had come sailing down to Crimea when was I perishing there in the dungeons. Good Lord, well did I learn to know that cursed Tartar captivity, and never will I forget it, never as long as I live."

In truth Vasile Nevolnyk looked as if he had been just released from those dungeons: gaunt, small in size, bent over, staring eyes deeply sunken in, with lips set in such lines that one would think that he—never laughed. A blue jacket and an old pair of trousers constituted his clothing, and they fitted him as if they had been borrowed.

Petro Shraam's son leaped down to the ground and took hold of the reins of his father's horse.

"Lead us, Vasile, to pan Cherevan," said Colonel Shraam, who had dismounted too. "Where is he anyway, inside the house or out among his beehives? He was always fond of tending the bees, and likely he is there among them now."

"Eh, good sir," said Vasile Nevolnyk, "although he's got himself a tidy fortune—and may God keep him long on this earth—yet he hardly comes out from among those bees."

"Well, I suppose that he's forsaken living with people, and probably has become a recluse, a hermit."

"He, a hermit!" ejaculated Vasile Nevolnyk. "Why, that's impossible. He could never live without people about him. Even now he has a guest. Wait till you see him."

And opening a little gate the old man let Shraam and his son into the apiary.

Now, who was this Shraam, and how was it that he was at once a priest and a colonel in the Kozak Host?

He was the son of a priest, Shepurny by name, of the village of Pavoloka. Educated in the famed Kiev Brotherhood he was about to become a priest himself when a Kozak revolt under Hetman Ostryanetz broke out, so he joined it; being of a fiery nature he found it impossible to sit quietly in his parish while his countrymen shed their blood to drive out the Polish invader.

Conditions in Ukraine then had come to such a pass that the ruling officials did anything they pleased with the defenseless civilian populace. In this they were aided by the Polish garrison troops quartered throughout the country in homesteads and villages, who abused and oppressed the people to a shocking degree, requisitioning food and liquor without even the pretense of payment, assaulting girls and women and murdering those who resisted, and in winter time harnessing the people to ploughs and making them plow the ice-covered rivers and streams to their vast amusement. And there was no one to whom the people could appeal for relief, as even the Polish king himself was but a puppet in the hands of the senators, nobles, and bishops. The Kozak leaders themselves, appointed by the crown, went hand in hand with the ruling officials in this oppression of the people and pocketed most of the 30 zlotys that each registered Kozak was supposed to receive as his pay from the Polish

Commonwealth. Even the Kozaks suffered a great deal of abuse of their rights, no matter whether they were registered in the service of the King or not. Of the registered ones, there were only about six thousand of them, and because of their exploitation by their leaders they were often compelled to side with the Poles; only during Khmelnytsky's time did they turn against their masters in the cause of a free Ukraine. And so, the Ukrainian people had enough to complain about, especially before their brother Zaporozhian Kozaks, who settled deep down in the wilds of the steppe, beyond the rapids of the Dnieper, lived as free as the wind, elected their own leaders and Hetman, and refused to even hear of the King's royal authority. Periodically they surged out of their stamping grounds and swept through the country like a wildfire, driving the Poles before them and restoring for their kinsmen some of the freedom of olden times.

Yet these irruptions lasted but for a time, for the Poles, aided by some renegade Ukrainians, would manage each time to quench the flames of the revolt and once more establish their misrule over the country. Finally, a revolt greater than all previous ones combined broke out, initiated and directed by Bohdan Khmelnytsky. Consternation struck the Polish nobles. They had to do something quickly and effectively, for all that they stood for was threatened. Hastily they set about putting this great conflagration out. They even blocked all roads leading into the steppe, hoping thereby to put a check on the recruits flocking to join Khmelnytsky's Kozaks. But all in vain. The farmer threw down his plow, the brewer his kettles, the bootmaker his last, and the blacksmith his anvil, fathers left their little tots, sons their aged fathers and mothers, and all, stealthily, traveling by night, through the steppes, the thorns, crossing rivers, gullies and ravines, pressed forward to the Zaporozhe, to fight beneath Kozak colors for a free Ukraine. It was then that "Kozak fame spread throughout all of Ukraine." And it was then that Ukraine won her independence.

Now, what had the young cleric, Shraam from Pavoloka, being doing all these ten years between Ostryanetz's revolt and Khmelnytsky's victorious war with Poland? To answer this would take a great deal of writing. Enough to say that during the first winter he settled in a hut that he built himself deep in the steppe, took himself a captive Turkish maiden as his wife, and preached the Word of God to the Zaporozhians hunting, fishing, or herding in that region. When opportunity offered itself, he often went on warring expeditions with them over land and sea, and looked death many a time in its face. In time he became so great and proficient a warrior that when the war broke out with Poland he became a trusted aid of Hetman Khmelnytsky himself. He could always be found in the thickest of the fighting, doughtily slashing and thrusting with the best of them. He was in so many fierce engagements that his body became fairly criss-crossed with scars from healing wounds, so that his comrades dubbed him with the name of Shraam (scar), with the result that soon his real name became a thing of the past, known only to him. In vain therefore you will look for his real name in the Kozak records. For that matter in vain you will look for the real name of many other Kozaks, for when a man was engaged in open war against his former master he was not inclined to give his real name, at least not at first, and later it was of no account to him what name he wore, so long as it was an honorable one.

The ten years of Khmelnytsky's hetmanship went by very fast. Shraam's sons became old enough to join their father in the many campaigns. Two of them were killed near Smolensk; only Petro was left. And after Khmelnytsky passed away, Shraam was still able to make his sword sing. Yet as he felt his strength ebbing, he decided to relinquish his commission as colonel in favor of someone younger than he, which he did. Cutting his hair in the style worn then by priests he went back to preaching the Word of God. Petro he sent to the Zaporozhe. "At last," he thought, "Ukraine has properly thanked the Poles for their mistreatment of her. Now may it live by the people's wisdom and will."

