

СВОБОДА

Український Щоденник

PIK LI. Ч. 119.



SVOBODA

Ukrainian Daily

VOL. LI. No. 119.

SECTION II.

The Ukrainian Weekly

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

No. 24

UKRAINIAN WEEKLY, SATURDAY, JUNE 19, 1943

VOL. XI

FOLK DANCING AND "JITTERBUGGING"

We certainly are not an authority on dancing of any sort, still we cannot help but observe that for truly recreational purposes what this country needs is more folk dancing and less of "jiving," "jitterbugging," and "rug-cutting." Aside from their crudeness and oftentimes vulgarity, the latter type of dancing appears to arouse in many young people a certain type of exhibitionism that is very unwholesome, to say the least. Folk dancing, on the other hand, has proven itself to be one of the most wholesome and satisfying forms of recreation that one can possibly have.

That many young people like to "jive" is nothing strange; it is most natural. For when young people dance they really like to dance. The orthodox forms of ball-room dancing, though fine in themselves, are in the long run too tame, too languid to sop up the energy of growing youth, and of elders too. So having nothing better to pick from, the young people go in for "jitterbugging," just as preceding generations went in for the "Charleston" or the "Black Bottom," or whatever other dance happened to be the craze then.

Had any real effort been made to popularize folk dancing, we think that by now most young people would have preferred it to "jiving." For folk dances are certainly very energetic. What is equally important, they are far more graceful and rhythmic than "jiving." At the same time they give the young people plenty of opportunities to let their hair down, to stamp, to clap their hands, and to let out an occasional hearty yell. They are also very social, as their participants are most always changing partners. Finally, folk dances are usually the products of centuries of development, in the process of which their rough edges have been worn off, leaving them simple and easy to learn and at the same time highly satisfying to the most sedate waltzer as well as to the most violent "jitterbug."

"Jiving" and its predecessors, on the other hand, have really nothing behind them at all. At their best they always serve to remind one of the savage dances of darkest Africa, which when shown on the screen in a travelogue film never fail to evoke derisive laughter from the young people present—to whom it apparently never occurs that a lot of their "jiving" is just as primitive, crude and ludicrous as that of the aborigines they laugh at.

Our belief that folk dancing could become far more popular than "jiving" if given half the opportunity that the latter has, is based also on our observation of young Ukrainian Americans. The great popularity of Ukrainian folk dancing among them has been too evident for the past decade or so for us to elaborate upon it here. And that popularity, it should be borne in mind, is not merely based on the fact that this dancing is Ukrainian; it is based mainly on the intrinsic worth of the dances themselves. That is why Ukrainian folk dances are so highly popular among the folk dancers of other nationalities as well.

Still greater proof of the potentially greater popularity of folk dancing over "jiving" and company, is offered by the rising popularity of folk dancing schools and centers. Very few persons stop attending them once they have started. And the atmosphere in them is certainly most wholesome. Finally everyone of the dancers enjoys himself so hugely that it is a pleasure to behold them.

In this connection, it is worth noting here that the most popular folk dance center in New York City, The Community Folk Dance Center, is directed by a young Ukrainian American, Michael Herman of Flushing, Long Island, N. Y. With the able assistance of his wife, Mary Ann (both of them are members of U.N.A. Branch 361) he has been doing yeoman work for the past number of years in popularizing the folk dances of Ukraine and other lands and of America as well among young and old Americans of various nationalities and from all

Koshetz Choral Recordings Completed

Last Thursday a specially selected and trained Ukrainian Chorus under the direction of Prof. Alexander Koshetz finished recording an album of about twenty five Ukrainian folk songs. The recordings were made at the WOR Recording Studios in New York City. They will be released in about six weeks by the Sonart Recording Company, which is co-sponsoring the recordings with the Ukrainian Recording Committee.

The actual recordings were preceded by about six weeks of intensive

rehearsals of the chorus, held at Steinway Hall.

When released, the records will be ten in number, and will have a special album of their own, decorated in the Ukrainian motif and with explanatory material in English and Ukrainian.

Persons from whom the Ukrainian Recording Committee already has subscriptions for the recordings will receive the album from Sonart by mail as soon as it is released. Others will be able to buy it on the market.

Ukrainian Scientist's Methods Increase Soviet Tank Production

The tremendous growth of tank production in the USSR has become possible to a considerable degree owing to technological improvements; in particular to the introduction of new methods of electrical welding developed by Evhen Paton, the Ukrainian scientist upon whom the Soviet Government conferred the title of Hero of Socialist Labor on March 2, a recent Soviet Embassy bulletin reports.

The automatic welding machine invented by Paton is operated by two workers. It does the work of 20 welders, at the same time greatly improving the quality of the welding. In welding metal plates three to four centimeters in thickness, labor productivity is increased 30 to 40 times.

In addition, Paton's automatic welder does not require skilled operators.

Evhen Paton is 73 years old, a member of the Academy of Sciences of the Ukrainian Socialist Soviet Republic, and an expert in the field of metal construction. One of the Soviet Union's oldest scientists, he has built about one hundred bridges, including the great bridge over the Dnieper, one of the largest in Europe. Nearly 150 scientific works have come from his pen, many of which have been translated into foreign languages.

At present Evhen Paton heads the Institute of Electric Welding, whose researches and inventions are widely applied in the munitions industries.

U.N.A. Man On Bomber Which Escaped Destruction In Air

One of the crew of a Flying Fortress which narrowly escaped being blown to bits in the air enroute back to England after a raid on Germany, when a live bomb got stuck in the bomb racks, was Staff Sergeant Peter Hnatiuk of Hazleton, Pa., a member of Branch 85 of the Ukrainian National Association.

The 24-year-old ball turret gunner is the son of Mrs. Dolores Hnatiuk, 270 South Laurel Street, Hazleton; his father, Michael Hnatiuk, died several years ago. He has three brothers, all of them U.N.A. members. Two of them are in service: Pfc. Stephen Hnatiuk is stationed at an undisclosed base with the Marine Corps, while Private John Hnatiuk is at an Army base somewhere in Oklahoma. All three enlisted.

According to an Associated Press

dispatch from London, the Fortress, nicknamed the "Rigor Mortis," was half way over the North sea before Lt. Howard Gardner, the bombardier, discovered the the bomb dangling below the plane.

The Fortress had flown unscathed through the flak over the target, and had left the enemy fighters far behind. The crew had settled down to a pleasant ride home.

Suddenly Gardner shouted a warning over the inter-phone system, telling the others that a bomb had not slid from the racks but had caught on one bomb bay.

What made the eyes of the crewmen widen in greater alarm was the fact that the bomb's spinner mechanism on its nose—which revolves after

(Concluded on page 5)

walks of life. Today—besides publishing the "Folk Dancer" monthly—he is doing equally fine work also among the servicemen, at the Community Center and at such places as the Town Hall and the Brooklyn Navy Yard "Y."

The rising popularity of folk dancing is evidenced by the constantly rising attendance of the classes this younger generation Ukrainian American American directs.

Quotable Quotes About Ukraine and Ukrainians

Charles XII of Sweden, about whom Ben Johnson wrote that poem "The Vanity of Glory," and who was defeated finally with Mazeppa at the Battle of Poltava, referred to the Ukrainians as "the famous race."

Voltaire said of the Ukrainians that "they always aspire to freedom, though they are still dragging the chains of subjugation."

Now coming down from the Swedes and the French we find Herder, the German critic who wrote about the Ukrainians thusly:—"In time Ukraine will become a new Greece; the beautiful sky of these people, their fertile soil, will some day awaken them from sleep... a nation will come into existence and her boundaries will extend to the Black Sea and from there into the wide world."

