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SECTION II.

The Ukrainian Weekly

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

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VOL. X

The Effrontery Of It

In practically every one of its issues, the "Ukrainski Schodenni Visti," the Ukrainian-language Communist newspaper published in New York, ostentatiously albeit a bit self-consciously dons the cloak of 100%, nay... 1000% Americanism, and then, after roundly abusing them proceeds to give lessons in patriotism to that vast majority of Ukrainian Americans who—unlike the comparatively few but very noisy followers of the "Schodenni" party-line—are democratically-minded and religiously-inclined, and as much opposed to Communism as they are to Nazism and Fascism.

Especially does this Communist daily abuse and attack the "Svoboda," the chief organ of this vast majority of Ukrainian Americans, founded in 1893 and published by the Ukrainian National Association.

No one but the most naive, however, take the "Schodenni" rantings against the "Svoboda" and its followers seriously. For it is a well known fact that the "Svoboda" has always followed the American line. On the other hand, it is also a well known fact that the "Schodenni" has not always done the same. So if anyone is to give any lessons in Americanism and patriotism, it is the "Svoboda" to the "Schodenni."

The "Svoboda," for example, has consistently supported all measures that have prepared and strengthened our country for this war into which it was plunged by rising Nazi aggression and the treacherous Jap attack at Pearl Harbor.

The "Schodenni Visti," on the other hand, has not. In common with other Communist sheets in this country, at one time it opposed various steps taken by our President and Congress preparing and strengthening our country for the conflict. That time—and a very crucial time it was for America—was before Hitler finally broke his nearly two-years old pact with Stalin and attacked the Soviets.

Until then, we repeat, the "Schodenni" opposed all proposed government measures and acts designed specifically to prepare us for the imminent day when we would find ourselves in a life and death struggle with the Axis powers.

Among such measures which the "Schodenni" and other Communist sheets opposed then was the Conscription Bill. Had they succeeded in preventing its enactment, today our armed forces would have been virtually negligible in numbers and strength.

Another such measure which the "Schodenni" opposed then was the Lend-Lease Bill (HR-1776). Had they succeeded in preventing it from becoming enacted, today the Soviet Union and other United Nations would have been deprived of the great help in war materiel they are receiving from Uncle Sam under that act.

Lest anyone doubt that such things are true, lest anyone think we are exaggerating, we recommend that they consult the back issues of the "Schodenni Visti," published in those times when "American" Communists supported the Hitler-Stalin pact.

To make things a bit easier for our readers, however, and to save ourselves the trouble of translating from the "Schodenni," we reprint below a few pertinent excerpts from the English-language section of the "Schodenni Visti," the "Ukrainian American" monthly. In order to conserve space here, we shall limit ourselves here to excerpts culled from but one issue of that publication which we have on hand, that of March, 1941, marked "Sample Copy."

On the subject of the proposed Selective Service Act, or the Conscription Bill as it was also known, here is what the English section of the "Schodenni Visti" had to say:

"This (Conscription Bill) is the pet of the militaristic wing of the American Legion... Obviously this bill is copied from fascist and Nazi methods..."

Today, following his globe-encircling trip, and his uncom-

plimentary remarks about the British Empire and complimentary remarks about the Soviet Union, Wendell Wilkie stands ace-high with the "Schodenni Visti" and other "American" Communist sheets. But a year and one-half ago, when he had returned from a trip to London and expressed deep sympathy for the plight of the bombed English people, the "Ukrainian-American" monthly, this English-language section of the "Schodenni" featured the following comment on Mr. Wilkie:

"Mr. Wendell Wilkie's Tears"

"Sometimes I feel that I'm too damn sensitive. For instance, when I read that Wilkie cried in London, I had all I could do to keep from crying myself. Believe me, what the English people are undergoing today is something to cry about; and that also goes for the Italian, French, and German people.

"But I don't know; I can't help feeling that Mr. Wilkie's tears were phoney... No. I don't believe Mr. Wilkie or any of the other all-out-for-the-Empire-boys are really concerned with the fate of the English working people, or any other people for that matter. The only thing these babies are interested in is: 'How much is there in it for us?...' No, Mr. Wilkie, your phoney tears will not hide the real purpose of aid to Britain. You and your class of free loafers who stand by and rub your hands, as the profits from this horrible war are filling your vaults, better take notice that people are getting wise to your crying act, and all your phoney tears and money in the vaults won't help you... E. P."

And now, let us take a look what the "Schodenni" outfit, speaking through a "Ukrainian-American" columnist, had to say in March, 1941 about the Lend-Lease Bill, also known as the HR-1776:—

"HR-1776 rolled through the House of Representatives sounding like a pair of loaded dice."

Concerning the efforts of President Roosevelt and Congress to prepare the country for the war they foresaw would be forced upon the American people, "The Ukrainian-American" English section of the "Schodenni Visti" featured in its March, 1941 number the following front-page editorial (all bold-type theirs):—

"Danger Ahead"

"Remember 1916?—When President Wilson ran on a platform 'TO KEEP AMERICA OUT OF WAR?'"

"Remember 1917?—When President Wilson took us into the war?"

"And what is happening now?—Only 4 months ago President Roosevelt pledged to the American people that he will do everything 'TO KEEP US OUT OF WAR.'"

"YET, WHAT ARE THE FACTS?"

"ALREADY THE U. S. ARMY HAS ORDERED 4½ MILLION KIA TAGS (KILLED IN ACTION)."

"Mothers—these death tags are for your sons! If they did not expect to have the men of America sacrificed for the profits of the millionaires, WHY WOULD THE GOVERNMENT GO TO THE EXPENSE OF PREPARING THESE TAGS?"

"The agony and suffering of humanity in this war torn world—devasted by bombs, with hunger sweeping Europe—has brought joy and added riches to the bankers of Rome and Berlin, London and Wall Street. THIS IS A RICH MAN'S WAR...."

"We, the people, are asked to sacrifice our sons, sacrifice our future, our liberties, our living standards—so that Wall Street and the British Empire can continue to grow richer through the DESTRUCTION of the people."

"Just to convince yourself—this is what the War Dictatorship (Lend-Lease) Bill will mean—if we allow it to pass:

"The BILL OF RIGHTS and the Constitution of the U.S.A. will be CANCELLED."

"Only one man will have the power over us all. One man will have the power to 'lease or lend' the lives of the men of America. One man to make secret treaties and alliances with other countries to enslave the world."

"You cannot fight Hitler's dictatorship by establishing an American dictatorship. You can fight for democracy only through real democracy...."

"Let yourselves be heard! Let yourselves be seen fighting to stop the war..."

In such a manner then did the Communist publications in this country attempt to undermine confidence in our President and hinder his war preparedness program. Now the "Schodenni" has the effrontery to set itself up as a paragon of Americanism and patriotism and to malign the "Svoboda," which has always supported our President and Government, and which has steadfastly remained as hostile to Communism as it always has been to Nazism and Fascism.