When lo and behold! again trouble reared its ugly head in Ukraine. Quarrels and jealousies among the leaders themselves, and the Hetman's bulawa (sceptre) became a plaything for them. The old man's heart sank in dismay when he heard that Kozak blood was being spilled beyond the Dnieper because of Wyhovsky and then that Yurash Khmelnytsky who succeeded the former as Hetman; and when the Hetman's bulawa went next to Tetera, he seized his head in despair. From thence on, whether engaged

17th Century Ukraine As Seen By a French Traveler

IN 1672 there appeared in England a translation of a French work on Ukraine and her Kozaks written earlier by Pierre Chevalier. This Frenchman had written his account on the basis of his travels through Ukraine then and also on the basis of the better-known work on Ukraine written in 1651 by Beauplan de Levasseur, the French military engineer who had worked and lived in Ukraine for seventeen years. Beauplan, incidentally, also drew a large map of Ukraine, a copy of which was included in the great atlas presented by the Dutch Government to Charles II of England. (Another map of the country, by Janssen, was published at Oxford in 1680.)

Chevalier's work was entitled, "Histoire de la Guerre des Cosaques contre la Pologne, avec un discours de leur origine; Pays, Moeurs, Gouvernement et Religion, et un autre des Tartares Precopites."

The English translator of this work was Edward Brown (1644-1708), who was in his time a well known English doctor and traveler. Brown was a personal friend of Beauplan, who translated into French a work of Brown's well known at the time, "A Brief Account of Some Travels in Hungaria." On the other hand, it was at the advice of Beauplan that Brown translated Chevalier's work under the title of "A Discourse of the Origin, Country, Manners, Government and Religion of the Cossacks with another of the Precopin Tartars and the History of the Wars of the Cossacks against Poland." It was printed in London "by T. N. for Nobard Kemp, at the sign of the Upper Walk in the New Exchange."

According to Brown himself, the English public welcomed this translation with interest and much pleasure.

English Translator's Preface

In his preface to his translation of Chevalier's work, Brown remarked that:—

"Although Ukraine be one of the most remote Regions of Europe, and and Cossackian name very Modern, yet that country hath been of late the Stage of Glorious Actions, and the inhabitants have acquitted themselves with as great valour in Martial Affairs as any Nation whatsoever; so that this and other motives have made me earnest to put this account of it into English, where it cannot be otherwise than acceptable, since the Description of a country little written of and the achievements of daring People must needs be grateful to those who, or all the world, are the most curious and inquisitive, and the greatest lovers of bold Attempts and Bravery... Nor can this short treatise be unseasonable, since most have their eyes upon this country at present; and it is already feared that the Turks or Tartars should move their inroads this summer into Poland through Ukraine, scarce a Gazette without mentioning something of it..."

in prayer or saying Mass, the thought constantly obtruded itself upon his consciousness: that Ukraine is sure to perish under the leadership of such an enemy of the Ukrainians and sycophant of the Poles as this new Hetman. In every sermon he warned his flock: "Take care or else you will again suffer beneath the Polish yoke."

Soon afterward Shraam's successor to the command of the Pavoloka district died. The Kozaks gathered together in Council to elect his successor, when suddenly there appeared among them Shraam, dressed in his priestly garments. He stepped to the center of the council and said:

"My children, an evil hour is advancing upon us; perhaps once more God will cross us with

English Press References to Kozak War

The last reference by Brown to the fact that British newspapers at that time were publishing dispatches from abroad about Kozak wars with the Poles then, probably meant such as the following:

"The London Gazette," May 15-22, 1671:—

"From Adrianople our last letters tell us, that the Grand Vizier had given directions for the speedy marching of 30,000 men towards the Ukraine, as it is feared, to assist the Cossacks under the conduct of (Hetman) Doroshenko, in their designs against the Poles." June 12-15:—
"From Warsaw we hear of a great body of Tartars that we come into the Ukraine." August 7-10:—"Warsaw, July 28th. Our last advices from the Ukraine have not a little started us here, which tell us that the Tartars and Cossacks are joined together, with intention to attack some part of this Kingdom."

Chevalier's Description of Ukraine

Following Brown's preface, appears the first part of Chevalier's work in its translated form. It contains the following description of Ukraine:—

"The country inhabited by the Cossacks is called **Ukrain**, which signifies the Frontier; it extends itself beyond Volhinia and Podolia, and marketh a part of the Palatinates of Kiewia and Brachaw. Some years since they made themselves masters of the Provinces, and of a part of black Russia, which they have been forced to quit. This country lieth between the 51 and 48 degrees of latitude, between which there is nothing but desert plains as far as the Black Sea, which on one hand are extended to the Danube, and on the other to Palus Malotis, the grass of which country groweth to an incredible length. **Ukrain** is very fruitful, and if the Earth be never so little cultivated, it produceth all sort of grain so plentifully, that the inhabitants know not for the most part what to do with it."

The author then describes the unhappy lot of the Ukrainian people under their oppressors: "The peasants in **Ukrain** and the neighbouring Provinces are like slaves, the same as they are in almost all places of Poland, being forced to work three or four days in the week for their Landlords, and are charged besides with many other duties, as of Corn and Fowl, for the Lands which they hold, and to pay the Tenth of Sheep and Hogs, and all Fruit, and to carry Wood and do divers other days-works; add to this the ill treatment which they receive from the Jews, who are Farmers of the Noblemen's Lands, and who before the wars did exact all these Duties with a great deal of rigor; and besides that had Farmed out the "Brewing of Bees," and the making of strong waters. So that we need not wonder so much at their frequent revolting, and that in these last wars they disputed and defended their liber-

ty with so much obstinacy; for this severe servitude hath disclosed all these brave Zaporowski Cossacks, whose number is much increased of late years, through the despair into which the severity of the Gentlemen and the Jews cast the people of this Frontier, which hath constrained them to seek their liberties, or the end of their miseries among the rest."