Next come the Poles. Prof. A. Bruekner, the Polish scholar, once flashed off the following: "Ukraine was the equivalent of a school for Russia." This referred to the period soon after the Treaty of Pereyaslav when many Ukrainian students of the western theology, medicine and science migrated to Moscow (Russia) and helped to Europeanize it.

Everywhere the Ukrainian influence was felt and Pypin, a Russian, wrote that "Ukrainian literary men composed works of which no one dreamt in Moscow." They were works of grammar, dictionaries, catechisms, histories, church teachings, and general polemical literature.

"That something was fundamentally wrong with the situation in the Ukraine has been proved by the fact that during the recent months even Stalin's most trusted lieutenants have failed him when sent to the Ukraine, and he has had to dispose of those in the Ukraine in more rapid succession than in any other part of the country..."

Herald-Tribune, editorial.
Dec. 1, 1936.

"For six hundred years they (Ukrainians) have fought to remain Ukrainian. They have preserved their own distinctive language, their own Church, their own clothes, their high state of husbandry. And, at the end of that fight for centuries, as at the beginning, they face the world undaunted alike by poverty, persecution, and repression—demanding the right of 43 millions of people having a common stock and a common life to rule themselves. That demand may be resisted for a year, a generation or a hundred generations. But at the end of that time the Ukrainian people will still be asking their freedom. And there will be neither lasting peace nor the reign of justice in Eastern Europe until that right is granted, and the alien troops withdrawn, leaving the Ukraine to control its destinies and enrich all the peasant lands by its example."

("Peasant Europe," by H. Hessel Tiltman. Jarrolds. London)

The Lord Tweedsmuir, late Governor General of Canada, wrote in his introduction to Florence Randal Livesey's translation of "Marusia":

"In Canada, especially in middle West, we have a large Ukrainian population, and it is therefore most fitting that we should know something about their classics. The newcomers from Central and Eastern Europe have much to gain from Canada, but they have also something to give. They can contribute out of their folk culture—in letters and music—to Canada's intellectual life, and to give as well as to get is the basis of self respect."

MARKIAN SHASHKEVICH Herald of Western Ukrainian Awakening

AS already noted here editorially last week, last June 7th marked the one hundredth anniversary of the death of Markian Shashkevich, (June 7, 1843) the young priest who in the brief span of his life (born November 6, 1811) and in the face of strong opposition of the reactionary elements of his day, including some of his ecclesiastical superiors, managed to revolutionize Western (Galician) Ukrainian literature and set it on its present course by introducing and popularizing as its medium of expression the Ukrainian language spoken then only by the common masses of people but ignored and scorned by the intelligentsia, which favored the then fashionable but hodge-podgish and cumbersome combination of Church Slavonic and Polish Ukrainian.

In thus giving Western Ukrainian literature its true and natural means of expression, young Shashkevich gave it the power and beauty hardly possible to it up to then. At the same time he helped to reawaken Western Ukrainian national consciousness, which was quite dormant then as a result of centuries of oppression and denationalization of the Western Ukrainians by the foreign occupants of their native land, chiefly the Poles.

For this great service Shashkevich is honored and revered by his countrymen, and this year there will be observances of the 100th anniversary of his death.

In order that our readers may have some idea of Shashkevich's stature in Western Ukrainian literature and national movement, we present below an outline of his life and work. Such an outline, however, must be preceded by a sketch of Western Ukrainian life itself at that time.

Polish-Austrian Domination of Ukrainians

From the time of the joint Polish-Lithuanian rule of Ukraine, when the Poles had seized the Ukrainian province of Galicia (14th century) and annexed it to their kingdom. Galicia had been under direct Polish rule until the first partition of Poland, which took place in 1772.

In taking over its portion of Poland—Russia taking the other—Austria united the Ukrainian territory of Galicia which under Polish rule was often called "Red Ruthenia" and part of the Ukrainian Podolia with the Polish principalities of Zator and Oświęcim (Auschwitz), and later with the Grand Duchy of Kraków, and formed them into the province of Galicia. The establishment of this common administration, however, was of no profit to the Western Ukrainians, who already in 1772 had no nobility of their own—for it had become Polonized—but consisted of illiterate peasant serfs and of poor and far from numerous bourgeoisie and clergy. The latter spoke Ukrainian only with the peasants, and not very often at that, using Polish among themselves. For that matter the clergy at that time had no special education or culture of their own.

To make matters worse for the Ukrainians, the Polish nobility—the so-called szlachta—aroused the suspicions of the Austrian government against the Ukrainian population, on the ground that it had treasonable sympathies for Russia; treating the Roman Catholic faith as the emblem of Polish nationality and Greek Catholicism as the emblem of Ukrainian nationality, the Polish nobility persuaded Austria that it was better to promote the former at the expense of the latter.

Sheptitsky Champions Ukrainians

But the Greek Catholic Metropolitan at that time, Leo Sheptitsky

(1749-1779), tried to persuade the Austrian government that the Ruthenes—as the Western Ukrainians were then called—were a people different from the Russian and Poles, and were entitled to equal rights; all the more so as their political importance for Austria was great and she might hope one day to unite all Ruthene countries under the sway.

Thanks to the efforts of Sheptitsky, the candidates for the Greek Catholic priesthood were able to study in the Viennese theological seminary known as the "Barbareum," and in 1783 the Emperor Joseph II founded a Greek Catholic Seminary in L'viv. At the University of L'viv (founded in 1784), lectures in Ukrainian were introduced in 1787-1809 in the theological and philosophical institute, the so-called "Studium Ruthenum". Though the language of instruction was not the pure language spoken by the people, but a mixture of old Church-Slavonic (Old Bulgarian) and the Ukrainian vernacular, yet these lectures served to awaken the Ukrainian national spirit among the Greek Catholic clergy, who till then had been accustomed to hear and employ Polish only. Those clergy who studied in Vienna in their turn had opportunities of making the acquaintance of students of other Slavonic nations and their national aspirations, and this contact did not fail to kindle their own national consciousness.

Early Parish Schools

The revived Greek Catholic Archbishopric of L'viv considered it its duty to organize elementary parish schools after 1815. But the Galicia Government, dominated by the Poles, forbade the teaching of Ukrainian there, on the ground that Polish alone was the official language. The protests entered by the then Metropolitan, Michael Levitsky (1815-1858) who argued that Galicia was not a Polish country, but the territory of the old Galician-Volodimirian State and that even the Polish government had regarded Galicia as a Ukrainian country, proved successful to the extent where children now received instruction in the Ukrainian language—such as it was then—where there were only Greek Catholics. But where there were Roman Catholic pupils, even though in a minority, Polish was upheld as the language of instruction. The Ukrainian population in mixed parishes might, of course, support Ukrainian schools for their children at their own expense, but a sharp eye was kept lest the Greek Catholic bishops should encourage their flocks to found such schools. Such was the actual favor shown by the Austrian government after 1815 to the Ukrainian national movement.

When Canon Ivan Mohilnitsky (1777-1831) attempted to found in Peremyshl a "Societas Presbyterorum Ritus Graeco-Catholici Galiciensium," for the purpose of publishing school handbooks and scientific treatises on church history, canon law, economics, hygiene, etc., he met with the prohibition of Cardinal Severola (1817). Moreover, the Governor of Galicia forbade Metropolitan Levitsky to print his pastoral letter in the old Slavonic language, advising him to write it in Polish.

