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JAREMA Re-elected, WAGNER Elected to State Legislatures

Stephen Jarema, Democrat, was re-elected to the New York State Assembly, and Marcel Wagner, Democrat, was elected to the New Jersey State Assembly, by overwhelming pluralities in the elections last Tuesday.

Jarema, of Manhattan's 8th District, received 15,331 votes, while Republican candidate got 5,205. An American Labor Party candidate, L. H. Wacker, received

3,003. This will be Jarema's fifth term as an Assemblyman.

Wagner, of Jersey City in Hudson County, received 190,752 votes second highest of the ten assemblymen elected in the county, short only 122 votes of first place.

Both Jarema and Wagner are lawyers. To both these two Ukrainian-Americans of the younger generation the Weekly offers its congratulations.

INDUSTRY BECKONS YOUTH

Youth's best opportunity for work today is in the factory, according to Webb Waldron, writing in the current issue of the Woman's Day. "With America's increasing industrialization, white collar jobs are becoming proportionately fewer," he writes, "and—a fact of equal importance—the widest road to the executive desk starts at the bench."

It is a ridiculous notion, according to Waldron, that a mechanic is a robot, endlessly and unthinkingly repeating one set of motions. As a matter of fact thousands of white collar jobs are more monotonous and offer less in the way of advancement, he says. Furthermore, the man working in the shop is constantly pushed ahead if he shows ability.

CONGRESS COMMITTEE CREATES UKRAINIAN MUSIC RECORDING COMMITTEE

At its meeting held October 19th at Hotel Pennsylvania, New York City, the American-Ukrainian Congress Committee created a Committee For the Recording of Ukrainian Music, consisting of the following professional musicians: Prof. Alexander Koshetz, Theodosius Kaskiw, charman, Leo Sorochinsky of Olyphant, John Korolishin of Detroit, and Peter Ordynsky of Beechurst, L. I., N.Y.

The Recording Committee is empowered by the Congress Committee to take all necessary steps to record appropriate Ukrainian music, beginning with twenty choral songs to be sung by a specially picked and trained mixed chorus under Prof. Koshetz.

The Committee For the Recording of Ukrainian Music is empowered to create in its own turn an Auxiliary Committee of as many members as it may require and as representative as possible to aid it.

Present plans contemplate a drive for advance orders for the records. Each such record will bear two songs. The price will be ten dollars for ten records—twenty songs. All such advance payments will have to be made, however, not to the Recording Committee but to the Congress Committee. The drive will also include solicitation of contributions to help defray costs of recording.

A previous item on this page concerning the Congress Committee's action should be disregarded. Although it had correctly reported what had transpired at a meeting called by Mr. Kaskiw on October 16, yet the action taken at that meeting was not in accordance with the plans of the Congress Committee, which plans, however, had not been communicated clearly enough to Mr. Kaskiw, thereby resulting in the misunderstanding. The meeting on October 19th cleared up the entire matter.

"Father of Ukrainian Music"

Twenty-eight years ago today Mikola Lysenko died.

To the many of our young people who sing in Ukrainian choruses the name Mikola Lysenko is very familiar. His songs, operettas and other forms of composition are among the most vivid and beautiful in Ukrainian music, and by singing and hearing a good many of them our young folks have learned to recognize them as such. Yet very few of them have any real conception of the greatness of Lysenko, both as a composer and a national figure. It would be well, therefore, if they acquainted themselves at least a little with his life and works.



The conditions under which Lysenko had to labor would have discouraged an ordinary mortal. For the period that produced him was that of the notorious Ukaz of 1876 by which Russia prohibited the printing of any books in Ukrainian, banned the importation of such works from abroad, forbade the presentation of theatrical performances in Ukrainian, and made it even unlawful to publish music with Ukrainian text. In short, it was one of the darkest periods in modern Ukrainian history. It was under such conditions that Lysenko had to conduct his pioneering labors in the virgin field of Ukrainian secular music, for our sacred music, we must not forget, had already been developed to a very high degree.

Up to this time, Ukrainian secular music had consisted largely of a rich legacy of folk songs, engraved in the hearts

and minds of the common people, and handed down from one generation to another by word of mouth.

The poignant charm of these folk songs, laden with all the emotions, heartaches, and joys of the Ukrainian people, fascinated Lysenko while he was a child, and remained with him even when the beauty and grandeur of the world's finest classics became revealed to him while studying abroad.

So upon the completion of his studies at Leipzig and then his further studies in orchestration at St. Petersburg under Rimsky-Korsakoff, Lysenko turned to Ukrainian folk songs. Had he wanted to, he could have taken a much easier and certainly more profitable course, as some of his countrymen had already done, by devoting himself to enriching the music of Russia. To his credit, however, this he did not do, but chose instead, as he wrote in a letter to his parents immediately upon the completion of his studies, to devote himself to his own people, downtrodden and oppressed as they were then.

Surveying the field of Ukrainian secular music before him, Lysenko must have felt its challenge to his creative spirit. It was a very fertile field, with rich possibilities for melodic expression, yet in great need of cultivation. The task called for not one but many men. Yet this did not daunt Lysenko. He accepted the challenge and threw himself into prodigious labors.