Ukrainian character is then described: "The inhabitants of **Ukrain**, who are all at present called Cossacks, and glory in carrying that name, are of a good stature, active, strong, and dexterous in what they do, liberal and little caring to gather Riches, great lovers of liberty, and that cannot suffer any yoke; unwearied, bold and brave..."

When the Council heard these words a great shout of happiness went up. Quickly they covered Shraam with their hats and banners, put into his hands the insignias of his office, fired off their cannon as a salute to him, and thus the reverend-father Shraam once more became a colonel.

The news of this election was very startling to Tetera. Shraam to him was like salt in his eye, but what was he to do? Such was the custom then that the power of the Council was far

The "Sitch" at Time of "Chorna Rada"

TO properly understand and appreciate Panteleymon Kulish's "Chorna Rada," one of the finest of Ukrainian historical novels, the first of installment of, which is appearing on the preceding page in its translated form, it is necessary to have some conception of the "Zaporozhian Sitch," that famed Kozak stronghold of Ukrainian liberties which plays a leading part in the story.

Nicholas Gogol, whom W.E.D. Allen, author of "The Ukraine, A History," (Cambridge University Press, London, 1940) calls "the greatest Ukrainian literary figure (who incidentally wrote in Russian)," gives an attractive description of the Zaporozhian Sitch in his romance "Taras Bulba," which, it is interesting to note, appeared not long before Kulish's "Chorna Rada."

The Sitch, founded about 1550 by Dmytro Vyshnevetsky, one of the petty Ukrainian princes living among the Kozaks, on the island of Khorotytsia, was later transferred to other islands in the Dnieper, although for a time it again returned to Khorotytsia. The Sitch was a fortified camp surrounded by trenches and moats. The moats themselves were protected by stockades of tree-trunks. Stiff hedges built of dried branches and clay constituted an inner line of defense. Two gates gave entry. Within the hedge-wall were built long huts or "kurenyi" (with which it is interesting to compare the communal huts of the Circassians where the English travelers Longworth and Bell found lodging during their travels in Circassia during the second quarter of the nineteenth century).

These "kurenyi" were covered with reeds. Here the Kozaks lived, a hundred or several hundred men in each. In normal times there were thirty-eight of these huts, which were named after different Ukrainian towns or after famous Zaporozhians. Apart from the living quarters there were a "chancellery," an arsenal, and food magazines; and in the seventeenth century the Church of Our Lady's Protection was built. Beyond the gates of the Sitch was a market place with shops and taverns. There travelers were allowed to lodge—Russians, Armenians, and Jews—and, in time of peace, Turks and Tartars. The outer market was a kind of a trading center where the booty won

on campaigns could be sold. There was also a small river harbor which was visited by Turkish, Greek and Italian ships.

Every Zaporozhian was free to leave the Sitch whenever he wanted to do so. He might also leave the Sitch for a time and return later. Entry into the Sitch was confined to

on campaigns could be sold. There was also a small river harbor which was visited by Turkish, Greek and Italian ships.

Once a year the "kurenyi" elected its "ataman"—chief, and all the "kurenyi" together, in other words the "Rada," elected the Hetman—headman, and also all men who had to fill posts in the administration. All important matters were decided by the Rada. At the end of the winter lots were drawn to decide who among the Kozaks were to prepare for campaign, who were to remain to defend the Sitch, and who were to go off on hunting and fishing expeditions. Booty was divided into two equal parts. One part went to the treasury of the Sitch, and the other, after withdrawing what was destined for the Sitch Church and for certain monasteries which were supported by the Zaporozhians, was divided equally among all the Kozaks—both those who had taken part in the campaign and those who had remained behind for defense and supplies.

Every Zaporozhian was free to leave the Sitch whenever he wanted to do so. He might also leave the Sitch for a time and return later. Entry into the Sitch was confined to



A ZAPOROZHIAN KOZAK
by Elias Repin

a simple question and answer; the candidate would be asked: "Dost thou believe in God?" and if the man answered "Yes," he would be told to cross himself, and if he crossed himself it was considered sufficient proof that he was a Christian. After that no one asked him who he was, from where he was, or why he had come to the Sitch.

The majority of the Zaporozhians were of Ukrainian origin; but there were some who had come out of Muscovy and White Russia, and a certain proportion of all sorts of nationalities, including a few from British Isles.

The Ukrainian National Association has more young (as well as old) Ukrainian-Americans within its ranks than any other organization. Sign up with them!

greater than the Hetman's command, and so Tetera had to send Shraam a colonel's commission. Both exchanged gifts, as was the custom then too, but both lost no time in plotting against the other.

A long time did Shraam spend thinking of how he could manage to set Ukraine upon the right road again, until finally he reached a decision. Immediately he let it be known that he was ill, and giving his pirnach (colonel's sceptre) to Lieutenant-Colonel Hulak he left Pavoloka with his son Petro for some distant homestead on the Dnieper, ostensibly to recuperate there. Exactly where he went and what he intended to do, we shall soon learn.

(To be continued)

The Story of Ukrainian Literature

(18)

The Denationalization of Ukrainian Nobility

ALTHOUGH for a time Ukrainian cultural life made considerable advances under the sponsorship of the more progressive of Ukrainian nobility and wealthy classes, yet this support did not very long. The Ukrainian aristocracy began to desert their Ukrainian nationality in order to obtain the privileges of high rank in Polish or Muscovian nobility. Even the famous Ostrih line in time became denationalized.

At this moment, when the future looked indeed black for the further progress of Ukrainian culture and literature, the middle classes, particularly those living in the cities, realizing the plight of their national culture, began to organize themselves into organizations dedicated to cultural advance with the aid of the previously mentioned Brotherhoods.