Mohilnitsky's Defense of Ukrainian National Identity

This same Mohilnitsky wrote a treatise on the Ukrainian language (1829), intended to provide scientific proofs of its special position and rights; and it is of importance of explaining the national views of this first leader of eminence in Galicia. He held in this work that the Ukrainian nation, sharing the historical tradition of Kiev, is different both from

Folk Dances At U.S.O. Center

(1) Foreign-born American soldiers and sailors are generally good dancers, USO hostesses report, but are better at their native dances than as jitterbugs. They can 'give' all right, the girls say, but turn on a polka, a czardas or kozachok, and they really go to town. They find the music in USO club juke boxes or phonographs, and available partners in practically every big town.

"When they come in contact with country boys and girls, whose preference is for square dancing, our foreign-born soldiers, sailors and marines show great interest," said one hostess who teaches dancing in a USO club. "American square dances are closest to the folk dancing they learned in their home-lands. But they show up in great numbers to learn modern popular American dance steps, too."

While dancing is the most popular recreation at USO clubs, eating is not scorned during the 16,000,000 visits by service men and women each month. USO girls who serve at snack bars report that most of our armed forces will eat three helpings of ice cream, pie or cake.

Ping pong, billiards, checkers, chess, motion pictures, community sings and other entertainment facilities are available at USO clubs, as are hobby classes in the arts and frequent "side-trips" to beaches, local places of interest and other planned events outside the clubhouse.

Our foreign-born service men and women mix readily with native Americans, USO club directors report, and lasting comradeships are formed. There is no fun-poking at names or dialects. The boys are all very jolly and like to have fun.

An "older man" is apt to show interest in serious music and like to talk about the masters. Definition of an "older man" according to the USO junior hostesses, is "anyone over 25."

Talent is plentiful among service men and women, the girls have discovered. They tell of an evening at one club, when the scheduled professional entertainers were unable to appear. The uniformed visitors to the club, representing a cross-section of American locales, put on a complete show, with dances of all nations and songs in many languages.

One half of knowing what you want is knowing what you must give up before you get it—Sidney Howard.

There are three sides to every story—his, yours, and the truth.

the Polish and Russian nation. It is interesting to note that the Poles translated this treatise into their language on several occasions, as late as 1848 ("Rozprawa O Języku Ruskim").

It must not be supposed, however, that the idea of a national State of their own was strange to the Ukrainians of Galicia, though by the middle of the 19th century 500 years had passed since their loss of independence. They had, of course, lost their native aristocracy, which had turned Roman Catholic and Polish, though Mohilnitsky insisted on its Ukrainian origin, basing his arguments on the polemics of a 17th century priest named Meletius Smotritsky, and various other documents. Moreover, the Greek Catholic clergy up to the 'thirties of the 19th century also only used the Polish language and some of the sons of these clergy were under the influence of Polish revolutionaries, and thus were drawn into the struggle for Polish independence. But this had the inevitable effect of kindling among the Western Ukrainians also the idea of their "own liberation."

(To be continued)

UKRAINIAN SOCIOLOGY BEFORE 1914*

By Y. CZYZ and J. S. BOUCEK

(Journal of Central European Affairs, Vol. 1, No. 1)

(1)

First Attempts

At the beginning of the nineteenth century the Ukrainian people, who "from the Wislok to the Kuban and from the Pripet to the Black Sea... constitute a uniform anthropological type" were divided under two empires. The eastern, greater part of Ukraine, after more than a century of semi-independence as the Kozak Republic, had, by 1775, been definitely incorporated into the Russian state as the South Russian Provinces. The western part, taken over by Austria-Hungary after the first and third partitions of Poland, was known as the province of Galicia, and the province of Bukowina was added after a successful war with Turkey.²

In both parts the Ukrainian upper classes had already become completely Russianized or Polonized. This process of denationalization was extending also into the ranks of the less prosperous educated classes. In Russia the old name of Ukraine was replaced by "Little Russia." The local name of "Roosin" (Ruthenus, der Ruthene, Ruthenian) was in official use in Austria-Hungary. Pseudo-scientific theories were being spun to prove that Ukrainians were but a tribe, and the Ukrainian language but a dialect of the Russian or the Polish tongues.

The great nationalist revival, which at the turn of the nineteenth century affected the oppressed nationalities of eastern and southeastern Europe, did not miss Ukraine. Following the usual pattern of such movements Ukrainian scientists began to take interest in the language, history, folk lore, folk art, and political and social status of their nationality. They started to collect ethnological material, folk songs, historical documents and other data in order to disprove the contentions that they were Russians or Poles. This development of nationalism stimulated the beginnings of Ukrainian sociology.

* In writing this article the following works have been mainly consulted:

Mykyta Y. Shapoval "Soudoba ukrainska sociologicka myslenka a prace" (Contemporary Ukrainian Sociological Thought and Work). *Sociologicka Revue*, 1930, Vol. I, Nos. 1-2, pp. 101-106; 1931, Vol. II, No. 2, pp. 195-202, 492-497; 1932, Vol. III, Nos. 3-4, pp. 293-7; 1933, Vol. IV, Nos. 2-3, pp. 189-195; 1934, Vol. V, Nos. 1-3, pp. 70-75 (Brno, Czechoslovakia).

Same Author: "Soziologie der Ukraine," *Keolner Vierteljahrhefte fur Soziologie*, 1925, I-II (Köln, Germany).

Dmitro Chizhevsky, *Narys z istorii filosofii na Ukraini* (Essays on the history of philosophy in Ukraine), (Prague, 1931), pp. 162-164.

Dmitro Doroshenko, *Ohlad Ukrayinskoyi Istoriohrafii* (Outline of Ukrainian historiography), (Prague, 1932) passim.

Same author: "Entwicklung und Erregungsschaften der ukrainischen wissenschaftlichen Forschungstaetigkeit in den letzten fuentzig Jahren," *Mitteilungen des Ukrainischen Wissenschaftlichen Institutes in Berlin*, April, 1927, pp. 1-10.

Mykhaylo Hrushevsky, *Pochatky Hrohdianstva* (The Origins of Communally Movements), (Prague-Vienna, 1924), pp. 301-306.

Ukrainska Zahalna Encyklopedia (Ukrainian General Encyclopedia), Ridna Shkola publ. (L'viv-Stanislaviv-Kolomea, 1934).

J. E. Klein "Ukraine," *Encyclopedia Americana* (New York-Chicago, 1932), Vol. XXVII, p. 258.

² For historical background see: M. Hrushevsky *Istoria Ukrainy-Rusy* (History of Ukraine-Rus), Vol. I-IX (L'viv, Kiev, 1904-1928).—O. Y. Etimenko, *Istoriya ukrainskoho naroda* (History of Ukrainian people), Ukrainian edition by the Ukrainian governmental (Soviet) press (Kharkiv, 1922).—Bernard Pares, *A History of Russia*, Alfred A. Knopf (New York, 1926).—D. I. Mirsky, *Russia, a Social History*, A. A. Knopf (New York, 1931).—Stephen Rudnicki, *Ukraine, the land and its people*, Ukrainian Alliance in America (New York, 1918).—Marie S. Gambal, *Our Ukrainian Background*, (Stranton Workingmen's Association, Stranton, 1936).—D. Doroshenko, *History of the Ukraine* (Edmonton, Canada, 1939).