"Register" Explains Ukrainian Catholic Rite

(The November 1, 1942 number of "The Register," a national Catholic weekly, published in Denver, Colorado, contained the following account of the Byzantine rite, inspired by Bishop Senyshyn's consecration in Chicago on October 22.)

Bishop Senyshyn's Consecration

THE writer has witnessed the consecration of many Bishops but he has never seen a more beautiful or more interesting ceremony than that in St. Nicholas' Ukrainian church, Chicago, October 22, when the Most Rev. Ambrose Senyshyn, of the Order of St. Basil the Great was consecrated in the Byzantine rite as the Auxiliary Bishop of the Ukrainian diocese (which has headquarters in Philadelphia).

This was the first time in the history of the United States that a Catholic Bishop was consecrated according to the Byzantine rite. Mass or the Eucharistic Liturgy was first offered among Christians in Aramaic, the dialect used by the Jews in Christ's day, and in Greek. The use of Latin in the Mass did not become official until the third century. Although substantially the Mass is exactly the same in all rites, differences arose in the ceremonies and languages used.

The two great divisions were into the Latin rite and the Greek or Byzantine rite, the former centering around Rome, the latter around Constantinople (Byzantium). Various other rites also arose in the Church, the chief ones being the Alexandrian, the Antiochene, the Armenian and the Chaldean. The Latin or Roman rite now claims the overwhelming majority of Catholics—in fact all the 400,000,000 of us except about 8,000,000. With the exception of a little group of Slavs along the Dalmatian coast, who use the Old Slavonic language in their liturgy, the Roman rite uses only Latin in its liturgical services. The Byzantine rite, however, uses a number of languages and there are some variations in the ceremonies themselves.

There are two large dioceses of the Byzantine Catholics in the United States, which has some Catholics of perhaps every rite in the Church, except the Malankarese of India. Were it not for the schism of the Greek Church in 1054, it might easily be that today the Greek and Latin rites would run neck to neck in numbers.

Counting the dissidents it is estimated that 170,000,000 Christians today worship in accordance with the Byzantine rite (this number includes the Russians). Fourteen Greeks and one Greek Sicilian rose to the Papal chair. The entire Greek Church has never been in schism, for the once numerous Byzantine-rite Catholics of Southern Italy, whose conversion was begun personally by St. Paul, and the Byzantine rite Albanians who settled in Italy beginning about the middle of the fifteenth century have always been in union with the Holy See, together with a few others. After the first Greek schism in the ninth century, the Greeks of Italy started to turn to the Latin rite, but to this day there are 60,000 Italians of the Greek rite still living in Southern Italy. There were 25,000 of these Italo-Albanian-Greek people in the United States, according to an estimate of the authoritative Andrew J. Shipman, about a quarter century ago.

Ukrainian Catholics

Most Americans of the Byzantine rite are the descendants of people who left Roman unity at time of the Greek schism, or who were converted to Christianity in schism, but whose later ancestors turned to the Papal Church. In 1595 the Byzantine Bish-

ops of Ukraine determined on unity with the Holy See and held a council in Brest-Litovsk, where the decree was adopted and two of the Bishops were sent to Rome to take the oath of submission. In December, 1595, Clement VIII ratified the union in the bull *Magnus Dominus*.

More than 10,000,000 persons became Catholics as a result of the Union of Brest, but millions were forced back into the Orthodox Church of Russia under Catherine II, Nicholas I, and Alexander II for political reasons. Also for political reasons the Byzantine rite Catholics have sometimes suffered the amazing experience of persecution from Latin rite Catholic rulers. But millions of Ukrainians and other stand firm in the faith despite all violent opposition.

These are the people whose descendants consecrated a Bishop in Chicago October 22. The American Ukrainians today are splendid Catholics and the outstanding theme of the addresses on the day of the consecration was loyalty to Pius XII as the successor of St. Peter. Fourteen Archbishops and Bishops of the Latin rite, together with about 150 Latin priests and the Rt. Rev. Monsignor Leo Binz of the Apostolic Delegation, witnessed the consecration, which was performed by three Bishops of the Byzantine rite in the presence of about 150 priests and many laymen of the same rite.

As Archbishop Samuel A. Stritch of Chicago declared, the ceremony was a lesson in Church unity.

The Very Rev. Philemon Tarnavsky, Chancellor of the Ukrainian diocese, called attention to the fact that 58 years ago the Byzantine Catholics of this country had one little chapel and one priest. Today, he estimates their number at 700,000.

St. Nicholas' Church in Chicago

The two Greek Ordinaries have eight churches in the Chicago Archdiocese. St. Nicholas', at Rice and Oaklay, where the consecration occurred, is the largest Byzantine Catholic church in the United States. The parish has a splendid and thoroughly modern plant, with a typical American parish school taught by Byzantine rite nuns of the Order of St. Basil the Great. Its rooms look exactly like those in your own parish school, with their religious statues, their pictures of George Washington, their Boy Scout posters, their typical nun inscriptions on the blackboards, etc.

The church is a huge beautiful domed building, purely Byzantine in style, gorgeous enough to be a Cathedral. It sits in a part of Chicago where the working people live and its congregation is simply a normal slice of modern America.

The people are light skinned, well built, well dressed. They have been in America long enough that they are "arriving." They love their Ukrainian language and customs, but the sermon at the consecration and all the addresses given at the clergy dinner were in English. A service flag with many stars stands near the sanctuary of the church as a reminder that these people, once crushed both politically and religiously under the rule of tyrants are willing to give their life blood today for the land of the free. The parish societies turned out in large numbers, with banners flying, on the consecration day, intense pride showing in their faces because the Holy Father in Rome had selected their beloved pastor for the Bishopric.

Types of Clergy

This was the first time we were ever in the midst of a large group of their clergy. The older men have been pioneers who knew the difficulty

WHAT THE ENGLISHMAN DOESN'T UNDERSTAND — — And — — ABOUT THE AMERICAN

WHAT THE AMERICAN DOESN'T UNDERSTAND ABOUT THE ENGLISHMAN

That he likes to start conversations with people in public places like railroad cars, rather than to sit in contemplative silence.

That he has a youthful hunger for facts, figures and statistics.

That, like any young race, he is impressed with the size and price of things, and takes delight in boasting, to anyone who will listen, about his home town, his own country, the things he's done, the places he's been.

That he considers it perfectly normal to drive on the right-hand side of the road; to call braces "suspenders"; to lay down his knife when he's used it and eat with the fork in his right hand; and to have the chevrons on a military uniform point up, like an inverted "v."

That he knows as much about British history as American history, but that 1776 and 1812 have been forgotten long ago.

That he has an admiration of things for their mere newness and while he likes his cathedrals old, he wants his automobiles and his shoes to be as new as possible.

That his ever-changing enthusiasm for things does not mean that he is completely lacking in critical sense.

That his hastiness in passing judgment and arriving at conclusions does not mean that he is always wrong.