Peter Mohela Finds His Famous School

When in 1627 Peter Mohela was made Abbot of the Pecherska Monastery, the cultural center of Ukraine moved eastward to Kiev. Peter Mohela founded in the Monastery a Collegium on the type of western European schools, having eight classes. In order to have able instructors for this Collegium he sent abroad leading scholars from among his monks, principally to Paris. He also sent for leading scholars from L'viv to come and teach at his school.

Its Characteristics

The school grew very rapidly, and in time became an academy. In contradistinction to the Brotherhood school in Kiev, Mohela's school

stressed Western European methods of teaching and subject matter taught. More emphasis was placed on teaching Latin and the Polish tongue than upon Greek and Slavic. The then prevalent "rusky" literary language was also taught. But despite this fact, that an emphasis was placed upon teaching Latin, the primary aim of the school was the training of strong defenders of Ukrainian rights and beliefs. Mohela further desired that his school should produce scholars who would rival those of Poland, which being closer to Western Europe had greater opportunities of progressing along cultural lines. To that end he made his curriculum as exacting and inclusive as those of the Western European schools.

Achievements

Most of Mohela's aims were achieved. His school produced many great men and scholars. The first rector of the Mohela Collegium was Isiah Trosymovich Kozlovsky, who was also the first Ukrainian Doctor of Theology. The fame of the Collegium, which became an academy in 1701, spread beyond the borders of Ukraine, into Muscovy, Wallachia (part of present-day Roumania) and Serbia. From Serbia many students came to study at the Mohela Collegium, while Ukrainian scholars went to Serbia and there founded many schools. Mohela himself wrote many important works.

Main Feature of Middle Period

Bound closely with the national reawakening of the Ukrainian people then was their literature.

The newly founded Brotherhood schools, scattered throughout the

length and breadth of Ukrainian lands, with the aid of their printing presses spread knowledge and culture. But the greatest service that these Brotherhoods performed was to keep the people close to their Brotherhood beliefs, and in this manner they preserved their Ukrainian national identity.

The largest output of the Ukrainian and "White Rus" printing presses were books dealing with religious subjects, both old and newer transcriptions of the works of the Church fathers.

The leading characteristic of the literary life of the middle period of Ukrainian literature was the translation of religious works into a language close to the national, everyday tongue of the people, or as the translators called it, the "ПОСПОЛИТА" (common) language.

"Personytske Evangelium"

Of all these translated works the one which deserves most favorable mention is "Personytske Evangelium," being a translation from the Bulgarian by Michael Vasilevitch. It draws its name from the Personytsky Monastery. But because it was not printed it did not attract much attention in literature.

Another important translation was the "Biblia Ruska," which came out in Prague in 1517-1519 from under the pen of Franz Skoryna. The author had come in contact beyond the frontiers of Ukrainian lands with the prevailing Reformist tendencies and some of them found their way into this Bible. His work was based upon Czech and Church-Slavonic Bibles. Its outstanding characteristic was its mixture of Ukrainian and White Rus tongues.

Still another work of this type was the "Instructive Evangelium," which contained Evangelium texts for each Sunday together with sermons for each text.

First Church-Slavonic Grammars

As already mentioned, the Brotherhood schools placed their chief emphasis upon the teaching of the Church-Slavonic language. But it was quickly realized that if this language was to be properly understood and taught a Grammar and a Dictionary had to be had. As a result of this need, one such Grammar did appear in 1591. Its author was a teacher of the L'viv Brotherhood School, Arseny. He named his Grammar "Adelphothos."

Arseny's Grammar was followed by another, that of Lawrentian Tustanovsky, in 1596. But the best of these Grammars was the one which did not appear until 1619. Its author was Melety Smotrytsky. For over two centuries this Grammar was used as the leading authority on the Church-Slavonic language not only by Ukrainians, but by Muscovians (Russians) and Serbians as well.

First Dictionary of the Church-Slavonic Language

But so far no real dictionary had appeared, although the need for one was very great. Back in 1596 a scholar named Zuzany did prepare a Slovene dictionary with explanations and definitions in the national tongue, but it was very short. This small dictionary, however, was used for a much fuller dictionary prepared in 1627 by a famous monk-philosopher of the Pechersky Monastery, Pamva Berenda. He named his dictionary "The Lexicon of Slav-Rus Language, with explanations." Here again the Church-Slavonic words had their meaning explained in the common, everyday language of the people.

(To be continued)

THE ARMY CALLS TO YOUTH

(To be concluded)

(2)

THE Corps of Engineers builds and fights. The Engineers do the jobs that make it possible for other troops to operate. Literally, they pave the way for the Army. They build roads and bridges, lay mine fields, and erect fortifications. They are hard fighters as well as specialists; able marksmen as well as able builders.

The combat engineers are often in contact with the enemy far ahead of the main forces, for part of their job is to reduce the enemy's fortifications and to destroy roads and bridges in his path.

The Engineers employ many types of specialists. Draftsmen, surveyors, cartographers, mechanics, carpenters, metalworkers, construction men, drivers, boatmen, and communications men are a few of them. A young man who is strong, alert, ready to learn and full of fight can readily find a place for himself in the Corps of Engineers.

The Coast Artillery Corps guards our shores. With fixed and mobile guns, it protects the United States and its possessions and stations from invasion by sea or air. Giant fixed guns that hurl powerful projectiles thirty miles and more, swiftly moving railway guns, night lancing searchlights, intricate, accurate finders, barking anti-aircraft guns, are all operated by men of the Coast Artillery Corps.

The Army Mine Planter Service is also part of the Coast Artillery Corps and soldier "sailors" operate the boats which mine the water approaches to harbor and defense installations.

Coast Artillery Corps men serve throughout the world protesting the

throughout the world protecting the possessions of the United States and stallions of the Army, from attack by air or sea.