The first workers in that field found material in the ancient chronicles of the Rus period and in the memoirs and the chronicles of the Kozak period of Ukrainian history. In the last decades of the eighteenth century some representatives of the upper classes had already written a few general works on Ukrainian history. The most interesting of these are *Notes on Little Russia, its People and Achievements* (St. Petersburg, 1798), by Jacob M. Markovich (1776-1804). This study has chapters, for instance, on "The past and present Civic Order of Little Russia" and on "National Characteristics of the Little Russians." It can be considered as the first attempt in more strictly sociological research in Ukraine.

Collecting, interpreting and editing old historical documents and studying Ukrainian folk poetry was the chief preoccupation of the earliest Ukrainian sociologists. They were greatly influenced by the ideas of Johann G. Herder (1744-1803), as expressed in such of his works as *Die Stimmen der Völker in Liedern* (Leipzig, 1778) and *Ideen zur Philosophie der Geschichte der Menschheit*, (1774). Most prominent among these Ukrainian sociologists were Michael Maksimovich (1805-1873) who published several collections of Ukrainian folk songs, Osip Bodiansky (1808-1876), the editor of numerous Ukrainian historical documents and professor of Slavonic languages at the University of Moscow, and Ismail Sreznewsky (1812-1880), a historian, philologist and collector of folk songs.

The National Revival

In the Austrian province of Galicia the Ukrainian national revival began in the early thirties of the nineteenth century with the work of M. Shashkevich (1811-1843), the priest-poet, J. Wahilevich (1811-1866), poet and journalist, and Jacob Holowatski (1814-1888), author of articles on language and politics and collector of songs. W. Podolinski (1815-1876) was important for propagating the ideology for an independent Ukrainian state instead of simple cultural autonomy of Ukrainians living within other states.

This sketchy ethnological, historical and linguistic research furnished some factual basis for romanticism in Ukrainian literature and resulted in a more scientific approach to current political and social problems. This was accomplished mainly by a circle of writers, poets, ethnologists and historians who organized in Kiev in 1847, the short-lived, secret Brotherhood of Sts. Cyril and Methodius. The initial aim of the Brotherhood was to secure the abolition of serfdom and establish a democratic federation of Slavic, including Ukrainian, nationalities. The Brotherhood was discovered by the Russian police and its members jailed or exiled. Nevertheless some of them continued their scientific activities in their respective fields. The most prominent among them, outside of the poet Taras Shevchenko, were the historian Nicholas Kostomarov and the poet, historian and literary historian Panteleymon Kulish. Some of their writings contain interesting sociological ideas.

Kostomarov

N. Kostomarov (1817-1885) published in 1861, in the Ukrainian monthly Magazine *Osnova* (The Foundation), published in St. Petersburg in 1861-62, his famed work "Two Russian Nationalities" in which he tried to explain the causes of social processes, especially those which influenced the rise of the Ukrainian and Russian nationalities. He grouped these factors into two categories: the

geographic, e. g. climate and soil, and the historical, in which he included the socio-psychological elements and some cultural products such as literature. He indicates, although not very clearly, that the inner human forces (biological factors) are also of importance, as they influence the ability and the character of the people. The geographical factors are of the greatest importance for the foundation of nationality. According to Kostomarov a nationality changing its geographical location and coming under the influence of some other surroundings may become quite a different nationality. The historical forces and the struggle of human groups influence also the formation of local nationalistic differences.

Kostomarov came to the conclusion that because of the historical factors the Russians are materialistic, have a poor imagination and many prejudices, favor collectivism and are slaves of the state and of uniformity. On the other hand the historical and geographic factors, he contended, influenced the Ukrainians to become idealists, individualists, and religious, but able to form a state and to create beautiful songs. His conclusions can hardly be called scientific, but they were so well written and typified so well the "wishful thinking" of his period, that they became the "ABC of Ukrainian nationalism" between 1860 and 1870. In fact even today they form the basis of the less critical discussions on Ukrainian nationalism. The real contribution of Kostomarov are his historical works³ and the fact that he threw light on the symbolic character of the folk poetry and its social significance.

Kulish

Like Kostomarov, P. Kulish (1819-1897), a poet, historian and literary historian was an ideologist of the Ukrainian romantic nationalism. He was interested in the social task of literature and tried to establish, on a moral basis, the types of city and village people. In the later period of his life he began to expound the importance of aristocracy as a state building class.⁴

The writings of Kostomarov and Kulish, although dealing chiefly with history and literary history, contain many attempts to explain historical events on a sociological basis, mostly in order to disprove the contentions of Russian writers who at that time maintained that there was no Ukrainian nationality and no Ukrainian language.

Potebnia and His Word Theory

The linguistic end of the argument was taken up on the Ukrainian side by several scientists, the most prominent among whom was Alexander Potebnia (1836-1891), professor at the University of Kharkiv. He published in 1862 his famous work *The Mind and Language* in which he laid the foundation for the socio-psychological research of poetry and language. In his subsequent works,

³ *Knyhy Bytiya Ukrainkoho Naroda* (The Genesis of the Ukrainian People), (Kiev, 1847); "Mysli o Federativnom Nachale v Drevney Rusi" (Notions about the Federative Principle in the ancient Rus), *Osnova* 1861, Vol. I (St. Petersburg); "Cherty Narodnoy Yuzhnorusskoy Istorii" (Characteristics of the South Russian Folk History), *Ibid.*, "Ukraina" (Ukraine) *Kolokol* 1860 (London); "Ruina" (The Ruin), *Viestnik Evropy*, 1879-80, (St. Petersburg); *Sieverno-Russkie Narodopravstva* (North-Russian Democracies), St. Petersburg, 1863; "Ob Istoricheskom Znachenii Yuzhnorusskago Plesnotvarestva" (The historical significance of the South Russian Folk Poetry), *Besieda* (St. Petersburg, 1872).

⁴ Works: "Istoriya Ukrainy od naydavnishikh chasiv" (History of Ukraine from the most ancient times) *Osnova*, 1861, Vol. IX (St. Petersburg); "Khmelnitsina" (The Khmelnytsky Period), *Ibid.*, Vol. III; "Vihovschina" (The Vihovskiy Period), *Ibid.*, Vol. XI-XII; *Istoriya Vozsoyedeniya Rusi* (The History of the Reuniting of Rus), 3 vol. (St. Petersburg, 1873-77); "Kozaki w Otnoshenii k Obschestvu i Gosudarstvu" (Relation of Cossacks to Society and the State) *Russkiy Archiv*, 1877.

ELECTED HEAD OF LOCAL KIWANIS CLUB

John Buciak of Newburyport, Mass., a member of Branch 238 of the Ukrainian National Association, conducted his first meeting as president of the local Kiwanis club recently at Break o' Day and Hill farm, having been elevated from vice president to president by vote of the club previously, to complete the term of Arthur Ross, resigned. Buciak had been serving as acting president.

The Kiwanians had a small election at the meeting; James Shattuck was elected vice president to succeed Buciak, while James W. Chapman and George Tatro were chosen directors to fill vacancies.

The Newburyport Daily News reports that president Buciak is best known as the proprietor of the Newburyport Window Cleaning company. He came to this country from Ukraine in 1913 with an older brother as a boy of 14 and had but a half dollar on his arrival. He secured work cleaning a drug store and went to school in Manchester, N. H. He went into the window cleaning business there and after six years in that city he went to Lawrence. He was married in that city in 1921 and came here three years later. In addition to window cleaning, his company has four employees and does general cleaning in houses, stores and factories, and also janitorial work in downtown buildings.

Buciak, who will be 45 next month, owns his home at 18½ Walnut street. He has two children, Hope, 20 and Ann, 18, who are college students. He is a member of the Elk and Chamber of Commerce in addition to Kiwanis, and has been a citizen for many years.