Exhaustive research, compilation, weeding out of foreign elements and impurities, arrangements of basic themes into creations wonderful in their harmonies, original compositions for both voice and instrument, all of the most varied sort and truly great art—to all this Lysenko applied his prolific talents and great capacity for work, with striking results.

When Lysenko concluded his labors, the field of Ukrainian music was indeed an enchanting sight, filled with flowers of musical composition of the most colorful hues and varied types. And among the most brilliant and profoundly stirring of them all, are those that were inspired by the immortal poems of Taras Shevchenko. So well have these compositions caught the spirit of Shevchenko that Lysenko is considered as the most successful musical interpreter and popularizer of the great Bard of Ukraine.

Single-handed, it can truly be said, Lysenko brought about the renaissance of Ukrainian music and put it on a level where it can compare favorably with the best of other nations. Others that have followed him, including several here in America, have too done their share in making our song what it is today. Yet Lysenko will always remain the "Father of Ukrainian Music."

Our young people, therefore, should strive to become better acquainted with him and his works, especially those of them who sing in our choruses. Such a study will help to perpetuate here among ourselves a heritage the richness of which will benefit not only ourselves but American culture as well.

THE ZAPOROZHIAN KOZAKS

(Continued)

(4)

The largest amount of the Sitch revenue was appropriated for military uses, which in view of the military character of the Sitch was nothing strange. The revenues of the Sitch also supported the Sitch schools, churches, the sending of deputations to Moscow, not to mention the ordinary administration costs.

The Sitch Church

Standing in the middle of the Sitch "my-daan" (square) was the church building. Here the Zaporozhian Sitch Kozaks attended to their spiritual wants, received blessings prior to their departure upon a raiding expedition to Crimea or Turkey, and gave thanks to the Lord upon their safe return.

The Church, an important factor in the history of Ukraine, was of particular significance to the Zaporozhian Kozaks: one of the fundamental aims of their order being the defense of Christianity before the menace of Mohemmadism. For that reason the Sitch church was popular among the Zaporozhians, and the church building never in need of care. Upon their return from some warring expedition, the Kozaks always assigned a portion of the spoils gained for the benefit of their church.

The Sitch church never recognized the authority of the Metropolitan at Kiev, but only that of the Abbot of Mezhihirsky Monastery. Monks from that monastery officiated at the services of the Sitch church; but in the churches and chapels of married Kozak settlements, however, married ("white") clergymen officiated.

One of the striking features of the Sitch church was the splendid choir singing. The choir, all male, was composed of novices learning the art of war and of students. The latter were usually orphans of slain Kozaks whose education the Sitch undertook. Yet among these students there was usually a considerable number of young Tartars and Turks, captured by the Kozaks during a raid or battle, who were being raised according to Kozak standards. Many a Kozak hero, famous for his exploits in defense of Christianity and Ukraine, originally was such a Tartar or Turk. This custom of capturing children of the enemy, and raising them as one's own was nothing strange in those days. The Tartars and Turks were past masters at it. Thousands of Ukrainian children were captured by them during their yearly invasions, taken to Crimea or Turkey, and there raised as Tartars or Turks. The notorious "yanitchari," so hated by the Ukrainians, were renegade troops composed of exactly such Turkish or Tartar warriors who in their early childhood had been Ukrainian.

Husbandry in the Zaporozhe

In times of peace, the Kozaks, particularly those who were married and had to live in settlements outside the Sitch, were fundamentally agriculturists. Their main occupations were primitive farming, keeping of apiaries, raising of cattle and horses, building windmills, cultivating fruit trees, fishing and hunting.

Ploughing was done in a very primitive fashion, with the aid of a rude wooden plough. Most of the other farm implements were also of wood. The settlement Kozaks sowed no rye, importing it from Muscovy, and but little of wheat. They did sow, however, buckwheat, millet, oats, peas, barley, and maize. The vegetables they raised were cabbage, beets, cucumbers, gourds and pumpkins. Potatoes were unknown then.

Cattle raising was in its primitive stage among the Kozaks. Little attention was devoted towards the raising of finer stock. And although the Kozaks were particularly fond of wearing grey sheepskin hats, yet they raised but few sheep, depending for their supply upon the Tartar sheep raisers of Crimea.

Yet there was one industry in which the Zaporozhians excelled in, namely, horse raising. A fortunate combination of fine pasture lands, plenty of streams and a mild climate, made horse raising in Ukraine ideal. The Zaporozhian horses were famous throughout Europe for their swiftness, endurance and high degree of intelligence. The Zaporozhian Kozak and his horse were inseparable, in life and song. Although the greater part of the Zaporozhian military force was composed of footmen, yet because every Kozak was an accomplished horseman from his childhood days, this infantry could easily be transformed into cavalry.

Trade

The Zaporozhe did considerable trading with Muscovy, Poland, Crimea and Turkey, by means of bartering and payment in cash. The principal exports of the Sitch were cattle, horses, sheep, goats, fish, honey, furs, skins, and butter.

The bulk of trading in the Zaporozhe as well as throughout the rest of Ukraine was done by a special class of traders known as "chumaki." These "chumaki" travelled about the country, and penetrated into foreign countries by means of caravans and boats. In either case the Kozaks acted as their armed escort, for which they received a suitable commission. This escort

was most necessary, because of the roving bands of Tartars and brigands.