The Signal Corps is a branch which includes highly trained communications experts who are fighters, too. Men of the Signal Corps are attached to all branches of the Service, and serve everywhere. It is their task to handle the huge job of maintenance of communications between headquarters, bases of supply, and troops in the field. They do it well.

Signalmen learn how to construct telephone lines in and out of battle, to operate telephone systems of their own making, to take and send radio messages, to repair and maintain radio systems, to signal with flags and blinkers, and to train and use carrier pigeons. It is the Signal Corps, too, which takes the Army's official pictures. Signal Corps men take still and moving pictures in the field, in action, under fire, and on maneuvers. They make the training films which are used to instruct other troops in combat tactics, and their pictures of actual warfare form a part of the Army's historical and technical records.

To secure men to do these many important jobs, Signal Corps sends its soldiers to school. They learn radio and telephone construction, maintenance and operation. They are instructed in the use of still and motion picture cameras and they learn, too, how to fight the enemy.

The Field Artillery is apt to go rolling on truck and tractor wheels rather than the wagon wheels of old, for the Field Artillery has been modernized to the last minute.

FRANKO—A MANY-SIDED LITERARY GENIUS

IVAN Franko was an entirely different kind of a literary genius than Taras Shevchenko. The latter was a supreme type of a spontaneous poet at the height of his inspiration and profound emotions. Without inspiration Shevchenko wrote and acted just as a moderately talented man. His letters and diary are quite interesting, in fact, very interesting as documents of what a man of genius did and thought. But even a secondary dramatist could have written Shevchenko's only play—"Nazar Stodolya." The same could be said about Shevchenko as an artist. And as to Shevchenko's stories, they are of very little literary value, indeed. But does the fact that Shevchenko wrote his stories quite indifferently belittle Shevchenko in any way? Not by any means. They just point out to the fact that a genius writes or composes as a genius only when he is inspired; otherwise he may write or compose quite indifferently. Such was Shevchenko.

On the other hand, although Ivan Franko was great, he did not conform to the type of Shevchenko's literary genius. For unlike Shevchenko, in whom two forces acted when he wrote, inspiration and intuition, Franko wrote his poems, stories and plays more through the sheer force of deep and continual thinking, reasoning, and perspiration.

Franko was a diligent student, a profound and penetrating thinker, and a hard literary worker. He could do almost every kind of literary work—poetry, short stories, novels, dramas, literary criticisms, editorials, and translations. His novel, "Perekhresni Stezhky" (Crossed Paths, Crossroads) is almost on the par with

his best poems. He did splendid work as one of the editors of the "Ukrainsky Literaturno-Naukovy Vistnyk." His critical essays on literary subjects are exemplary. His translations are a diligent work of a prominent poet and scholar. As a journalist he was sought by many papers, both Ukrainian and Polish. As a scholar he was asked to supply articles on Ukrainian subjects for the well-known mammoth Russian Encyclopedia published by Brockhaus.

Franko's memory was more than profound and acute. It was phenomenal. Even as a student Franko almost never used any note-books to copy down what was said by his teachers and professors. It was the same afterwards. He could remember almost everything that he ever read. He could even quote some of the striking passages from ancient chronicles or diaries.

When Franko's hands were paralyzed after 1907, Ukrainian university students used to come to his home of their own free will to act as his secretaries. It was very interesting to them to see Franko walking back and forth, back and forth, lost in deep meditation, or with his thoughts concentrated on some ancient literary gem gleaned from some age-yellowed manuscripts, and almost continually dictate his thoughts in verse form. That was the way that many of the poems and epigrams of his "Miy Izmarahd" were composed.

In short, Franko was a versatile literary genius and a diligent worker. He plied his pen continually for over forty years.

HONORE EWACH,
Winnipeg, Can.

"V MAIL" FOR SOLDIERS

Army's New Postal Service Saves Space and Time

AS popular with soldiery as pay call, is another bugle summons to which Service men respond with jubilant alacrity. This is mail call, always welcome by soldiers, and doubly so when sounded during these times at an overseas base.

Mindful of this, the War Department has recently established a service whereby members of our armed forces at overseas stations receive letters from "the home folks" with dispatch undreamed of in the days of the first A. E. F. The medium is known as "V Mail," and it is available to every man, woman and child in the United States who has a loved one overseas. Moreover, it is also available to men now overseas or destined to sail, so the expediency of this service works both ways, going and coming.

Let us assume that John W. Citizen, living in a small town in New Jersey, has a son serving with an Army unit outside the continental United States. He has received a letter from his soldier son advising him that mail should be addressed to him at a specifically numbered A. P. O. (Army Post Office).

Mr. John W. Citizen naturally wants to write to his soldier son early and often, and to make sure his boy gets those morale-building letters from home as quickly and safely as possible. So he goes to the nearest post office and asks for V Mail forms. Every U. S. post office now carries a plentiful supply of these forms in stock, although for the time being it is requested that no more than three of these be asked for by any individual at one time.

The V. Mail form is combination letter-and-envelope sheet approximately eight by eleven inches, to be folded and sealed so that it reduces to approximately 4½ by 5½ inches when mailed.

The letter side of the form contains a space of about seven inches, large enough for a long typewritten letter and, it should be noted in passing, typed letters are better for the micro-filing process which will be explained later in this article.

At the head of the letter side and on one of the flaps, which are folded down and sealed, is a box-enclosed space in which the writer of the letter prints the rank, name, serial number, organization and A. P. H. number of the addressee, thus:

**CORPORAL JOHN W. CITIZEN, JR.,
ASN. 00000000,**

**Headquarters Co., 999th Tank Battalion,
A. P. O. 777777,**

C/O Postmaster, New York, N. Y.

To the right of this panel containing the addressee's address as shown above are lines for the sender's name and address and the date upon which the letter was written. That is all the sender has to write in the upper flap.