A short time ago Buciak was awarded the contract to transport mail between the postoffice and railroad station.

Five years ago he brought his brother, Nick, back to this country from Ukraine and the latter is now serving in the army in Virginia. Nick was born in this country but his mother took him back to Ukraine when he was 18 months old.

DON'T QUIT

When things go wrong, as they sometimes will,
When the road you're treading seems all up hill,
When the funds are low and the debts are high,
And you want to smile, but you have a sigh,
When care is pressing you down a bit
Rest, if you must—but don't quit.

anon.

especially in *Language and Nationality* (1895), he described the substance and the social significance of words, legends, poetry, and science. He saw three elements in the word: the sound as its outer form, the picture as its inner content, and the meaning. According to Potebnia the mechanism of thinking is as follows: the writer or artist selects his idea (x) from the whole mass of his impressions (A) in the form of a picture (ā). "The reader or observer perceps first the picture (a) takes it into his mass of impressions (A) and this acceptance creates a certain idea (x). Thus the dynamics of creation (x-A-a) function in an order contrary to the dynamics of reception. The same pertains to the word and to the ideas created by it in the minds of listeners and readers. Every language presents some closed system of consciousness because its words possess individual and specific symbolism; their inner content has been created in accord with the special consciousness of their creators and users. The language and the functional thinking are closely interconnected; the thought is reproduced by means of words that in turn create the ideas in the minds of the listeners and readers. The wealth of the language of the individual means the wealth of ideas and vice versa.

(To be continued)

Life and Works of Ivan Franko

By PERCIVAL CUNDY

(Continued)

THE PASSING OF SERFDOM, 1887.

ПАНСЬКІ ЖАРТИ

IN 1848 all "feudal abuses" were declared abolished throughout the Austrian Empire. This meant the emancipation from serfdom of the Ukrainian peasantry in Galicia. As a result of his historical studies of the period, Franko wrote a poetical narrative on the memorable emancipation, which is one of the most popular poems in the language. We give a short passage which gives a vivid picture of the scenes in any Ukrainian village on Easter Sunday 1848, when the memorable proclamation went into effect. This selection is a classic that finds a place in every Ukrainian school reader. The poem was written in 1887, shortly after Franko's marriage.

Easter Day, 1848

That Easter Day! Dear God above!
Since e'er the world began, ne'er was
There such an Easter Day as that.
Ere dawn were noise, clamour and
shout;
The village swarmed with people, like
An ant hill. All, with one accord,
Went crowding to the church. When
first
The Easter hymn was raised, like
babes,
We all burst into tears, until
Our weeping seemed to shake the
church.
'Twas as though we long years had
spent
In waiting, suffering until
The Christ should rise.—and in our
midst.
Yet somehow, in our hearts there
reigned
A joy and peace ne'er known till
then.
'Twas as though each one ready
stood

To cry aloud to earth and heaven,
And sing: "The evil days are past!"
Long standing feuds were buried
then,
And enemies each other kissed.
Incessantly the bells pealed out.
The younger fry, like mad things,
ran
About, and shouted everywhere:
"No more corvees, no taskmasters,
We're free folk now, we're free, we're
free!"
Then when the holy service ceased,
Out in the churchyard streamed the
folk,—
There must have been some hundreds
here,—
Straightway that congregation fell
Down on their knees upon the earth,
And burst forth in a great "Te Deum";
"All praise to Thee, O God, we give."
At first like organ thunders pealed
Those phrases high, those solemn
tones.
But ere the anthem reached its close,
The noise of weeping drowned it out.
'Twere but lost labor, little ones,
To try, e'en faintly to portray

(5)

All it was my lot to see
And hear upon that glorious day.
With joy the people drunken were,
The aged danced just like the young.
Here stands one fondling his lean
team
Of horses, telling them the news,
As though they were his own blood-
kin.
And there, a group of village maids,
Stripping the kerchiefs from their
heads,
With genuflections lay them down
Before the ikons. Some shout out
In greeting when they meet a friend:
"The Christ is risen, and Old Nick
Has got our bondage for a gift!"
And over there, an old greybeard
Lies prone upon a sunken grave,
So old it scarce is visible,
And cries with all his might: "Father!
We're free! Oh father, dost thou
hear?
Nigh on a hundred years did'st thou
This cursed bondage bear, yet died'st
At last, and did'st not freedom see.
We're free! Thou could'st not wait
on earth
To see this blessed day we see.
No more shall our lord to his house,
My grandsons, like thine, take away.
Oh father, call me to thyself,
I'm ready now, for I die free!"

(To be continued)

"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)

(32)

THE peasants and the townspeople were not the only ones now fleeing over the fields from the riotous Zaporozhians, whom they had supported in electing the demagogic Brukhovetsky as Hetman, in the hope that the latter would do away with class distinctions, only to bitterly discover that once he had attained his ambition of deposing Somko and becoming Hetman himself he had no mind to keep his promises to them but instead allowed his Zaporozhians to plunder and beat them and drive them home.

The nobles and gentry that had come to council were also fleeing from Nizhen, with bands of plundering Zaporozhians in hot pursuit of them. In their flight they were encumbered by the wagons in which they had come and also by their womenfolk. Many of them had even brought their daughters along with them in the hope that at such a council, where the cream of the Kozak ruling classes was to assemble, they would be able to make some fine matches for them. But when the storm broke and the unleashed Zaporozhians began to rob and plunder anyone who did not belong to their order, these landowners and officials made haste to start for home as soon as possible. In their flight across the fields quite a number of them were killed defending their families and their wagons and the horses and cattle that they had also brought along with them. There were some who even lost their daughters, kidnapped and forcibly made wives by the rioters.

Even those who had already put a goodly distance between themselves and the town had to constantly beat off attacks by roving Zaporozhian bands, who hung on their heels like wolf packs, watching their chance to make a quick sally upon the caravan ringed by mounted and armed retainers of the landowner, and not a whit discouraged that in the process they suffered considerable casualties. Time after time, with swords swinging, they would attack some caravan, fight their way into its center, halt the horses drawing the wagons, break the latter's wheel spokes, and seize from the wagon anything of value. Such scenes could be seen all over the vast steppe, with here and there inert bodies, and over them weeping forms of women who had suddenly been made widows or orphans. The air was filled with feathers and down from the bedding the gentry had brought along with them and which the bandits were now ripping open in search of hidden money or jewelry.

Among the fugitives was Cherevan too, ac-

companied by his body servant and old friend, Vasile Nevolnyk. The sight of the wild scenes about him were enough to make him blanche. The only thing that saved him from being attacked, too, was the blue ribbon which he had tied around his collar, to make his pursuers think he was a Brukhovetsky man.

Some of those fleeing attempted to escape by throwing behind them anything that was of value, even taking off their richly-embroidered coats of fine material, hoping that the Zaporozhians would be satisfied with such pickings and abandon pursuit. But the Zaporozhians merely stopped long enough to pick up such articles and then renewed the chase and attacks.

Others tried to get help from the peasants and townsmen who were also fleeing, but being far less encumbered with worldly possessions were not attacked or molested as much as the gentry and nobles. "Good people!" the latter would shout to them, "Come to our aid, for the same fate awaits you."

Some of the common people heeded these cries for aid, perhaps more than anything else out of bitterness against the Zaporozhians whom they had thought to be their friends and saviours but who had betrayed them so callously. They ringed themselves around a wagon or several of them and beat off all assaults with scythes and tarred fence posts with which they had armed themselves in their flight.