That as a rule he doesn't care much for talking, especially with strangers in public places like railroad cars.

That he isn't much interested in facts, figures and statistics.

That he isn't impressed by the mere size of something, or how much it costs, and gets rather annoyed with strangers who boast about how big, or how expensive, or how wonderful things are in their part of the world.

That he considers it perfectly normal to drive on the left-hand side of the road; to call suspenders "braces"; to hold his knife constantly in his right hand and eat with the fork in his left hand; and to have the chevrons on a military uniform point down, like a letter "v."

That he knows little about American history and would be perplexed if you told him the British once burned down Washington.

That he has an admiration and sentimental attachment for anything that's old and familiar, whether it be cathedral, a pair of shoes or a motor car.

That his lack of outward enthusiasm for things does not mean that he is unresponsive and unappreciative.

That his slowness in passing judgment and arriving at conclusions does not mean that he lacks the ability to love and hate.

of establishing their churches on the pennies of poor immigrants, often in the face of ignorant opposition from misunderstanding Latin Catholics. Difficulties make men strong. These men show it.

The young clergy are typical American boys, such as you would find among the young priests of Boston, New York, Los Angeles, or Baltimore. Good looking, confident, well educated, intelligent—they are competent to protect and spread their rite. For their work they must have an easy knowledge of Ukrainians, etc. For their liturgical functions, they must know Old Slavonic. But they use English with the same ease as other educated Americans and they also know Latin.

In older days married men were ordained to the priesthood and a number of veteran pastors are lawfully wedded men. Of late years, only celibates have been ordained or imported for work in the Greek rite eparchies of the United States.

The Iconostasis

St. Nicholas church does not have an iconostasis, the large ornate screen that stands between the sanctuary and the body of the church in many Byzantine churches, both Catholic and orthodox. These screens, which usually cost a fortune, are extremely elegant and really a development of the altar rail. They stand just where the altar rail does in Latin churches. There are three doors in the screen, with double doors in the middle, and the doors are closed at the most solemn portion of the Mass in many churches of the rite. The word iconostasis means "stand for the ikons" and the name comes from the fact that ikon and sacred pictures ornament the screen.

The only statues in St. Nicholas' are one or two images of angels holding light standards. All the other works of art—there are many—are paintings or stained-glass windows. There is no opposition to the statues among the Byzantines of either the Catholic or Orthodox Churches. They are often used, but usually outside the churches, in schools, etc. It is simply a liturgical custom to use pictures or ikons in churches.

The altar of St. Nicholas' is a beautiful marble one differing little from those in large Latin churches. It stands on a platform, has a big

and ornate tabernacle, but has no gradations above the table. It is out from the walls, for the Byzantine liturgy requires that the celebrant and his ministers walk around it in formal procession. The sanctuary is large.

Thrones for the consecrating Bishops have been erected in it. In the Latin rite it is not customary to erect thrones for all the consecrations. After Bishop Senyshyn was raised to the Episcopal state, he also at times occupied a special platform in the sanctuary, but out of sight behind the altar.

The music was superb. In accordance with Oriental liturgical custom, it was sung without organ accompaniment. The choir was a large mixed one. The Mass is longer than a Latin one and the deacon has an importance in the chanting that is not found in the Roman rite.

Liturgical Vestments

The Byzantine liturgy is extremely beautiful. It is more embellished than the Latin. The vestments used differ from those in the Roman rite but still are fundamentally similar. The altar boys are vested not in cassocks and surplices but in cassock and what appear like beautiful silken dalmatics. The Bishops do not wear mitres like the Latin ones but like crowns, dignified and beautiful. The crosiers are not like the Latin ones, but are topped by twining serpents—remindful of Christ's suggestion that we be wise as serpents. Each of the Exarchs wore a pallium, not the small vestment used by Latin Archbishops, but copious ones. After Constantine the Great moved the seat of the Roman empire to Byzantium, he told the Bishops to adopt the robes of the Emperor. That, to this day, is the vesture of a Byzantine Bishop; hence the crown. Later some Latin Bishops also adopted the crown, but they started to fold it and the modern mitre resulted, whereas the Greeks did not fold theirs.

We wish we could give a complete description of the consecration ceremony, but lack of space forbids. The "examination" of the Bishop-elect was especially interesting. It is a splendid course in the theological tracts on the Trinity and the Incarnation—the East felt the brunt of the heresies against these doctrines. There is also lengthy reference to the Councils of Trent and the Vatican.

Religious Characteristics of Our People

In reading the "Register" article on the Byzantine Rite of the Ukrainian Catholics on the preceding page, one should have some conception of the general religious characteristics of all Ukrainians. An able outline of them appears in the "Spirit of Ukraine" (1935. 152 pp. illus. \$1.00. Svoboda Bookstore).

According to this source, the Ukrainian in his religion exhibits striking characteristics. Though an individualist, he is social and disciplined in his religious life. Ever since the introduction of Christianity into Ukraine he has exhibited the great difference between himself and his national neighbors. Though the western Ukrainians had become Roman Catholics in the course of time, they still preserved their separate church organization in the so-called Uniate church, which is described in the already mentioned "Register" article on these pages.

On the other hand, the eastern Ukrainians remained Orthodox and part of the Russian religious organization. Despite this, they never forget the differences between the Russians and themselves in religious ideas.

"Overwhelmed by the task of creating an empire," wrote Pypin, the Russian scholar and scientist. "Moscow retreated more and more into her exclusive concept of the world, and at the same time fell into that religious and racial intolerance, which was destined to build a Chinese wall against foreigners and dissenters, engendered extreme racial arrogance, and eventually barred the road to religious enlightenment: as all that national pride was at the same time religious fanaticism and all dissident races were thought of as being pagans with whom intercourse was damnable."

The Ukrainian would not accept state control of the church which made of her a tool for autocracy. The Kozaks fought against the encroachments of the Roman Catholic Poland, but they also refused to recognize the Muscovite Czar-Pope. The idea of subjugation of the church to civil authority was so foreign to Ukraine that the famous Metropolitan Peter Mohyla, of Kiev, said he would rather die a martyr than join the Muscovite church. The Ukrainian church was independent of the government and the people had many rights in the management of the church, electing their priests and sometimes their bishops.

Ukrainian Church More Popular and Less Authoritative Than Russian

"The Ukrainian church," writes D. S. Mirsky in his "Russia, A Social History," "likewise assumed more popular and less authoritative forms than in Russia. Hence, on the one side, a greater intimacy in the Ukrainian's relations to his parish church, the absence of a hereditary caste of

priests, and a closed contact between clergy and people. This also led to a greater dependence of the church on the community, and consequently on the rich. The church, for the Ukrainian, did not become an external and superior force whose sanction sanctified the nation (as it was in Muscovite Russia), but a natural function of the nation, an individual attribute, important rather because it was national than because it was religious. This attitude to the church is akin to that of the Balkan nations and essentially different from the Great Russian."