The "chumaki" were instrumental in bringing foreign goods into Ukraine. From Crimea, home of the Tartars, they brought back salt and the famed Crimean sheepskin. From Turkey they brought back steel and finely wrought weapons; from Muscovy they returned with rye and whiskey; while from Poland, with iron, woolen cloth, linen, flint for muskets, paper, and whetting stone for sharpening scythes—and swords. For being permitted to trade within the confines of the Zaporozhian territories the "chumaki" had to pay a license fee to the Sitch. Similarly they had to pay a fee for trading rights in the foreign countries too.

The water routes all converged into the Dnieper. Merchandise was transported down the Dnieper to Ochakiv, at its mouth, and there transferred into swift Turkish galleys and sailed to Turkish ports.

In their travels these "chumaki" penetrated into the most inaccessible and dangerous spots. Even Bakchisarai, the capitol of Tartar khans, was visited by them: the attraction here being wool and the fine yellow leather boots so highly prized among the Kozaks. From Ochakiv, a Tartar stronghold at the mouth of the Dnieper and scene of many a battle between Kozak flotillas seeking to get out into the open sea and the Tartar garrison (read story on opposite page), these "chumaki" brought back with them all sorts of roots and herbs, wines and whiskeys, silk goods, and finely wrought and decorated saddles.

The "chumaki," however, were not the only ones who brought foreign goods into Ukraine. Tartar and Turkish trade caravans were a common sight on the steppes. The latter were permitted during lulls of peace to trade even at the Sitch bazaar itself.

The Zaporozhians had no monetary system of their own, but used the money of the neighboring countries with which they traded. Muscovian money, particularly the copper coins, had the greatest circulation. In order to have a considerable gold reserve in the Sitch treasury, the last Koshovey of the Sitch, Kalneshevsky, ordered that all Kozaks exchange their gold coins for copper ones at the Sitch treasury.

Trading at the Sitch was done at the previously mentioned Sitch bazaar, outside the walls of the Sitch, under the supervision of the Sitch overseer, "kanterlay." Here it can also be noted that the administrative districts of the Sitch, the barracks known as "kureni," conducted their own trading at the Sitch bazaar; an account of which, however, had to be given to the Sitch headquarters.

Sappers and Crackshots

The cream of the Zaporozhian fighting force was composed of those who belonged to the Sitch, the unmarried Kozaks. They were always ready for any emergency: to start out tomorrow upon some warring expedition, to guard a portage of a ferry against the Tartars, or to perform whatever tasks the Koshovey assigned them.

Besides those who did the actual fighting, there were those in the Zaporozhian army whose main duty was that of digging trenches, erecting breastworks, etc. They were known as "mohlynyky," similar to the sappers of a modern army.

The open warfare in the steppe of necessity created its own peculiar form of fighting and observation. In the latter there were the "plaznuki" (crawlers) who were valuable for their ability to crawl like a snake, thus escaping the enemy's observation. They were mostly used for scouting work.

One of the chief reasons for the success of Kozak attack or defense was their ability to pour a rapid withering fire upon the enemy. Since in those days there were no magazine rifles, but only muskets, this task was quite difficult. The Kozaks solved the problem by picking out the best shots among them (practically every Zaporozhian was a fine shot) and assigning them several loaders. This Kozak crackshot would sit on the ground, with his legs under him like a Turk, and fire continuously. Every time he fired, he would drop the musket and pick up another loaded one, already made ready for him by the loaders. In this manner the Kozaks were able to concentrate a most deadly fire upon the enemy.

Beauplan—A French Engineer-Traveler in Ukraine

An account below of how Kozaks made raids upon the Turkish Coasts of Asia Minor is taken from the book by Sieur De Beauplan, entitled *A Description of Ukraine*.

The book was written originally in French, and the writer was a Frenchman. A military engineer by profession, he was employed for 17 years by the king of Poland to erect forts in Ukraine in order to guard Poland against invasions from Turkey and against uprisings of the oppressed Ukrainians. In the year 1635, he built a strong fort as the first rapid ("porih") of the Dnieper river. From that rapid the fort was called the Fort of Kodak. A year later the Ukrainian Kozaks surprised the garrison of the fort, cut them to pieces and looted the fort. The

Poles, discouraged by the quick fall of the fort, never rebuilt it. Thus disappeared from the face of the earth Sieur De Beauplan's engineering work, done by him for the king of Poland with the purpose of subjugating the Ukrainian people.

But another work of his remained to perpetuate his memory. During his 17 years of stay in Ukraine he traversed the country in various directions to find places suitable for forts. He had plenty of opportunity to observe the life of the Ukrainian people and the life of the Poles and Turks who wanted to rule the country. His observations he collected into a booklet, which he called *A Description of Ukraine*. In it, he speaks of the Ukrainians, their struggles with the Poles, Tartars and Turks; of the Dnieper river; of the customs and habits of the most interesting fighters of those times, the Zaporozhian Kozaks. He gives the number of the Kozaks as 120,000 disciplined men. The most interesting part of this description is that of the methods of raiding the Turkish coasts of the Black Sea.