In writing the letter itself, care should be used to keep within the indicated red-border lines at the sides of the sheet and especially to write nothing below the large red boxed "V . . . Mail" imprint at the bottom of the letter sheet, for this red block is the "chopper" cut-off for the subsequently microfilmed reproduction which is sent overseas or to its destination elsewhere.

Enclosures should not be sent with a V Mail letter, and this Army Postal Service admonition applies to photographs, no matter how small the prints may be. Such photographs, newspaper clippings, and other enclosure should be sent in letters dispatched by ordinary mail.

The letter written, its writer folds and seals it as per plain directions printed on each V Mail form, and then addresses the size-reduced envelope and affixes a stamp—three cents

for ordinary mail, six cents for air mail service. There is a red-border panel space in which the writer prints the name and addressee of the addresses but here the soldiers' serial number and organization should not be shown; merely his name and Army Post Office number, thus

**CORPORAL JOHN W. CITIZEN, JR.,
A. P. O. 777777,**

C/O Postmaster, New York, N. Y.

The writer then fills in a lined space in the upper left-hand corner with his name and return address, drop the V Mail letter in the nearest mail box, and the Army Postal Service does the rest.

In order to understand what this involves, let us follow Mr. John W. Citizen's V Mail letter through from this time on.

In due time it arrives at the V Mail Section of the Army Postal Service of a large post office building in midtown New York. The personnel of this V Mail Section at this time consists of commissioned officer—First Lieutenant Lyle A. Brookover, Adjutant General's Department, a former newspaperman, recently on the Washington staff of the United Press—and six enlisted men—headed by Sergeant Charles W. Fuqua, Jr., all of whom are Signal Corps soldiers trained in photography and graduates of special course at the Eastman Kodak Company's plant at Rochester, New York.

These men in New York do the handling, sorting, sealing, registering ("Logging") of outgoing V Mail letters and perform similar service for all incoming V Mail letters from overseas stations to addresses in the United States. An exceptionally well trained, efficient crew, these soldiers enjoy their detail and assignment; all are on a commutation of rations and quarters status and have rooms in a midtown hotel near their busy office.

Mr. John W. Citizen's V. Mail missive is, with the many hundreds of other such received twice daily, put through an opening machine which snips the sealed flap open. It is then scanned quickly, not for censorship—that comes later, at a Government censorship office nearby—but for a purpose of placing it in its proper A. P. O. pile and to insure that it can be microfilmed. Any one of the following reasons may defeat this microfilming purpose:

Writing too faint.
Writing too small.
Message not kept within specified limits on sheet.

Address or return address on message side omitted or incomplete.

Message sheet defaced or mutilated.

An enclosure, including a photograph.

Should the mythical Mr. J. W. Citizen's V Mail letter contain any one of these faults, it is forwarded to its addressee, anyhow, but not by the microfilmed process.

Mr. Citizen's letter is correctly written, however, so it is speeded, with others for that particular Army post office overseas, to the Government censorship office from which, after a quick reading, it is dispatched to the microfilming center. And here is where the nub of this efficient V Mail service enters. No fewer than 1,500 V Mail letters may be reproduced on one reel of 16-mm. film and placed in a small, compact container, with a resultant savings in cargo space aboard ship or plane, one mail sack doing the work of thirty-six sacks.

So does Mr. Citizen's microfilmed V Mail letter go winging its way to its soldier addressee overseas.

But let us suppose that Mr. Citizen has written with a light pencil, thereby making a script too faint for efficient microfilming; or that he has en-

PAINTERS OF UKRAINE

THE art of painting was in Ukraine, as elsewhere, at first a handmaid to religion. Ukrainian iconography had a profound influence on the Russian art as Alexander Benois in his work "The Russian School of Painting" (New York, 1916, Knopf) testifies. The tendencies of the two did not agree and the Russians started a campaign against what they called German influences.

The first department of secular painting was naturally portraiture, and the history of this branch in Russia starts with three Ukrainian names. Losenko, 1737-1773, a Ukrainian, by his portraits "must retain a place of honor in the history of Russian painting," writes Benois. He then adds: "Russia may take pride in Levitsky and Borovikovsky," again two Ukrainians, who depicted "with perfectly convincing vividness, the courtiers of Tsarina Catherine II. Levitsky succeeded like no one else in Russia, in expressing the characteristic glow and tone, the whole outward manner of living of the Beau-Monde of his times, and at the same time created a series of superb specimens of painting, hardly inferior in their technical perfection to the best works of western schools."

"Borovikovsky, 1757-1826, always quoted together with Levitsky, really belongs to another period of painting, and is representative of the 'new taste,' (Borovikovsky, too, was a native of Ukraine) . . . he formed for himself and preserved that rich manner of painting and that picturesque design that redeems in his pictures the defects of his time; a certain coldness and stiffness, and monotony. Sometimes, however, this stiffness disappeared completely, and then Borovikovsky showed all his southern good-nature, coupled with a delicate understanding of life and beauty that these, unfortunately few examples of his work, are on the same level with the best of Levitsky."

Levitsky and Borovikovsky taught a whole group of pupils, some of whom were Ukrainians, whose names appeared in histories as Russians,—a monument to the suffocating atmosphere of social and national oppression under the colonial policy instigated in Ukraine by the tsars—an atmosphere which drove many of the Ukrainian artists into the service of the tsar. Thus it happens that even Levitsky and Borovikovsky are called Russians as their paintings hang in the salons and galleries of the Russian aristocracy, while the Ukraine, in whose soil is rooted their striving for knowledge and the ability to express themselves, is denied the right to claim them as her own.

closed a small photograph of Mother; or that his soldier son is stationed at an A. P. O. base not yet set up. In that event the V Mail letter clears through the censors and goes, with other nonmicrofilmed letters, to its addressee overseas in its original form. Even this way, there is a considerable saving of cargo space, for 150,000 of these miniature-size letters can be placed in twenty-two mail sacks where 150,000 ordinary sized letters would require thirty-seven mail sacks.