"The Russian church arrogated to herself the right to censor books, and about the end of the 17th century an interesting argument took place between a Ukrainian monastery in Kiev which was very active in printing and the Bishop of Moscow. When the Patriarch reprimanded the archimandrite for daring to print books without the Patriarch's permission, the archimandrite wrote him, 'It is well known that to this very time it has been our Ukrainian custom to print all kinds of books without any interference.' He concludes his letter, 'Have pity on us . . . and, as in the old days, let books be printed by our holy monastery without any interference.'"

In this case that Mirsky brings out, the Ukrainians were victorious, but in 1720, Peter I prohibited the Kiev Lavra to print books other than religious ones, and even those, he ordered, were to be printed in Russian. A strict censorship was then introduced. The printing shop of the Kiev Lavra was fined one thousand roubles for publishing a book without permission, and the presses of the Ukrainian monastery at Chernyhiy were confiscated and taken to Moscow.

Ukrainian Averse to Extremes

The Ukrainian is averse both to intense sectarianism and militant atheism. Nowhere did the Orthodox church offer such resistance to the atheistic propaganda (or the Bolsheviks) as in Ukraine; and nowhere did the "living church" of the Bolsheviks find so few converts.

Likewise the pagan ideas of the Nazis, though often cloaked at first in professed religious tolerance, evoke among the Ukrainians only revulsion and hostility.

"Look here, now, Harold," said the father to his son, who was naughty, "if you don't say your prayers you won't go to heaven."

"I don't want to go to heaven," sobbed the boy. "I want to go with you and mother."

PHILLY GIRLS CLUB TO HOLD SERVICEMEN'S PARTY TOMORROW

The "Ukrainian Junior League" of Philadelphia, Pa., opened its Fall season recently and drew up plans for future activities. The girls were asked by their president, Miss Anne Harris, to do volunteer work in their spare time for the Red Cross. It was decided that after every meeting fifteen minutes will be devoted to the review of The First Aid Course.

On Sunday, November 29, the club has arranged to have a Servicemen's Party at the Ukrainian Hall, 847 N. Franklin St. The affair will continue throughout the afternoon and evening. All Ukrainian boys, of Philadelphia and vicinity, and their friends, who will be on leave on that date, are invited to attend.

More information can be obtained from the secretary, Miss Josephine Bukata, 722 N. 24th St., Philadelphia, Pa.

L. D. Wochok.

What's Your Name?

By HONORE EWACH

I MET him in a second-hand bookstore—a man of about thirty-two, not bad looking, with fine commercial schooling and training in the Netherlands, well-read, but bearing a name of tragic implications. All around the books and the book-shelves were covered up with dust. Second-hand magazines lay scattered here and there on the stands. Some of them had already frayed and dirty covers. The whole place smelled a little of old paper and of something else—perhaps a little of every customer of the last few hours. And one medium-sized lamp, like a moon on a dark night, shed enough light on the titles of the books and made the sallow face of the book-seller in front of me look even more sallow than it really was.

As there were no other customers in the book store at that time the sallow-faced book-seller of the Dutch name began to chat with me. He had noticed that I browsed most of the time among books on philosophy, history, religion, poetry, and would occasionally handle a book with some strange and outlandish title—in some other language than English. Besides, he read in my Slavic face that snobbing and high-hatting were foreign to me. So the bookselling Netherlander knew that he was on the safe ground in telling me of his tragedy on account having a "van" in front of his surname.

Albert van Lennep (if I may thus call my second-hand bookseller) told me that some four years ago he had come to Canada from the Netherlands, looking for a better opportunity in life. As he had fine commercial training in banking and had an adequate knowledge of English, French, and German, he was sure of being able to secure a good position in some commercial house over here. But again and again his application was turned down when he applied for any commercial position advertised in the local dailies. If he sent in his application, he either had no answer at all or would be informed that his application had come too late. If he applied in person, he found no encouragement either. The manager would cut him short as soon as he heard his Netherlandish name.

"In time," continued Albert, "even my Scotch house-lady lost faith in my commercial training in Holland. So I took some business courses in order to adapt myself to the business methods used here. Finally I got my diploma. But I still had no better results. Then one fine day I concocted a new scheme. I answered an advertisement in the paper and signed my name as James S. Anderson, giving my correct address. And as my house-lady knew of my scheme, two days later she handed me a letter. It was a favorable answer to my application. The manager thought that my qualifications were adequate and asked me to appear next day at nine at his office. But this was an answer to a 'James S. Anderson,' and not to Albert van Lennep. So here I am, mouldering in this dingy place for the price of food and lodging."

I am sure that Mr. Louis Adamick has met many such Alberst as mine. If only the prejudiced hearts could be corrected there would be no need to experience tragedy on account of one's non-Englo-Saxon name.

Winnipeg, Can.



The American-Ukrainian Society of Washington, D.C.

Despite strong beliefs to the contrary, Washington is not entirely composed of cigar smoking, price controlling, rationing cigars and just plain lonesome stenographers. Here in Washington, as in most other American cities, we have our share of overtime hours, gasoline rationing, and inductions into the Army; and, best of all, a lively group of young Ukrainian Americans. Also like other Ukrainian populated towns, we have a Ukrainian club, but it differs in many respects from the Ukrainian clubs of which we were members in our own home town.

First of all, Washington has never had a settled Ukrainian American population, and it is only recently that our Nation's Capital has been the home of a number of our young people. As a result of excellent employment opportunities offered by the Civil Service Commission, a substantial number of young Ukrainians Americans have migrated to Washington during the past few years. As their parents of many years back, these young people upon settling in a strange city soon organized a club for the purpose of preserving and advancing their cultural heritage. The founders of our club, educated under our American democracy of freedom, liberty, and equal opportunity for all, had the vision and the conviction to incorporate the American spirit into the constitution of the first, and only, Ukrainian organization in this city. Thus, since its inception in 1939, the American Ukrainian Society of Washington has faithfully held to its constitutional provision of avoiding all controversial religious and political issues—making it a truly American Ukrainian organization dedicated to the expression of Ukrainian culture and the fostering of true Ukrainian American fellowship.

To illustrate some of our activities, we might mention our late club socials which included a Haloween party, a Scavenger Hunt and Polka party, Bowling parties, Moonlight cruises down the Potomac River, and back just a bit further, our favorite pastime—Sunday picnics.

Going into our fall season our predominant activity is our chorus which, under the very capable direction of Marusia Kissel, should enjoy another banner year. Equally promising is the forthcoming social season with such features as a dinner-dance, theatre party, and Christmas dinner already scheduled.

In view of the accelerated influx of Ukrainian Americans in Washington; it is felt that there are some of them here who have not been able to contact the club, so for those and for others who will find themselves accepting employment in Washington we earnestly suggest that they join in the social functions of the club by contacting either our president, Miss Irene Trytiak, 4222 18th Street, N.W., Telephone, RANDolph 3937, or Miss Catherine Greb of the publicity committee whose address is 2109 "F" Street, N. W., Telephone, District 0805.