In the preface to his book, Beauplan asked the reader to excuse him for the lack of a map of Ukraine. It was not his fault, he says, as all his papers and drafts, among which there was a map of Ukraine, and which he left to be engraved in Poland, had been seized by the king of Poland. Those drawings and maps were later lost, but the booklet was published. From the original French, it was later translated into several languages. It appeared in an English translation in the year 1744, and was incorporated into a great *Collection of Voyages and Travels*, that was published by the London printers Churchill and Churchill. It is as follows:

His Description of a Kozak Raid

When the Kozaks intend to go to sea it is without the Polish king's leave. But they take it of their general, and then they hold a Rada, that is, a council, and choose a general to command them during this expedition, observing the same ceremonies as those used in the election of a Hetman, but this now chosen is but for a time.

Then they march to their meeting place, and there build boats about sixty feet long, ten or twelve feet wide, and twelve feet deep; those boats have no keel, but are built upon bottoms made of the wood of the willow forty-five feet in length, and raised with planks ten or twelve feet long, and about a foot broad, which they pin or nail one over another, like the common boats upon rivers, till they come to twelve feet in height and sixty feet in length, stretching out in length and breadth the higher they go.

This will be better understood by the rough draught I have inserted here. You may observe they have great bundles of large reeds put together as thick as a barrel end to end, and reaching the whole length of the vessel, well bound with bands made of lime or cherry-tree; they build them as our carpenters do with ribs and cross-pieces, and then pitch them, and have two rudders, one at each end, as appears on the draught, because the boats being so very long, they should lose much time in going about when they are forced to fly back.

They have commonly ten or fifteen oars on each side, and row faster than Turkish galleys: they have also one mast, which carries an ill-shaped sail made use of only in very fair weather, for they had rather row when it blows hard. These vessels have no deck, and when they are full of water, reeds above-mentioned tied quite round the boat, keep it from sinking. They keep their biscuit in a tun ten feet long, and four feet diameter, fast bound; and they take out the biscuit at the bung. They have also a puncheon or half-pun of boiled millet, and another of dough dissolved in water, which they eat mixed with the millet, and make great account of it; this serves for meat and drink, and tastes sourish. They call it Salamakha, that is, dainty food. For my part, I found no delicacy in it, and when I made use of it upon my voyages, it was for want of better food.

These people are very sober, and if there be a drunkard found among them, the general causes him to be turned out; therefore they are not permitted to carry any brandy, being very observant of sobriety in their expeditions and enterprises.

When they resolve to make war upon the Tartars in revenge for the mischiefs received from them, they take their opportunity in autumn. To this purpose they send all necessaries for their voyage and enterprise, and for the building of ships and other uses, to the Zaporozhe: then five or six thousand Kozaks, all good able men well armed, take the field, and repair to Zaporozhe to build their boats: sixty of them go about a boat, and finish it in a fortnight; for, as has been said, they are of all trades. Thus in three weeks time they make ready eighty or a hundred boats, such I described above; between fifty and seventy men go aboard each vessel, with each of them two fire locks and a simitar, carry four or five falconets upon the sides of the vessel, and provisions, proper for them. They wear a shirt and drawers, have a shift, a pitiful gown, a cap, six pound of cannon powder, and ball enough for their small arms and falconets, and every one carries a quadrant. This is the flying army of the Kozaks on the Black Sea, able to terrify the best towns in Anatolia.

(To be continued)

A Kozak Black Sea Raid

(Continued)

Being an account taken from an old Ukrainian story of an exciting Zaporozhian Kozak sea raid upon Kaffa, a leading seaport and stronghold of the then powerful Turkish Empire. Should be read in conjunction with the "The Zaporozhian Kozaks" articles running serially on these pages.

IN a short space of time the Kozak flotilla reached shore, a little to the left of the city, purposely there so that the Kozaks could disembark and form ranks without being heard. In the dead of the night, the fog making them appear like some hosts of ghostly wraiths, the Kozaks beached their chayki on the narrow strip of sand, waded ashore and formed ranks on the beach. Sahaydachny mounted a slight sandy knoll, and from there gave the last-minute orders. A number of chayki, fully manned, were to sail to the harbor and wait there quietly. When they heard that the fighting had commenced they were to set fire to as much shipping in the harbor as possible, thereby adding to the confusion. A second detachment was to steal into the city through an unused gate, and at the command of their leader, also set fire to everything that would burn, thus striking terror into the populace. Meanwhile, the main body of Kozaks, under Sahaydachny's command, was to launch a surprise attack on the city, beginning from the main city gates. Both land forces were to converge finally on the slave market.

Such were the orders. The Kozak forces separated, and each detachment hurried as quickly and as quietly as possible to its designated destination. After a few minutes time, to give the special detachments sufficient time to reach their posts, Sahaydachny gave the word to the main body to start. Silently the long column of Kozaks moved forward, and in short space of time the vanguard, led by Sahaydachny himself, reached the high forbidding walls of the sleeping city.

The Battle

The Kozak troops, armed to the teeth, stealthily converged around the main gates of the unsuspecting, sleeping city. The heavy fog had lifted a trifle, disclosing the high walls, and behind them the towers and minarets of Kaffa. Not a sound, save for the soft shuffling of feet, disturbed the oppressive silence.