Upon its arrival at its overseas A. P. O. destination, the microfilmed reel of V Mail letters is reprocessed, each letter being enlarged to its original size, printed, and placed in a small, window slitted envelope, so that the name and organization of the addressee, as printed by the original writer in that box-enclosed panel on the inner flap, comes flush with the window-slit. Thus Corporal John W. Citizen, Jr., Army Serial No. 00000000, of Headquarters Company, 999th Tank Battalion, A. P. O. 777777, finally receives his father's V. Mail letter.

The homeward bound flow of V Mail works the same, only in reverse.

Ilya E. Repin, whom Benois calls the "biggest artist of the 'eighties,'" the leader and bulwark of Russian realism, was of Ukrainian origin. Long before he professed his Ukrainian sympathies (at the resurrection of the Ukrainian national state) he showed them in his art by the contrasts which he painted between Ukraine and Russia. Ukraine, in his paintings, is all beauty, joy, happiness, a grand and even reckless struggle against powerful enemies; Russia is wallowing in ugliness and cruelty.

After him Ukraine inspired such first-rate artists as Rufim Sudkovsky, one of the best painters of sea-scape in Russia, who caught the changing moods of his native Black Sea; Gay, who though of French origin, claimed Ukraine as his native land; Vrubel, one of the leading artists of modern Russia. The Ukrainian sky inspired such artists as Levitan and Kuindzhi; in genre painting the best work has been done by Pimonenko and Vasylykivsky. In Western Ukraine, Ivan Trush, a splendid landscape painter, and such men as Kholodny and Oleksa Novakivsky led a school of impressionism, which gave Burachok, Vasylykivsky, Izhakevych, Dyachenko, Krasytzky, V. Krychevsky, F. Krychevsky, Levchenko, Kulchytska, Murashko, Pimonenko, Sosenko, Samokyska, Shulha, Yaremchuk and many others. The group of neo-Byzantinist comprised such masters as: Boychuk, Sedlar, Padalka, Nalipynska-Boychuk, Azovsky, Sakhnovska, Mizyn, Hvozdyk, Byzukiv, and others. Other West-European schools ranging from expressionism to neo-classicism have their representatives in Taran, Palmiv, Tkachenko, Sadylenko, Kramarenko, Zhdanko, and others, in Eastern Ukraine; and Andrienko, Butovych, Hrushchenko, Hlushchenko, Hordynsky, Dolnytswa, Yemets, Kovzhun, Osinchuk, Latyrnska, Muzyka, Selsky, and others, in Western Ukraine.

Up to the present war, several organizations of these artists strove at the discovery of the best plastic expression of the Ukrainian arts and acquainting the world with them. Some of these organizations worked on the Ukrainian territory, such as: "The Association of Active Ukrainian Artists" in Kiev, Kharkiv and Lviv; "The Association of Revolutionary Artists of Ukraine," "The United Contemporary Masters of Ukraine," and "The Association of Independent Ukrainian Masters" in Soviet Ukraine. There existed also active organizations of Ukrainian artists in Prague, Czechoslovakia, and Paris, France.

Corporal Citizen writes his message on a V Mail form, it clears through his organization's censoring officer, and it is dispatched on the first outbound plane or steamer. On its arrival at New York and receipt by V Mail Section it is "blown-up," if microfilmed, to normal V Mail size, placed in a similar window slitted envelope, and sent off posthaste to its addressee to home.

A foolproof registry, or "log," is kept of all outgoing V Mail by Lieutenant Brookover's staff in New York, just as such registry is made of U. S. bound V Mail at overseas A. P. O. stations. Besides serving as a statistical check on the number of such letters dispatched, it has the incalculable virtue of insuring that the soldier gets his letter. For, if acknowledgment of receipt of any "logged" microfilmed reel of letters is not received after a stated length of time, and official sources later disclose that the plane or ship on which such V Mail was being transported had not delivered its cargo, duplication of the lost reel is immediately made and the duplicate reel or reels forwarded.

YOUTH. And The UNA Wins Boston U. Hall of Fame Nomination

MAKE USE OF SPARE TIME

At the present time the Ukrainian National Association has 30,000 adult members and 10,000 juvenile members, a total of 40,000. Back in 1933 the U.N.A. had a total of only 30,000 members. In less than ten years the fraternal order has increased its membership by 10,000, which is at the rate of more than 1,000 members a year. Such progress speaks for itself.

The most encouraging part of this growth, however, is the fact that since 1933 a great number of American-born youth have become members of the U.N.A. This interest on the part of the youth was so strong that youth branches sprang into existence in many parts of the country. All kinds of affairs were held, from small socials and dances to national rallies and conventions. The Ukrainian Weekly received so many reports and articles on these activities that it became difficult to publish them promptly; this resulted in a 50% enlargement of the paper. Interest spread from social activity to athletics and, when the U.N.A. announced its ambitious sports program some years back, it met with such enthusiasm that dozens of baseball, softball, basketball, and other teams, all consisting of U.N.A. members, were formed almost overnight. That wasn't all. In May of last year about 75 American-born youth attended the U.N.A. convention in Harrisburg, Pa., as branch delegates, which was the largest youth representation in U.N.A. convention history.

Needless to say, this youth activity delighted the older generation members of the U.N.A. For years the organization campaigned for just such activity, for it was important to interest the youth in the fraternal order to insure its future. It seemed that its aim was accomplished, for the youth was not only interested but active and ambitious as well. Great things were planned by the youth and by the old folk in regard to the U. N. A. There was to be a bigger and better sports program, big national U.N.A. rallies, large-scale membership drives, more youth branches, and many affairs, all accompanied by extensive publicity in the American and Ukrainian press.

That was before December 7th, 1941.