By The Sea

By THEODOSIA BORESKY

The sea, smooth as a mirror
Reflecting the azure sky
Blended at the horizon
In one sweet blue dome
The opposite shore grown close—
Inviting a path across
If I were a mystic of old
I'd meet the challenge
And see what lies beyond.
Away from the city
And close to the sea
I stretch out my hand
And feel that I touch it,
The beauty and peace profound.

"CHORNA RADA"

(BLACK COUNCIL)

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

By PANTELEYMON KULISH (1819-97)

(Continued)

(Translated by S. Shumeyko)

(14)

Bad News For Hetman Somko

JUST when Petro got well again, a courier arrived with the news for Hetman Somko that emissaries from the Moscow Czar were on their way to Pereyaslav. Somko immediately announced his intention of leaving for Pereyaslav in order to give them a proper welcome. Colonel Shraam, of course, was rather disappointed at this turn of events, for he had hoped that the festivity at Cherevan's homestead, which had been so suddenly terminated by the courier, would have given him a good opportunity of persuading the Hetman of the advisability of undertaking an expedition against Tetera, the success of which would bring all of Ukraine under one bulawa—that of Somko.

In regards Lesya's engagement with Somko, it was decided that her father would take her to his brother-in-law Gvintovka, at Nizhen, where he was member of the local Colonel's staff. There he would await until he heard from Somko. In the meanwhile Shraam together with his son were to go with Somko to his headquarters, and after concluding the welcoming ceremonies for the Czar's emissaries they were to help arrange a lavish wedding for their host and Lesya. It was at this wedding, where everyone of any importance would be, that Shraam now hoped to put his plans into effect of ridding Ukraine of Tetera.

Somko's party were still in sight of Kiev, when they saw speeding towards them in a cloud of dust a lone horseman. They quickly recognized him: it was Captain Ivan Yusko from Pereyaslav. Judging by his serious expression, it was apparent that he was bearer of ill tidings.

"What news you have?" inquired Somko.

"Bad news, illustrious sir!"

"What is it? The Tartars?"

"No, worse than the Tartars! The troublesome Lasuta has been quadrupled. Now you have four of them, if you don't include Ivanetz."

"Speak plainly, or may your tongue dry up!"

"I'd rather myself that it dried up than tell you the news I have! The Colonel of Zinkiv, the Colonel of Mirhorod, and the Colonel of Poltava, each and every one of them has sworn fealty to Ivanetz!"

"What? My colonels have deserted me for Ivanetz?"

"The whole three of them, sir Hetman, just as you hear."

"From Zinkiv, from Mirhorod, and Poltava?"

"Yes the three of them. All who remain now with us are the colonels from Lubensk and Hadyatsk."

"Why wasn't I informed of this sooner?"

"Because it is barely a day since the news arrived in Pereyaslav."

"How did it happen? When? And where? Tell me the whole story."

"Well, it happened like this," explained Captain Yusko. "Our burgomaster was making a trip to Prince Romodanowsky with the usual levy for Moscow's treasury, when he learned that the Prince was in Zinkiv instead. So he went there, and there he found Colonel Ostap from Mirhorod and Colonel Doman of Poltava, banqueting in the home of Colonel Hrytz of Zinkiv. Well, nothing unusual in that. So our burgomaster continued on his way to Prince, and lo and behold, there he found a whole pack of Zaporozhians, all those wastrels who having squandered in drink all their properties had to go and work for our settlement Kozaks, and there finding the going too tough for them, and being not used to obeying orders, they quit this service and fled to carouse in the Zaporozhe. Well, some of these Zaporozhians recognized our burgomaster. 'Say!' they cried, 'isn't he from the grocer?'—you must pardon me, sir Hetman, but those were the very words with which they alluded to you. 'Isn't he from that Pereyaslav grocer, come to see the Prince. Just wait, you settlement boars, just wait until we get our hands on you!' This sort of a reception, however, did not keep the burgomaster from keeping his ears open, and it was thus that he soon heard a piece of the most amazing news: the Prince and Ivanetz have joined hands, and already the former is calling the latter Hetman of all Zaporozhe, and giving Ukraine beyond Romen to him to rule over."

Somko smote his forehead on hearing this. "So!" he exclaimed, "So they have deserted me for Ivanetz. How plain it is to me now that knightly honor is a thing of the past in Ukraine! We buried it together with our sire Bohdan Khmelnytsky. But are you sure of all this?" he demanded of the captain.

"I only wish I wasn't," responded Yusko. "Yet it's a fact that Ivanetz is now at the Prince's palace. The burgomaster saw him there just as plainly as I see you now. And what is more, they say that the Zaporozhians are in great favor with the Czar, anything they ask him they get. So that's why the Prince, having invited the colonels over to him, has advised the Zaporozhians to recognize Ivanetz as their hetman. You know how it is among us now. In order to further curry the Czar's favor, the three of them agreed that Ivanetz be hetman over all Ukraine beyond Romen."

"Just as could be expected!" Somko bitterly concluded. "Let anyone be hetman over us, be he knight or swineherd, so long that we remain colonels. How rapacious is this greed of the ruling classes. I see it now in all its ugly colors. Compromising with anything, just that you may remain at the top. But tell me, captain, what about Vasuta? Has he bowed before Ivanetz too?"

"Probably not as yet," replied the captain. "For according to what the burgomaster told me, the Zaporozhians got so drunk that they began threaten even Vasuta, and all the other settlement Kozaks, especially those who at one time or other cursed or beat some of them when they were still their hired men."

"Such is the news with which they greet me in my domain!" Somko smiled bitterly to Shraam. "But wait, we shall yet measure our strength with them. I will teach the traitors a lesson they will never forget."

"What do you intend to do?" asked Shraam.

"What do you suppose! Go to Pereyaslav, gather about me all loyal Kozak corps, and then take a stand even against the world if necessary. What are these princes and emissaries to me? What do they think they are going to do—divide Ukraine into bits? No sir! We have our own Kozak laws, and no one will be permitted to mix in with them. Wherever there are two Kozaks, they shall judge the third. We shall see who is the stronger here."

"And so," added Shraam, "instead of a war with that pseudo-Pole Tetera, we shall have a war here amongst ourselves! For if Ivanetz has managed to get three corps under his command, then you can be sure that without a fight you'll never chase him out of the country. It's very likely too that Vasuta will join in it himself, and with him all of Siveria and Starodubischina. Yes, it will take some time before you will be able to bring an end to your enemies. I only hope that during this storm Tetera does not steal across the Dnieper into here among us."

"What should I do then?" asked Somko. "Perhaps you can think up a good plan."

"I would say that the best thing for you to do is to keep on going there to Pereyaslav, and once you get there to write letters to those colonels and in the name of God warn them to beware of Ivanetz' true intentions, that he will be the ruin of them yet. In the meanwhile, I shall continue on with Cherevan to his brother-in-law's at Nizhin, there I will see Vasuta and open that insane fool's eyes to the real facts. I'll prove to him that he himself will perish if he does not hold with you. When he joins his forces with you, then you can be sure that the opposition will quickly melt away and the colonels will return to you."