Sahaydachny approached the gates... The mournful hoot of an owl floated into the air. A pause. And then the soft meowing of a cat came from inside the gate. Simultaneously the huge gate creaked and slowly opened a bit. An indistinct, feminine figure darted out and ran towards Sahaydachny, who was standing a little to the front of his men. Sahaydachny started in amazement, and then rapidly advanced to meet the figure. The two embraced. For a moment they stood there, lost to the world. Sahaydachny was the first to recover.

"Khvesia, my daughter!"

"Tatu' oh 'tatusenko,'" she cried, sobbing in joy. Khvesia was Sahaydachny's god-daughter, who had been captured during a Tartar raid, taken to Kaffa, where her striking beauty found a ready buyer in the person of the local pasha. She was held captive in his household, but treated well, since the pasha wanted to persuade her to forsake her people and religion and become a Mohammedan. She refused, however, even the most tempting offers. In her despair and longing for home she had contemplated killing herself when Opanasovich, the old blind man, met her immediately after his meeting with Sahaydachny and apprised her of the fact that the Kozaks were nearby and that the assault on the city would be made that very night. Determined to aid the Kozaks she stole the keys to the gate, opened them, and ran out.

"Now, now, my child. There is no time to cry," Sahaydachny comforted her, gently loosening her hold upon him. "Here, my warriors," turning to the Kozaks near him, "take her and guard her with your very lives."

At that moment a sudden glare lit up the sleeping city, as great fires, their reddish tongues leaping high into the air, broke out in various parts of Kaffa. For a moment there was a silence. Then pandemonium broke loose. The Kozak detachment, which had stolen into the city from the other side, had set fire to anything that could possibly burn and now had begun firing at the startled Turks, who ran out into the streets to see what was the matter. This firing was a signal for Sahaydachny to begin his attack.

"To arms, my children," cried Sahaydachny, drawing his sabre. The huge gates, under the pressure of many shoulders, were flung open and the Kozaks poured into the burning city.

A terrible battle began to rage on the streets and squares of Kaffa. The panic-stricken Turks and Tartars, including their garrison, awakened rudely from deep slumbers, were no match for the Kozaks. They fell by the scores. The pasha's guards attempted resistance for awhile, but before the fury of the Kozaks attack had to give way continually. The Kozaks swarmed from all

sides, faces aflame with the fury of battle, hacking and thrusting with their bloody scimitars and sabres, for there was no time to reload their muskets. No quarter was given to anyone, except the women and children. The Kozaks remembered too well the atrocities committed on their dear ones by the Turks and Tartars to even think of mercy.

Kaffa became a raging inferno, with flames shooting up on all sides, their illumination casting a weird, reddish glow on the combatants, causing them to appear like some strange demoniac creatures. The roar of the flames, shouts of the Kozaks, despairing cries of the infidels, the weeping of women and children, the rattle of musketry, the blare of the trumpets, was enough to make one's hair stand. The captives in the slave markets began to break their chains against the rocks, and then, having freed themselves, threw themselves upon their former masters with crazed yells. The hour of revenge had arrived! Dead bodies cluttered up the streets, making them difficult to pass through. Seeing that any further resistance would be suicidal, the Turks and Tartars began flee pell-mell through the streets, trying to get out of the city, out of this hell. Others cornered, threw themselves off the walls, or into the sea, for by this time the battle had spread outside the walls.

The slave market at the edge of the city was rapidly filling up with incoming Kozaks carrying their booty: all kinds of silks and satins, rich clothes, bags of gold and silver, richly inlaid weapons.

"Kill them!"—Oleksa Popovich was yelling hoarsely, wielding his sword with deadly accuracy, in one corner of the square. Just then he perceived, in the midst of this holocaust, a little girl crying as if her heart was going to break. He ran to her.

"What's the matter, little girl?" he asked rather foolishly.

The child seeing a smoke-begrimed, moustached face peering into her own, started to cry worse than ever.



A KOZAK CAMP IN THE FIELD

(From an old print)

"Where is your mother?"—he asked, taking her into his arms, forgetting that that she could not understand him. "I'll take you to her."

Just then his attention was directed to an unusual commotion nearby. Turning his head he perceived the Kozaks regarding with awe an approaching bent over figure, staggering under some heavy burden. It was mighty Khoma, lugging on his back a bronze cannon! Ejaculations of wonder at such display of strength met him on all sides. Disheveled, breathless, Khoma have enough cannons back in the Sitch."

"Woof!—that certainly was heavy. I can hardly feel my back," he muttered under his breath, wiping the sweat off his brow.

"What's the idea?"—someone asked "We have enough cannons back in the Sitch."

"I know," replied Khoma, "but we have no cannon made of bronze. So I took this one along."

Just then a new roar welled up, from the direction of the sea. A glare lighted up the harbor: Nebaba with his contingent had set the Turkish galleys on fire.

"Aha! Nebaba has lit his pipe," someone laughingly cried.

At that moment Sahaydachny with his staff, all mounted now, rode into the square. Seeing the glare in the harbor, he motioned to one of his staff.