As a final resort some of the landowners discarded their fine clothing and donned homespun garments of the peasants, and then mingled with latter, making their way homewards afoot, hoping thereby to escape detection. Some of them were recognized by the peasants, and if in the past they had treated the latter well they now found the peasants flocking around them and providing for them safe escort. In fact some of them began to feel so safe as a result, that they began to take heart and to figure how could they weather this tempest that had descended upon them so unexpectedly and which now threatened to drive them out of Ukraine entirely.

Among the fugitives Cherevan espied Taras Surmach, clad in a richly embroidered coat and driving a wagon, in which were about five townsmen. Despite his attire and the wagon he drove, the Zaporozhians did not molest him, for at the council meeting he had been a vociferous advocate of Brukhovetsky's candidacy for the post of hetman.

DO YOU KNOW

the name of the people who for 500 years defended western civilization from annihilation by savage hordes of nomads; who were the first to carry the torch of Christianity into the heart of Eastern Europe; who, like the American frontiersmen, established the supremacy of the white race over territories larger than France; who now number over 45 million; whose capital the first geographer of the Middle Ages, Adam of Bremen, called the "competitor of Constantinople"? Do you know the name of the people called by Charles XII of Sweden "the famous race"; the people described by one French traveler in the 17th century as active, strong and dexterous; great lovers of liberty who cannot suffer any yoke? The people who, according to Voltaire, always aspire to freedom, and who are still dragging the irons of subjugation? These people are the Ukrainians.

Read about them in

Spirit of Ukraine,

which tells of Ukrainian Contributions to World's Culture. It is beautifully illustrated. (152 pages, price \$1.00)

SVOBODA BOOKSTORE

Seeing Cherevan, Surmach laughed ironically. "Well, those Zaporozhians certainly did well by themselves!" he exclaimed.

"What are you referring to, bwother?" Cherevan lisped.

"Didn't you hear what happened in the town itself? Well, for the feast that Burgomaster Kolodiy had prepared for Brukhovetsky and Prince Gagyn and others, he had gathered a lot of fine silverware and cutlery, some of it belonging to townsmen who had loaned it to him for the occasion. When the Zaporozhians who had followed Brukhovetsky into Kolodiy's home saw all those silver cups and goblets, they right away began to help themselves to them. Kolodiy began to protest and when they paid no attention he got angry and called them crooks and bandits. Had he not stopped in time they would have surely killed him for that. 'Don't you dare to call a Kozak a crook!' they told him. 'Now there is no longer this is mine and this is yours. Now everything belongs to everybody. When we take these trinkets we take them because they belong to us.'—But that was not at all. While at Kolodiy's home the Zaporozhians were banqueting and taking everything they could put their hands on, others of them began to busy themselves at the storehouses of private homes. When the aroused townspeople went to the new Hetman to complain he only laughed at them. 'Don't you churls know by now that we're all like brothers now, and that everything is now owned by all of us in common!' Yes, sir," Surmach continued, "those Zaporozhians certainly have betrayed us, and now I'm hurrying home to Kiev to warn the people there before the Zaporozhians try to lay their hands on it too."

(To be continued)

MOVIES FOR SOLDIERS

United States Army Motion Picture Service Is Backbone of Army's Entertainment

OUTSIDE the tent the icy wind howls and lashes the snow into high drifts. The land is barren white, and grey cloud patches speckle the bleak sky. The tent is no more than seven feet high and the seventy-odd soldiers inside are cramped for room. But the men are oblivious to the crowded quarters and the raging elements pressing against the canvas tent sides. Their eyes are glued to a motion picture screen on which is being projected a perfect image of the artistry of Hollywood's great producers. Forgotten for the time is loneliness, their strange surroundings, the rigors of their daily duty. They're back on "Main Street" in their own home towns. It's Saturday night and they're at the movies with their best girls and their wives and their families. This transposition from an isolated defense sector to "Main Street" is made possible through the energy and planning of the United States Army Motion Picture Service, an organization that has laid the magic carpet of the cinema at the feet of Army personnel in all forty-eight States and Alaska, Newfoundland, Bermuda, and Trinidad.

The USAMPS, self-supporting and nonprofit-making, is operated under the supervision of the Director of the Special Service Division, Army Service Forces. Its policy and procedure are approved by the Secretary of War and published in Army Regulations. It is a cooperative venture, with all Army posts eligible for membership. The large posts provide the major portion of the total receipts, while the small posts make possible, by their membership, the large buying power which insures low cost operation. Thus all members receive direct returns in the form of the latest and best movies at a cost within their means. Posts, where War Department Theaters operate with a sufficiently large profit, are guaranteed a share in the returns. Money thus received is used for the general welfare of the garrison.

War Department Theaters are maintained and operated by staffs of enlisted men whose training and talents fit them for the work. Since the work performed by these men is voluntary, and done in their free time, compensation up to \$52 per month is paid. The jobs range from janitor to assistant manager and from ticket cashier to chief projectionist. As of November 1942, 5,000 soldiers were so employed at a total yearly payroll of over \$1,600,000—an average yearly stipend of \$320.

Operational damages in War Department Theaters have been kept at a minimum, particularly in the case of motion picture film. The service may point with pride to the fact that out of 1,695,620,000 feet of film projected in War Department Theaters during the year ending last November, only 82,957 feet, or 0.0051 percent, were damaged. This is not alone a tribute to USAMPS engineering and equipment, but is also a testimonial to the unusual interest and aptitude of the enlisted projectionists, most of whom never saw a projector prior to their military service.

The growth of the USAMPS has been parallel with the expansion of the Army. On October 5, 1940, the service had 100 theaters in operation. November 18, 1942, saw the opening of the 700th War Department theater. The 700 theaters have a seating capacity of well over half a million, with an over-all total of 4,630 programs exhibited each week. Present plans call for 1,000 theaters, seating 750,000, in which will be shown 6,750 programs per week to an estimated yearly attendance of 150,000,000.

The sprawling giant that is the USAMPS of today is a far cry from the infant that was born January 1, 1921. The newly formed service found

itself low in finances but high in hope and energy. For theater buildings it was granted a motley collection of service clubs, mess halls, hangars, and a handful of World War I Liberty Theaters. Undismayed, the USAMPS rolled up its sleeves and dug in. Economy was the keynote of that period. With finances tightly restricted, improvisation became the father of invention. Benches and stools familiar to mess halls turned up as theater seats. Indirect lighting fixtures were created out of salvaged steel helmets, other essentials were ingeniously adapted from reclaimed materials.

Finally in 1926, with its head above the financial waters, the USAMPS embarked on a remodeling campaign. Attendance began to increase steadily and in 1928 a limited theater construction program was begun.

The advent of sound required additional expenditures for acoustical corrections in many War Department Theaters and that meant digging deep into reserves. However, in 1932 the service received a financial fillip when General Douglas MacArthur, then Chief of Staff, made the USAMPS heir to \$640,000 of nonappropriated War Department funds. The dawn rose on a new era of Army theater construction. Thirty auditoriums were built within eighteen months and remodeling of earlier structures was intensified. In 1934, an approved opinion of the Judge Advocate General cleared the greatest financial restriction imposed on Army post construction and the service began to lay plans for theaters on larger military reservations.

At times the USAMPS found itself face to face with construction problems that are alien to civilian theater operators. In one instance a seventy-five-seat theater had to be placed in a warehouse building at an ordnance depot in such a manner as not to intrude on a shuffle board court highly prized by the enlisted personnel.