"Let them come back to me, but I certainly won't be myself, if I don't do with them what Khmelnytsky did with Hladky," remarked Somko ominously.

"Don't brag now, son, but pray to God for success," replied Shraam a little testily. "Let's not waste any time either, for it's time for us to be on our ways."

The party broke in two and each group went its separate way. The news brought by the courier weighed down too heavily upon them to permit any cheerful word to be said in parting.

"Well, now I can plainly see which way

Ukraine is headed," ruminated Shraam gloomily. He was riding behind the others, and felt no desire to talk with anybody. "Is it possible," he thought, "that all our efforts thus far will go to waste after-all? That all those battles fought by our valiant Kozaks and all that blood shed by them will go for naught?"

He could not help recalling at this time a sad song composed by the Holy One upon the death of Khmelnytsky.

"Perhaps it was for naught," Shraam concluded. "And perhaps it is God's will that Ukraine should not peacefully partake of her bread and salt. Who knows, maybe the end of the world is approaching, what with brother attacking brother. And from what direction will Thine divine wrath first arise, o Lord?... The Zaporozhe was always the nest of Kozak valor and fame, and now from it there emerge only ravenous wolves and crafty foxes. More than likely those Zaporozhians have now reached their last penny and are now stirring up trouble throughout the country in order to fill their pockets under the cover of the storm they hope to create. They probably are jealous that the settlement Kozaks are better off than they. Well, it's their own fault. When the Poles were put to rout they had an equal chance to stake a location for themselves and go to work and make a decent living for themselves. But no, that was beneath their pride. A-knighting they had to go! But did they? Not at all! In carousing they spent their time down there in the Sitch. While many of their brother-at-arms tilled and cultivated the soil, toiling from morning to night, in order to earn their daily bread, these ne'er-do-wells laughed at them and frittered away their time in their stronghold doing nothing but drinking and fighting among themselves. And now they are blaming the settlement Kozaks because the latter through hard work have achieved comfortable means. Such are the children you have, oh mother Ukraine! Such our the children who are now giving their support to this Ivanetz, enabling him pursue his ambitious schemes, and pretending friendship for Hetman Somko all the while. And yet, perhaps God has not forsaken us entirely, perhaps there will still be found several companies of good and true men who will strike in the cause of a free and united Ukraine!"

Thinking thus as he rode along, Shraam suddenly heard shouting in the front. He raised his head and his keen eyes quickly took in what had happened. A number of farmhands had been reaping in the field adjoining the road through which the party was proceeding, and one of them, evidently drunk, lay outstretched on the road; Vasile the Captive, driving the carriage and lost in thought, had not seen him there until he was well-nigh on the top of him; just in time he brought the horses to a stop. Nevertheless, the reapers crowded angrily about him and those in the carriage, brandishing their scythes in a threatening manner.

Shraam spurred his horse ahead.

"You rascally red-coats!" the reapers were shouting. "You never think of other people's rights! Like weeds you have spread over everywhere. But you just watch, we know what to do with weeds."

They pressed upon Vasile with upraised scythes; one of them even brandished an ax.

"Stop! you Herod's souls! Stop!" roared Shraam at them.

Seeing a priest before them, all of them paused a bit.

"What is the meaning of this?" Shraam demanded. "Are you Turks or Tartars that you attack travelers? Have you forgotten about God and the Faith?"

"No, reverend father," one of them replied. "We have not forgotten that we are Christians and we never will! But how can we remain peaceful when these red-coats ride rough-shod over us!"

"Yes, and thank God that our hands are not in chains," added a few more. "We won't permit such trampling of us! We all helped to drive out the Poles, and now look upon us. While most of us haven't even a shirt on our backs, these red-coats can afford to sew theirs with golden thread. While we have to toil and sweat here in these fields, these red-coats just sit back and take in the profits. Do you see now why we feel that way?"

"Yes, yes, I can see," responded Shraam. "And I can also see the source of all this trouble and complaining. It's from the Zaporozhe. That's plain enough."

A Sound Knowledge of Your Old-World Background is Indispensable to Good Americanism, Especially New in War-Time

To Gain Such Knowledge
READ THE UKRAINIAN WEEKLY

THE SPORTING WAY

By DIETRIC SLOBOGIN

"SMALL COLLEGE" GRIDDERS UKRAINIAN BASKETBALL TEAMS THE PRO FOOTBALL FRONT MISCELLANEA

When we released our 1941 Ukrainian All-American Football Team some 11 months ago we were on on the receiving end of quite a few remarks, such as "Why pick a guy from tiny Youngstown College as your captain: 'I'll bet you picked Gill from Youngstown College because he is a U.N.A. member and you are a steady contributor to The Ukrainian Weekly'". "Why select a man from such an obscure institution?" We answered, tersely, Sloko Gill is one of the finest centers and centers and line-backers in the Middle West. That, and only that is the only reason we selected him to captain our mythical 1941 Ukrainian All-American Team. Today, Gill is the first-string center of the Detroit Lions of the National Football League. Last year Alex Wojciechowicz was the Lions' pivot man and, by the way, Alex was one of the best, if not the best, in the business. Here is some more information on Sloko Gill: The Youngstown College alumnus is 5-10 and weighs 185 pounds. He is single and makes his home in Campbell, Ohio where he belongs to that community's U.N.A. branch. Gill was born on March 8, 1918 in this town and, during the off season works at a steel plant. Yes, we would much sooner take recommendations from men who know their business than judge a ball player's ability by the size of the institution he hails from. In our next column we will feature Steve Pritko, Senior Villanova end, one of the greatest in the East.

We haven't checked with the office of the Ukrainian National Association, but we would wager that many U.N.A. and other Ukrainian baseball teams have disbanded for the duration, at least. This is a deplorable situation and something should be done to remedy it. Haven't you heard of America's keep-fit policy? There are ways and means to keep athletic organizations together despite the war. One method is to interest youngsters of high school age; the other is to persuade married veterans to return. If you can do both, so much

the better. This year, the Philadelphia U.N.A. squad includes four "kids" who never played a game of basketball in their lives. Coach Jerry Juzwiak is spending many hours to weave them into positions vacated by men leaving for some branch of service. Don't measure your success by the won and lost column. Even if you should lose every game played, the fact that your organization is kept intact and the fact that you are keeping what men you still have left in proper condition will go a long way towards winning the "game" we are all "playing" now. Won't you think this over and take the initiative.