"Run to the shore and tell them to stop firing the galleys, as we will need most of them to take all our spoils, and the freed captives as well." The messenger sped away on his mission.

Victory Again

All night long the fighting between the attacking Kozaks and the Turks raged furiously through the streets and squares of burning Kaffa. The figures of the struggling combatants, illuminated by the fitful glare of the flames, threw weird, fantastic shadows on the pavements and the walls. It was a savage butchery. No quarter was asked nor given: Not until the break of dawn did the fighting subside.

The rising sun revealed the terrible toll Kozak vengeance had taken for the countless Ukrainian victims of Kaffa's slave trade. Only smoking, blackened ruins, and streets filled with dead bodies and debris remained of what was once a proud, exotically beautiful city of Kaffa.

In the early morning hours the Kozaks, loading their booty in the "chayki" and the freed captives in the captured Turkish galleys, sailed out of the harbor into the open sea. This time they headed due south. Their destination was another Turkish city, Synop.

Sailing leisurely, for they desired to rest up a bit before reaching their next objective, the Kozaks busied themselves in binding up their wounds, mending their battle-torn clothes, repairing their weapons for the coming attack, and joking among themselves. Quips were bandied back and forth, particularly at the expense of the mighty Khoma who, having lost his hat during the night, refused to don a Turkish fez. But the butt of all jokes was Oleksa Popovich who was at his wits end as to what to do with the little Tartar girl he had picked up during the fighting. All efforts on his part to cheer the child up inevitably led to a fresh outburst of tears.

Popovich tried all stratagems: He tried to entice her into playing little games with him, made funny faces; but to no avail. Even the other Kozaks laid aside their various tasks and devoted all their well meaning, but ludicrous efforts, to cheer up the child; one made funny sounds by pursing his lips together, another imitating a goat by ba-aing, while still another crowed like a rooster until he was red in the face from the exertion. Our old friend, the moustached Karpo, with a frowning concentration worthy of nobler results, made a doll for the little girl; but in vain. Finally the solemn faced Nebaba got down on all fours and started to awkwardly prance up and down the length of the "chayka," meanwhile barking and growling like a dog. At the sight of these antics and of his solemn-faced visage puckered up in the attempted representation of a dog's muzzle, the child broke into peal after peal of sudden laughter. Everyone smiled broadly, and sighed with immense relief. At last they had cheered up the little girl. Now their troubles were over.

But not entirely over, for Khvesia, Sahaydachny's god-daughter was missing. Was she killed during that terrible night? Or was she captured by the fleeing Turks or Tartars? No one knew. The Kozaks who were supposed to guard her from harm recounted how Khvesia had asked them to accompany her to her former abode, the home of the Pasha, and when they got there she asked them wait for a moment while she ran inside to get some of her more valuable personal belongings. She opened the door and went inside, and that was the last they saw her.

The Kozaks had stood around impatiently for a few moments, and then, growing tired of waiting for her, attempted to follow her; but were balked for a moment by the door which in some manner had been locked from the inside. Breaking it open they ran inside, only to find the big house all empty and silent. In frenzy at the thought that Sahaydachny's god-daughter was gone they made a minute search of the premises, from top to bottom. Their search was fruitless. Seeing that the house was beginning to burn they started to go out. Just then they perceived a little door in the wall. Breaking it open, for it was locked, they found themselves in a narrow passageway which led them out into a tower set in one corner of the building. And in the tower there was another little door which led out into the hills. Most certainly, the Kozaks thought, their charge had gone that way. But did she go voluntarily, or was she abducted? that was the question.

Such were the thoughts that tortured Sahaydachny's mind, as he sat gloomily in the bow and gazed with unseeing eyes at the heaving surface of the sea. He had loved his god-daughter very dearly, and after having once found her, it was agony to have lost her again, particularly under such peculiar circumstances. But what could he do? He was unable to have tarried very long in the neighborhood of Kaffa, searching for her, as it would have been unsafe, since Turkish reinforcements were bound to come to the aid of the stricken city. And in addition, his work was not as yet completed. There were other Turkish towns and cities who had yet to feel the heavy Kozak hand. Synop was the first objective. And after that Kossloff, another great slave market, and then the smaller seacoast towns of Crimea, Asia Minor, and Anatolia. The Sultan in Tsarhorod (Constantinople) was to know what it meant to molest the Ukrainian Kozaks! The Black Sea would become the Kozak Sea, and no Turkish ships would dare to enter it again.

Such were the thoughts of Sahaydachny as his chayki drew closer and closer to Synop...

(To be continued)

YOUTH AND THE U.N.A.

Dance in East Chicago, Ind.

The first annual fall dance given by U.N.A. Branch 452 will be held at Columbia Hall, Chicago and McCook Aves., East Chicago, Ind., on November 10th, reports Anne Budnyk. The music will be furnished by the Merry-Makers. Dance chairman Helen S. Shell assures all who attend an enjoyable time. All members and friends are invited to attend.

New Branch in Newburgh, N. Y.

From Ann M. Kowalyk comes the following report: "A new youth branch of the U.N.A. has been formed in Newburgh, N. Y. We realized that the benefits of U.N.A. membership are many, and that there is no better or finer Ukrainian organization than the U.N.A. We are taking this opportunity to become members.