BOMBER ESCAPES DESTRUCTION

(Concluded from page 1)

being released so it explodes on impact—was spinning around like a child's top.

"Get the hell out of that tail and get up here as fast as you can to help us," yelled Sgt. Kunz to Sgt. Farmworth. With Gardner shouting directions the crew members went to work.

"Kunz grabbed hold of that damn spinner and stopped it just before it looked like it was ready to drop off," Gardner said. "Kunz and Farmworth grabbed the bomb and lifted it off the shackle as I tried to get it loose by turning on the bomb bay release switches.

"We were scared as hell that the jolting of the bomb against the plane might set it off at any minute."

After about 15 minutes of struggle the bomb fell into the ocean.

"Boy, we were really sweating it out!" exclaimed Gardner. "Phew, you know, we are a veteran crew. Most of us have been on at least 16 missions and three guys were finishing up. It was bad enough to get the hell shot out of us in the raid without killing ourselves."

GIRL WANTED
Knowledge of bookkeeping and typewriting
NECESSARY
Ability to read Ukrainian preferred.
Apply
UKRAINIAN NATIONAL ASSOCIATION, Inc.
81-83 GRAND STREET
JERSEY CITY, NEW JERSEY.

IMMIGRANT GIFTS

RECENTLY one of our readers, a high school student, asked us to recommend to him some standard reference work in English wherein there is some mention of Ukrainian cultural gifts to American life. This we did. The book we recommended is not new. It was published over ten years ago, in 1932. But because of the person who wrote it, Allen H. Eaton, an authority on immigrant cultural gifts to American life, and because of its general excellence, and also because it was published by the Russel Sage Foundation, it is worth reading and quoting today. Its name is "Immigrant Gifts to American Life—Some Experiments in Appreciation of the Contribution of our Foreign-Born Citizens to American Culture" (185 pp. \$3.00). It is beautifully illustrated, including several pictures of Ukrainian folk art groups.

In the book's very preface the author has some very complimentary things to say about the Ukrainian cultural contributions to American life. Writes he:

"In our search for immigrant gifts, sometimes the most interesting and colorful are found among the late arrivals. To me, one of the most picturesque of our rather recent immigrant groups is from Ukraine. Their entertainments are full of vivid action and beauty, and not the least charming thing about them is the way in which all the family take part, from the smallest children to the grandparents. But fascinating as are these scenes and as impressed as one may be with the thought that their power and beauty will ultimately find their way into the stream of our culture, just how it might come about I did not realize until a few days ago. At an evening festival I saw American-born children and grandchildren of immigrants doing the old folk dances which they and thousands of others in America have been taught by Vasile Avramenko, that rare master of the folkdance and conservator of Ukrainian culture, who feels that here the best of these age-old customs can be made to flower again. And what Avramenko is doing with the dance, Alexander Koshetz is matching with his many Ukrainian singing groups throughout the United States and Canada."

In a subsequent chapter entitled "Arts and Crafts Exhibition at Buffalo," the author again comments upon the Ukrainian Americans.

"One of the most beautiful groups of costumes in all the exhibition was that sent in by the Ukrainian groups now living in Philadelphia and Chicago. They were made on attractive lines and were brilliant with embroidery, lace, and beadwork. In the designs and gorgeous coloring they seemed to combine the forms and colors of both the Orient and Occident, and they probably caused more surprise and delight than any other costumes in the exhibition. The Ukrainians carry out original ideas in all their crafts, which include textiles, enamels, woodcarving and staining, pottery, leather work, and wood inlaid with other woods or with metals and beads."

Under "Other Exhibitions of the Homelands," the author describes the exhibition at Albany, where the Ukrainians also took part. Here again he has the highest praise for the Ukrainian Americans.

"Undoubtedly the most colorful single feature of the Albany entertainment program was that given by the Ukrainians of Troy. They had been asked to present something which would reflect the spirit of their homeland and they gave a representation of a wedding ceremony and festival as it would be carried out in the village of Tarnopol, Eastern Galicia, the former home of many of them. The wedding celebration began at the point where the parents of the young people, having gone carefully

Support Slavonic Language Studies

Teachers are cordially invited to become a member of the American Association of Teachers of Slavonic and East European Languages, organized for the promotion of the teaching of the Slavic and East European languages in the United States and Canada. You are eligible for membership if you now teach, or have recently taught, any of these languages either privately or in any school, college or university. An application form may be obtained from the Secretary.

The American Association of Slavonic and East European Languages, is organized to aid communities that are contemplating the introduction of instruction in this field, and its officers invite correspondence to this end.

The chief subjects of collaboration among members of AATSEEL are the theory and methods of language teaching in this field, bibliographical exchange, and the exchange of information concerning opportunities and requirements for the vocational use of these languages, with emphasis on those arising from the war effort and from post-war reconstruction and relief work.

Those who are in sympathy with these purposes but who are not teachers in this field are invited to support it by gifts of money, needed for publishing bibliographies and other studies.

Just as AATSEEL promotes the TEACHING of East European Languages in America, the Slavonic Group of the Modern Language Association of America for over twenty years has fostered RESEARCH in the same field. Many of the important contributions in literature and philology that have been made by American scholars in the last two decades have been announced and explained at the annual meetings of this group, held in the following series:

1922, Philadelphia; 1923, Ann Arbor; 1926, Cambridge; 1927, Louisville; 1928, Toronto; 1929, Cleveland; 1930, Washington; 1931, Madison; 1932, New Haven; 1933, St. Louis; 1934, Philadelphia; 1935, Cincinnati; 1936, Richmond; 1937, Chicago; 1938, New York; 1939, New Orleans; 1940, Boston; 1941, Indianapolis; 1942, cancelled.

If you publish in this field, you are cordially invited to become a member of the MLAA and to support our programs for research.

For further information about AATSEEL or the SLAVONIC GROUP, MLAA, please write to ARTHUR P. COLEMAN, Philosophy Hall, Columbia University, New York City.

It is a patriotic duty as well as a privilege in these days to support the work of these two organizations. Present and future necessities require from us the utmost collaboration!

Wisdom is knowing what to do; skill is knowing how to do it; virtue is in doing it well.

Remember "One lump or two?" Those were the happy days!

over the matter, had given their consent to the marriage, and it continued thru the dramatic and picturesque wedding feast including the ceremony held in the village church. All the participants were dressed in their native costumes, the musicians played upon instruments they had brought from Ukraine, and the music was of course the folksongs and tunes of the old home country. The entire celebration, which took about two hours, was in the native language and it was indeed a fine representation of the spirit and traditions of these interesting and picturesque people."

A REVIEW OF THE NEWS

By **ELMER DAVIS**
Director, Office of War Information

The Surrender of Pantelleria

The surrender of Pantelleria has a strategic importance that will be felt all the way to Delhi and Chungking, and a moral importance that will be felt most keenly in Berlin, Rome and Tokyo.

Pantelleria has surrendered, and the consequence is that Allied convoys can once more navigate the Mediterranean from end to end, subject only to such minor annoyance as may come from the air fields of Sicily and Sardinia, which are daily blasted by American and British planes. That means a shortening by thousands of miles of the route from British and American ports to India, and to China, which must be supplied from India. It means a saving of immensely valuable time, and since shipping to India can make more round trips now in the same time than it could before, it is the equivalent of an immense increase in our supply of shipping.