The Pro Football Front: Since the National Football League is comparatively young and records are being broken just as fast as chinaware is by us when we're on duty, we will simplify these broken records as much as possible. Don Hutson, Green Bay end, has broken his own record for the most yards gained in one season (915) and the season is not as yet over... Bill Dudley, the sensational Steeler tailback, has become the most effective ground gainer since Bill Osmanski shone for the Bears in 1939... Sammy Baugh of Washington and Cecil Isbell of Green Bay are still nip and tuck for the passing lead... Baugh has smashed the mark of 51 touchdown aeriels chucked by Arnie Herber of Green Bay in 9 seasons... Isbell has 52 touchdown passes to his credit... The N.L. champion will play a team of All-stars composed of members from other N.L. teams at Philadelphia's Connie Mack Stadium after their (the Bears, of course) play-off with Washington... A good axiom to follow in sports (the Chicago Bears seem to be doing O.K. by it) is that a good offense is the best defense... Taking into consideration his punting ability, Sammy Baugh should make the National League All-Star team on a shoo-in. We have been telling you plenty about his passing, but this cattle dealer also leads the league in punts. He also has the longest one of the year beside his name—a mere 74 yards against the Chicago Cardinals... Although the National League itself is young as an organization, the Green Bay Packers and Chicago Bears have met 48 times, thus far... Discussing the week-end's

visit to Phila., where the Eagles' coach, Greasy Neale, collapsed after the New York Giant game, Stout Steve Owen remarked soberly: "I always knew I would see one of us coaches go that way. I have felt like that myself. But Neale was all right—he was cursing me and my Giants as he crawled into the ambulance."... The Detroit Lions did their part toward relieving the congested traveling situation by making their Cleveland trip on a lake steamer. The boat also served as their hotel... Chuck Cherundolo, Pittsburgh center, who had played 416 out of 420 minutes before the Detroit game, had gone 21 consecutive quarters without relief before he was given a rest in the second half against the Lions... Composite figures of all N.L. clubs reveal that a player intercepting a pass, fielding a punt or receiving a kick-off can get back up the field only 15.8 yards on the average and has

only one chance in every 47 of scoring...

Miscellanea: The upset of the University of Georgia leads us to believe that Rose Bowl officials are now considering Boston College as a logic 1 contender more than ever. Georgia Tech is still in the running, but they have a traditional game coming up with the U. of Georgia which could easily mar their record. Texas seems to have the Cotton Bowl clinched with obscure U. of Tulsa as a likely opponent. Either Georgia or Ga. Tech will be hosts at the Sugar Bowl, and their opponent will be... well your guess is just as good as mine in that respect... Until two weeks hence, don't try to figure out why any certain college football team lost a game; you have seen games and you have seen that pigskin oval bouncing or rolling irregularly, its destination many times swaying the tide one way or another.

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The Story of Ukrainian Literature

(30)

Gregory Kvitka-Osnovianenko

THE Kharkiv group of Ukrainian intellectuals of the early 19th century, produced quite a number of prominent Ukrainian writers, but the greatest of them was Gregory Kvitka-Osnovianenko (1778-1883).

Kvitka was raised in a little village not far from Kharkiv, named Osnova, from which he derived his name Osnovianenko. As was the fashion in those days among the more well-to-do classes, young Kvitka did not attend the village school but studied at home under private tutors. It was thus that he had the opportunity of meeting the Ukrainian Socrates, Skovoroda, about whom mention was made here previously.

Being of a deeply religious nature, young Kvitka, at the age of 23, entered the monastery. But he did not remain there very long, as four years later he gave up monastic life and returned home.

In his daily life Kvitka came continually in contact with the peasants, and in time grew to love the language spoken by them and their colorful customs. Their sad lot, under the

system of serfdom that then prevailed in Ukraine under Russian rule aroused his sympathies, and he resolved to dedicate his energies toward the betterment of their lot. He left his native village and his father's ancestral home, and went to Kharkiv, for he had already heard that in that city a new Ukrainian intellectual and literary life was being born.

"Father of the Ukrainian Novel"

At first he obtained the position of a director of a local theater, in which gained experience that was to stand him in good stead in his literary career. Later he became a principal of a school for girls. Besides supervising school, Kvitka also found time to issue a newspaper, the "Ukrainsky Vistnyk" (Ukrainian News). And it was also at this time that he first began to write his popular novels, at first in the Russian, but soon after in Ukrainian, which he used from thence on. To this day he is known as the father of the Ukrainian novel.

He wrote seventeen novels. Among the better ones are "Marousia," "Perekotipole" (a ball-like weed), "Dobry

roby, dobre bude" (do good and good will come of it), "Kozyr Divka" (a spirited girl), "Saldatsky Portret" (a portrait of a soldier), and others.

Besides being a novelist, Kvitka was also a playwright. Among his better plays are "Svatanya na Honchariwtsi," and "Schyra Liubow," (Courtship in Honchariwtsi—True Love).

In the "Letters to My Beloved People," Kvitka spoke to the poor, common Ukrainian people so honestly and so clearly as no one had before, and as a result he helped to awaken the masses to greater self-enlightenment. He showed them, too, that their native tongue was most adaptable for literary purposes.

Eugene Hrebinka

Another prominent writer of that period was Eugene Hrebinka, known best as a writer of fables. Fables, as we know, have always been popular among the Ukrainian people. Introducing animals, plants and inanimate objects as rational beings, these fables, despite their usually jolly vein, contain a great deal of common

sense and truth in them, which perhaps more than anything else accounts for their popularity.

Hrebinka (1812-1848), born in the Poltava district, is generally considered as the finest exponent of Ukrainian fables. While yet a boy he displayed more than the usual interest in them, listening eagerly to their recital by his parents or the wandering "kobzari" (troubadours). Upon completing his schooling, he entered the army, but soon thereafter left it. He then became an instructor at a military academy in St. Petersburg, then capital of Russia. From here he kept up an uninterrupted correspondence with various friends and acquaintances in his homeland, especially with the Ukrainian patriots organized in the Kharkiv group.

Hrebinka's first work was a fine translation from Russian into Ukrainian of Pushkin's "Poltava." Later he issued an almanac, a popular form of publication in those times, called "Lastivka" (Swallow), which contained many of the works of contemporary Ukrainian writers of his time, including some odd verses by Taras Shevchenko. The almanac appeared in 1841. Two years later Hrebinka published his famous collection of Ukrainian fables.

(To be continued)

YOUTH AND THE U.N.A.

SOME MEMBERSHIP FIGURES

"How many members of the Ukrainian National Association are there in the State of Pennsylvania?" "What is the largest branch in the State of Illinois?" "How many members are there in New Jersey?" Such are some of the questions asked by persons interested in the distribution of the members of the largest Ukrainian fraternal order in America.

Because the subject is of general interest we will devote this week's column to the distribution of members by States, and give some facts and figures concerning the largest U.N.A. branch in each State. All

figures are as of October 31st, 1942.