"With the help of Mr. Michael Lykтей, secretary of Branch 69 in New York City, we have a fine group of members. We shall strive to increase our membership as much as possible. Our branch number is 419, and we have named it 'St. Mary's Ukrainian League.'

"The following officers were elected: Ann Burkoski, president; Ann M. Kowalyk, secretary; Kay Makalus, treasurer; Peter Kowalyk, Ann Makalus, controllers."

The Get Acquainted Club

If you are a U.N.A. member and you would like to write to other U.N.A. members, join our Get Acquainted Club. Write us a letter giving information about yourself and we will publish it in this column. Readers desiring to write to you will receive your address from us on request. If you write us either to have a letter published or to get the address of a club member, please mention your U. N.A. branch number as this service is restricted to U.N.A. members.

We have already published nine letters, and this week we have two more. Miss Mary Kusak of New Brunswick, N. J., writes that she is 5 feet 6 inches tall and is 21 years old. Mary is a member of U.N.A. Branch 353, and her pastime are reading, crocheting, and dancing. She would like to receive letters from girls and fellows her age or over, and promises to answer all letters.

Letter number 11 comes from George H. Medziak of Chicago, Ill. He says he is 5 feet 8 inches tall, weighs 154 pounds, has blue eyes, brown hair, and is 27 years old. George likes bowling, golf, indoor ball, fishing, and amateur radio. He belongs to the 131st Inf. 33rd Div. National Guard of Illinois, Stf. Sgt. Communications R.H.Q. Co. George is also a member of U.N.A. Branch 301. He has an amateur radio license and his call is W9BOT. He operates on 160 Meter Phone Band Freq. 1808, 1832, 1891 or 1932 kc. phone. George would like to hear from U.N.A. members holding an amateur radio license, and is anxious to arrange schedules on the 160 Meter Phone Band with licensed amateur operators.

We invite our U.N.A. member-readers to write in for the addresses of our two new club members. Be sure to submit your own letter for publication. All communications intended for the Get Acquainted Club should be addressed to Theodore Lutwinski, P. O. Box 88, Jersey City, N. J.

NEW YORK CHORUS SINGS AT DIETETIC BANQUET

On Thursday October 24th, at the Hotel Pennsylvania in New York City, the Ukrainian Youth Chorus of New York and New Jersey presented a program of Ukrainian folk songs and folk dances at the Annual Banquet of the American Dietetic Association.

To say that they were enthusiastically received would be expressing it rather mildly, for there young descendants of a grand and glorious people were applauded from the first moment they set foot on the stage. The colorful costumes were pleasing to the eye and their presentations were new to the majority of the seven hundred people attending this banquet. Each song was rendered in a beautiful and truly artistic manner. It was an inspiration for all to hear these well known and mellowed songs as they were sung by these young men and women who devote their time faithfully week after week practicing to perfect their performances. Their zealotness to bring before the American people a true conception of Ukrainian people and life is shared by their genial and hard working maestro, Stephen Marusevich.

HELEN LUBACH

YOUNG U.N.A. WORKER TO MARRY

The wedding of Anne Monchak, daughter of Mr. & Mrs. Harry Monchak, 1116 Grant Street, Akron, Ohio, and James M. Cooper, also of Akron, will take place November 16 at the rectory of the Church of the Holy Ghost in the presence of the immediate families. Following the ceremony a dinner will take place at the University club.

Miss Monchak attended Akron University. She has always been active in the Akron youth branch of the Ukrainian National Association, serving as its secretary during its first three years of existence.

"LISTOPADOVE SVIATO" IN NEWARK

The annual celebration by the Newark Ukrainian-American community of the anniversary of the historic November 1, 1918, when Western Ukraine declared itself a free and independent republic, took place last Sunday evening at the commodious Ukrainian Center on William Street.

Choral numbers by the Boyan Choral Society and by a school children's chorus, both under the direction of Theodosius Kaskiw, solos, duet, and recitations, an introductory talk by Rev. Myron Danilovich and the principal address in Ukrainian and English by Stephen Shumeyko, constituted a varied and interesting program that attracted several hundred people.

FOUR HONORED IN TORONTO

The Toronto Evening Telegram reports that at a recent gathering in the Ukrainian People's Home at 191 Lippincott Street, Toronto, "diplomas of honorary life membership in the society" were presented "in recognition of their continuing interest in and their many good offices towards the Ukrainian People's Home and the Ukrainians in Toronto" to the following men:

Ivan Bodrug, "the scholarly gentleman whom the master of ceremonies described as the wearer of the silver crown"; Bernard Paslawski, "known and loved as the Toronto sausage king"; General Vladimir Sikevich, "ambassador to Hungary during the life of the Ukrainian republic"; and to Dr. Fred J. Conboy.

Speakers included President Marion Kunikewych, Rev. Roberts Kovalevich, Mr. Kycherepa, and and Dr. Mihychuk. The diplomas awarded to the guests of honor were engrossed and illuminated by a young Ukrainian student, Wasyl Krysak. The catering was done under the direction of Miss Sichinska.