Those are the direct strategic effects of the surrender of Pantelleria. The moral effects are no less. Pantelleria was the Italian Malta. But Malta, the most bombed place in the world, held out through three years of continual pounding. Only a year ago the situation in Malta was so serious that American aircraft carriers, at great risk from planes, submarines, and surface warships had to run through the Mediterranean to bring new fighter planes that would help the garrison of Malta hold out. But Malta held out; Pantelleria did not. In the clutch, the defenders of Pantelleria endured eighteen days of bombardment from sea and air, and then they could stand no more of it. This surrender in advance of the landing, following the surrender of the Germans in Tunisia, is going to be taken bitterly to heart in the capital of every one of the little countries whose governments threw in with Hitler and Mussolini, thinking they were climbing on to the bandwagon. And they will do some hard thinking about it in Tokyo, too.

End of the African Campaign

Now, all this is fine so far. The army regards the capture of Pantelleria as the end of the African campaign. But the European campaign has not yet begun, except for the air raids. And that one is going to be a good deal tougher. The Germans have been diligently spreading abroad photographs of their coastal

fortifications, and have been boasting that they have fortified the whole coast of Europe. That is nonsense.

It is probable, however, that with the aid of slave labor they have fortified most of the points at which landings in force would be easy. The Germans and their allies have large armies, still. Most of those armies are held down on the Russian front. But they have strong forces left in Western Europe. The time is coming when Hitler has got to get started in Russia, if he expects to get anywhere this year. But so far the Russian campaign has been mostly an exchange of air actions in which the Russians have had the better of it; so much the better that the Germans have changed their tactics, and have gone in for long-range bombing raids on industrial cities instead of fighting it out over the front line. Plainly Hitler doesn't want to move in Russia till he sees what is going to happen in the West, and how much force he is going to need there. But at the price of limiting himself to the defensive, or to local offensives, in Russia, he could put very powerful forces into action in Western Europe. In any case, in resisting an invasion in the West the Germans will have the advantage of position, of strong defenses, and of short lines of communication. They will not be easy to lick.

Now, what can we civilians at home do to help lick them? Well, in the first place we can keep our heads and our sense of balance. We can let our generals and admirals go on running this war, so long as they run it as well as they have done so far, without impatience and clamor that they ought to be doing something else. Europe might be attacked at many points. Probably it will be attacked at a number of different points, and none of us want to know in advance where those points would be. For if we know the enemy would know, and if he knew, the chances of victory would be greatly lessened.

There will be periods, long or short, in which nothing will seem to be happening—though a great deal will be in preparation; then there will be little news, and volumes of rumor. The rumors need not be taken too seriously. When there is real news, the American people will get it.

Nothing that is false does anyone any good—except false teeth.

YOUTH And The UNA Promoted To Captaincy

CANADIAN BRANCH GETS 50 MEMBERS

Branch 441 of the Ukrainian National Association, which is located in Fort William, Ontario, admitted a total of 50 new members, both adult and juvenile, during the month of May, as a result of the work done by a U. N. A. organizer, Walter Hirniak of Branch 432, who traveled from Toronto to Fort William for the purpose in cooperation with the branch offices. Mr. Hirniak is very active in U.N.A. affairs in Canada and has organized many new members for various Canadian branches.

WEEKLY GRATIS TO U.N.A. MEMBERS

In answer to a question asked by a reader we would like to explain that the Ukrainian National Association will give a gratis subscription to The Ukrainian Weekly to any American-born U.N.A. member who would like to receive the periodical, providing the Svoboda is not already being sent to someone in the family of the member at the same address. In other words, a U.N.A. member living away from home may request and receive the Weekly, regardless of whether or not his parents receive the paper at home.

Recently a number of requests have been made to send the Weekly to men who are in the armed forces. Some of these requests were accompanied by checks and money orders. The subscription is gratis if the party for whom it is intended is a U. N. A. member. A U. N. A. member is entitled to the Weekly, gratis, whether he is in the United States or abroad. Many copies of the paper are sent to men on overseas duty every week free of charge.

Those that have brothers and sisters in the armed forces should take advantage of this generous offer of the U.N.A. and request gratis subscriptions for them. The soldiers, sailors, and other service men, will be happy to receive the Weekly for through it they can keep in touch with the latest developments in Ukrainian-American life. When requesting a free subscription, give the full name and U.N.A. branch number, as well as the complete address, of the person for whom it is intended.

A gratis subscription to The Ukrainian Weekly is but one of the many advantages of membership in the Ukrainian National Association. Interested non-members are urged to write for further information.

NEWS ITEMS LETTERS WELCOMED

With so many news items concerning the activities of Ukrainian-American service men appearing in American newspapers, it would be well if our readers would clip them out and send them to the Weekly so that other readers could read what our boys are doing. Letters from readers reporting on the doings of their brothers and friends in the service would also be appreciated, as well as letters from the service men themselves.

The Weekly depends on the cooperation of its readers in order to present news regarding men in service. The only sure guarantee a reader has of seeing a news item about his brother, sister, or friend in the Weekly, is by submitting the item himself. It is cooperation such as

William Rybak, son of Mr. and Mrs. Rybak of 424 East 5th Street, New York City, and a member of U.N.A. Branch 204, was recently promoted to captaincy in the U. S. Army. He is now serving with the Engineering Corps somewhere overseas.



CAPTAIN WILLIAM RYBAK

Before the war Captain Rybak attended New York University, from which he graduated with a degree in engineering. He was also in the R.O.T.C.

EVERYBODY SAVING IN EVERY PAYDAY WAR BONDS

WHAT TO WRITE TO SERVICEMEN

Tell Him:

1. How the family is doing everything possible to help in the war.
2. How anxious the family is for the boy's return.
3. How well and busy the family is. Give details.
4. How the family is getting along financially.
5. What's doing in the community: News about girls (single) he knows, doings of friends, who's marrying whom, exploits of the home team and other sport events, social doings, effects of the war on the home town. Reminisce a little about past events and places the boy used to visit. Enclose clippings from the hometown paper.

Don't Tell Him:

1. Your troubles. He has troubles of his own.
2. Your complaints. He can't do anything about them.
3. About things you are deprived of. He can't supply them.
4. Doleful predictions. He's fighting for that future—now.
5. Unnecessary details about financial troubles. If there are things he should know about family finances, and he is in a position to do something about the situation, tell him. But don't string it out.

this that will make the paper interesting reading to those at home and to those in service.

WANT U.N.A. INFORMATION?

If you do, clip out and fill out and mail to the U.N.A. Home Office the adjoining box.

Ukrainian National Association
P. O. Box 76
Jersey City, N. J.

Please send me information on the subjects I have indicated with a check mark.

- Insurance certificates. The branch (es) in my locality.
 Premium rates. Types of benefits. How do I become a member?
 General information. Juvenile insurance and rates. The Svoboda and The Ukrainian Weekly (membership and non-membership subscription rates, etc.) Constitution and By-Laws. U.N.A. sports. U.N.A. Jubilee Book. Advantages of membership.

Name _____ Date of Birth _____

Address _____ City _____ State _____

REMARKS (Mention how you received or came across the copy of The Ukrainian Weekly in which this coupon appeared, and mention what other phase of the U.N.A. you are interested in: _____)

LISTEN TO THE UKRAINIAN RADIO PROGRAM

sponsored by
The SURMA BOOK & MUSIC CO., 325 E. 14th ST., NEW YORK CITY
every SATURDAY afternoon, from 4 to 4:30.
STATION WBNX, 1350 kc.
Special Feature Today: Prof. ALEXANDER KOSHETZ, who will speak on "Why I Selected the Songs I Did for the Ukrainian Choral Recordings."