Today the youth situation presents a serious problem. Some youth branches have disbanded because essential officers have entered the U. S. Armed Forces. Other youth branches have become totally inactive, and still others are losing their members due to suspensions and cash surrenders. Only a skeleton remains of the U.N.A. sports program. Most plans for big rallies and the like have been cancelled. Where new members are concerned, suffice it to say that they are not being admitted in large numbers these days, and those who do join are mostly older folk, or children. The Ukrainian Weekly receives only a fraction of the U.N.A. news items sent to it before Pearl Harbor.

Of course it is understood that the youth are now engaged in winning the war. They work in defense plants and on farms; many of the fellows and some girls too are in uniform; some work and attend school at the same time; a considerable number are doing civilian war work in far-away U. S. bases. Hardly anyone has the time to devote to former interests, a fact that is understood and appreciated since our first aim is to win the war.

Some of the youth, however, have spare time. Some do not go to school and work every day. Some work in offices and other places not connected with the war effort. We urge these fellows and girls, few as they may be, to interest themselves in the Uk-

rainian National Association. They could learn the duties of branch officers so that those who join the Armed Forces could be replaced without jeopardizing the continued existence of the branch. They could organize members and earn money with which to purchase War Bonds and War Stamps, which would help both the U. S. A. and the U. N. A. They could stir up activity in their localities and thus retain the interest of members and non-members in the U. N. A. They could submit reports of U. N. A. activity to the Ukrainian Weekly so that members and readers would know that the youth is still working for the progress of the organization. They could do many things in their spare time that would benefit all parties concerned.



JOSEPH J. PARNICKY

"Boston University News," announcing the nomination wrote:—

"Brilliant field work in his major study and the leading scholastic record in the School of Social Work have gained the Hall of Fame nomination for Joseph Parnicky. A graduate of Brown University in 1940, Parnicky has demonstrated his exceptional academic ability in the past two years...

"Majoring in psychiatric work, Parnicky was also active in the few student activities existing in the School of Social Work. Almost unaided he framed the student constitution, accepted last year.

"In Brown he devoted more time to extra-curricular affairs. Parnicky was associate editor of the Brown University Daily Herald, a member of the orchestra and affiliated with numerous organizations. Scholastically

he captured high honors in the field of sociology and won a scholarship." Of Joseph's two brothers one, Eugene, is a compositor in the printing shop of the "Svoboda," while the other, William, is in the Army Air Corps.

We are not asking for big things such as rallies and state-wide membership drives. They will come naturally enough after we have won the war. What we do want are the little things that are essential to continued progress. If every person with the time to spare would bring in an occasional new member, or send in an occasional news item, or stir up some activity in his branch or locality occasionally, or interest some member or non-member in doing these things, the U.N.A. will most certainly benefit in every way.

THEODORE LUTWINIAK

To Become "Distributive Education" Teacher Newark Drive for Army Emergency Relief

Miss Stephanie Sorokolit, daughter of Mr. and Mrs. Peter Sorokolit of 657 South 19th Street, Newark, N. J. received her Master of Science degree at New York University last June. In June 1941 she graduated with a B.A. degree from the University of Kentucky.



MISS STEPHANIE SOROKOLIT

Beginning early next month Miss Sorokolit will go to Fairmount, West Virginia, where she will teach and supervise the so-called Distributive Education provided for by the George Dean Act. It involves teaching senior high school students and coordinating their work activity with their subject matter in school.

he captured high honors in the field of sociology and won a scholarship."

Of Joseph's two brothers one, Eugene, is a compositor in the printing shop of the "Svoboda," while the other, William, is in the Army Air Corps.

The American-Ukrainian Voters Association, an organization composed of delegates of various American-Ukrainian organizations in the City of Newark, New Jersey, and sponsor of the United States Savings Defense Bond Drive held this year, resulting in the collection of \$93,000 of War Bonds, decided at a recent meeting to sponsor a drive for the collection of funds for the Army Emergency Relief.

This drive is to commence on Monday, August 24th, 1942 and will continue until October 12th, 1942. Solicitations will be made by all the member organizations through duly appointed representatives at affairs of every sort, such as picnics, anniversaries, parties, dances, etc. The money which shall be collected will be presented to a high ranking official of the Army at a banquet and dance to be held at the Ukrainian Center of Newark, New Jersey, on Saturday evening, October 24th, 1942. The banquet will be held in honor of all the mothers who have sons in the armed forces of the United States. All such mothers are requested to communicate with John Romantion, 800 Broad Street, Newark, New Jersey, so that a list of them may be compiled and presented to the Newark public; and also that invitations may be sent to each of them.

On behalf of the committee I wish to appeal to the American-Ukrainian public of the City of Newark, and vicinity, to cooperate in every way possible with this drive and contribute as much as they possibly can whenever any solicitations are made for this worthy purpose.

JOHN ROMANTION

FOR VICTORY BUY BONDS

Marusia Says:

Alright, so you don't believe in sales. You just know you can always get good values at Michael Turansky's sale or no sale.

Well, then, why don't you just come up and browse around to see "what's cooking" in the fur styles for the coming winter. Try on a luscious black, grey or brown Persian. Admire yourself in the flattering Holander-blended Muskrat in its natural state, in the baumgarten shade, or mink or sable shades. See what you look like in a beaver, Hudson seal, skunk, or racoon coat. Or is it a jacket or scarf you want?

After you have "ooh-ed" and "aah-ed" over the splendor of, and quality of these furs, and after you have gazed unbelievably at the budget prices, you still want to wait till after the August Fur Sale, go right ahead. But we don't think you'll wait. Come and see!

Open daily to 9 P.M.
Saturdays to 5 P.M.



Michael Turansky

350 SEVENTH AVENUE

(Between 29th and 30th Streets)

NEW YORK CITY

Tel.: LAckawanna 4-0573