The Ukrainian National Association has a total of 40,343 certificates in force, 9,831 of which are held by juvenile members. Almost one-third of the total number of certificate-holders reside in Pennsylvania; this State, with 13,042 certificate-holders, is far ahead of the other 20 States and two Canadian provinces in which the U.N.A. has members. The following is a list where the States are arranged according to the number of U.N.A. certificates in force in each State:

State	Adult Certificates	Juvenile Certificates	Totals
Pennsylvania	9,619	3,423	13,042
New York	6,246	1,930	8,176
New Jersey	4,245	1,047	5,294
Ohio	2,545	746	3,291
Illinois	1,964	523	2,487
Michigan	1,412	341	1,753
Connecticut	1,212	386	1,598
Ontario	630	554	1,184
Massachusetts	528	267	795
Rhode Island	586	103	689
Maryland	254	76	330
Missouri	263	47	310
Delaware	215	68	283
Minnesota	222	56	278
West Virginia	140	55	195
Quebec	79	108	187
Indiana	126	36	162
Wisconsin	82	16	98
New Hampshire	70	20	90
Kansas	46	16	62
Oregon	12	5	17
North Dakota	8	3	11
Wyoming	8	3	11
Totals	30,512	9,831	40,343

Although most of the certificate-holders of the Ukrainian National Association are located in Pennsylvania, the largest branch is located in New York. As a matter of fact, the two largest U.N.A. branches are located in the same city, New York; combined, these branches have a total of 1,933 certificates in force. The following

is a list of the largest branches in each State, arranged according to the number of Certificates held by members in each branch. From the year of the formation of the branch, which is also given, it is possible to get an idea of its growth since time of formation to the present. All of the branches had modest beginnings.

Br. No.	Formed	City	State	Adults	Juv.	Total
204	1925	New York	N. Y.	602	383	985
361	1926	New York	N. Y.	693	255	948
292	1910	Detroit	Mich.	371	105	476
221	1908	Chicago	Ill.	347	114	461
102	1902	Cleveland	Ohio	341	59	400
147	1906	Allentown	Pa.	302	91	393
206	1910	Woonsocket	R. I.	277	58	335
432	1939	Toronto	Ont.	182	141	323
155	1907	Perth Amboy	N. J.	294	27	321
277	1910	Hartford	Conn.	149	64	213
247	1909	Wilmington	Del.	159	50	209
385	1914	Minneapolis	Minn.	156	28	184
179	1908	St. Louis	Mo.	156	18	174
473	1940	Montreal	Que.	50	76	126
56	1911	Wheeling	W. Va.	76	28	104
320	1912	Baltimore	Md.	76	20	96
178	1908	Manchester	N. H.	70	20	90
103	1917	Milwaukee	Wis.	66	10	76
100	1912	Gary	Ind.	53	11	64
323	1912	Kansas City	Kan.	46	16	62
92	1916	Portland	Ore.	12	5	17
392	1914	Frontier	Wyo.	8	3	11
420	1942	Belfield	N. Dak.	8	3	11

Some of the smaller branches in the preceding list are located in sections where there are very few Ukrainians, and so find it difficult to increase membership. In Kansas, New Hampshire, North Dakota, Oregon, and Wyoming, the branches in the above list are the only branches in these States.

For additional information regarding membership statistics by States, cities, or branches, write to the Ukrainian National Association, 83 Grand Street, Jersey City, N. J.

THEODORE LUTWINIAK

*Date of formation of Br. 361 as a result of the merger of four small branches.

—FOR VICTORY: BUY BONDS—

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

Nell—"Oh, dear, I'm in such a quandry."

Bell—"What is it?"

Nell—"Jack promises to stop drinking if I marry him and Tom threatens to begin if I don't."

"I think there is some misapprehension about the freedom of the press," declared the editor of the Plunkville Paddadium.

"In what way?"

"A lot of people seem to think they are not expected to pay for the paper."

CORPS K9

War Dogs are Sentries, Messengers, Fighters

WHEN war came, animal fanciers throughout the United States offered their knowledge and their animals for the use of Government. Keen to opportunities for service at the Army's call, dog owners now are patriotically converting thousands of their pets into "G. I." soldiers for Uncle Sam.

In the newly established dogdom of the Quartermaster Remount Depot at Front Royal, Virginia, dogs of many breeds are being given their Army recruit instruction. Here, for an average period of four weeks, they are being taught the fundamentals of discipline, the duties they will perform, and the sign language commands of their soldier masters.

Their jobs are important. In ancient times, big fierce dogs were bred especially for war. They wore spiked harness, with which they could inflict murderous wounds, and were set loose upon the harrassed enemy who could not keep them at his front. Today's war dogs rove in packs to search out enemy paratroops, hunt singly to foil saboteurs, aid in spotting airplanes, and perform many other modern military functions.

All Breeds Needed

Each breed lends its own peculiar talents most readily to some certain tasks. For instance, those dogs best suited as messengers and sentries are the Doberman Pinscher, Airedale, Boxers, Collie, Retriever, German Shepherd, Great Dane, Bulldog, and the French Poodle. For sledge duty, Malamutes and Siberian Huskies are preferred; for pack duty, Newfoundlands, St. Bernards, and Great Pyrenees. Individual qualifications and temperament are more important than the breed for cataloguing, and good

crossbreeds also have their share in the work, but a pedigreed animal is preferred because his capabilities and reactions are more easily determinable.

Procurement of dogs for the U.S. Army is obtained by Dogs for Defense, Inc., a private organization made up of dog fanciers, formed to make voluntary contributions of dogs for the war effort, and approved by the American Kennel Club. Dogs for Defense, Inc., has its headquarters at 22 East 60th Street, New York City, and has regional directors throughout the United States and representatives in the principal cities.

To be accepted for Army training by Dogs for Defense, Inc., a dog must be fairly large, in good health, from one to five years old, and possess fearless disposition with no tendency to be gunshy. Dogs may be of either sex. A thorough physical examination is given each dog by a veterinarian, at least two hundred of whom have donated their services to the organization.

Dogs accepted for the Army are sent to the Quartermaster Remount Depot at Front Royal, Virginia, and to other reception and training centers now being established. They are then given preliminary tests to indicate their adaptability to the Army life, and, if qualified, assigned an Army registration number and sent through courses of advanced training.

Expert dog trainers instruct the animal thoroughly in their specific tasks. Specially chosen soldiers are trained to handle the dogs so that both may work together as closely coordinated teams. After finishing their courses, the dogs are issued by the Quartermaster Corps to the arms and services of the Army that requisition them.

Jay Frank

(To be concluded)

Marusia Says:

So, it's a fur coat you're wanting for Christmas this year. Make believe your husband or Dad is Santa Claus and write him a letter about it. But make sure you tell him you want a Michael Turansky Fur Coat.

That's because a Michael Turansky Fur Coat is the best value you can get. It's known for its quality, durability and beauty. Best of all the prices are so low, you'll probably get a couple of War Savings Bonds with the savings.

The selection is big, the sizes run from 12 to 44, the styles are many. Come in today and try on a Persian Lamb, Muskrat, Silver Fox, Skunk, Beaver, Mink, Caracul, Raccoon, or any other fur you have in mind. It'll be the best Christmas gift you ever received.

Open every day until 6 P.M.
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