THE U.N.A. SPOTLIGHT

Pittsfield Softball Report

Walter Huska reports that the Pittsfield Ukrainian Softball Team was organized by Mr. Dawyskyba, secretary of Branch 238 of the Ukrainian National Association, on May 12th of this year. A week later the team was accepted into the local City Softball League. "In the league," writes Mr. Huska, "the Ukrainians finished in a very much unwanted position, although it could have done worse. One of the most thrilling games won by the Ukrainians in the league was the win over the Sons of Italy, 1939 Champions of Berkshire County. At the end of the season Pittsfield (Mass.) played Cohoes (N. Y.) a series of 3 games. The 1st game, a thriller, was won by Cohoes, 8 to 6, while Pittsfield took the 2nd contest by 10 to 9 score. The 3rd encounter was a 1-sided affair, Cohoes walking off with the victory by a 9 to 2 count. Even though the standing in the league was not very favorable to the Ukrainians, they won most of their exhibition games and ended the season with a .500 percentage. The sport emblems of the U.N.A. attracted much attention and very favorable comments were made about them."

THE NEW YORK UKRAINIANS

basketball team is looking for games with other Ukrainian teams within a radius of 150 miles of New York City. Teams interested are requested to write to booking manager: Michael J. Prylucki, 328 East 15th Street, New York City.

The New York Ukrainians are starting their 1940-1941 Basketball Season. All sport enthusiasts wishing to play for the New York Ukrainians Basketball Team are invited to come to practice Friday evenings from 9-11 p.m. at the Labor Temple Gymnasium, 242 East 14th St., New York City.

ATTENTION: NEW YORK CITY!!

Conscription and Farewell **DANCE** tendered by 4th Branch Youth of O. D. W. U. to be held at STUYVESANT CASINO 142 2nd Ave. (Bet. 8 & 9 Sts.) New York City. SATURDAY, NOV. 16th, 1940 Dancing: 8:30 till 3:00. Admission: 45 cents Tax included. Music by: Johnny King & His Orch.



The first year it was a new idea, the second year it was fun, the third year it was jolly, the fourth year it was romantic, the fifth year it was delightful, the sixth year it was wonderful, the seventh year it was a grand affair, the eighth year it was colossal, and now comes the ninth year which will combine all the above ingredients into the one gala event of the year. So come to the

NINTH ANNUAL DANCE of the Ukrainian Civic Center, SATURDAY, NOVEMBER 9, 1940, at HOTEL MARTINIQUE, 32nd St., & Broadway, New York C. Admission - - - - - \$1.00 Dress Optional.



Meet Prince Charming, Snow White, Mother Goose, Aladdin, Old King Cole and others

at the **NIGHT IN FAIRYLAND DANCE** on SATURDAY EVE., NOV. 16, 1940 at the UKRAINIAN CENTER 180-186 William St., Newark, N.J. Music by Chubby Kay & his Orch. Commencing 8:30 P.M. Admission - - - - - 50 cents.

ROCHESTER, N. Y.,—NOTICE!

"WHEN I WAS YOUNG" Presented in Ukrainian by the YOUNG WOMEN'S CLUB SATURDAY, NOVEMBER 9, 1940—8:20 p.m. Ukrainian Civic Center, 831 Joseph Ave. ADM. 35¢ DANCING

BROOKLYN, N. Y., AND VICINITY

YOUNG UKRAINIAN-AMERICANS November 1, 1918, the day when Western Ukraine, the land from which came your parents, declared itself a free and independent republic, is a day of more than ordinary import to you. For it was youth, like yourselves, who played a leading role in establishing that republic, and it was they who fought, sacrificed and died for it. Therefore, help to celebrate the anniversary of that historic date by attending **THE NOVEMBER FIRST PROGRAM** (Listopadove Sviato) to be given in Brooklyn, N. Y., at the Ukrainian National Home, 216-218 Grand Street, this Sunday afternoon, November 10th, beginning 5 o'clock. Program will include a fine concert by the local church choir and also a children's chorus, both under the direction of Basil Sawitaky; solos by Mary Poliniak (soloist on the Ukrainian-American Youth Day program at the World's Fair) with Vera Stetkewicz at the piano; and an address in both Ukrainian and English by Stephen Shumeyko. Be sure to attend. Admission free.

LISTEN to the Ukrainian Youth Radio Program sponsored by Surma Book & Music Co., 325 E. 14th St., New York City every Saturday from 3:45 to 4:00 P.M., from station W.B.N.X., 1400 kc, New York City. Special youth features, guest stars, music, etc. Ukrainian Civic Center N. Y., guest feature this week. Michael Herman, Announcer.

ОЙ ЗРИШЛИСЯ всі дівчата на український баль, щоби любу, щоби мило з хлопцями погуляти. Бо музика як заграє там то веселючка кости би ся розсипали як би не сорочка. TOMORROW SATURDAY, NOVEMBER 9, 1940 8.30 P.M. TILL?? **UKRAINIAN BOYS CLUB DANCE** UKRAINIAN BALL ROOM 214-216 FULTON STREET, ELIZABETH, N. J. LEO BIRCH and his RHYTHMIERS ВСТУП 40 ЦЕНТ.

NEW YORK CITY: Thanksgiving Jamboree sponsored by the 1. Ukrainian University Society 2. Ukrainian Folk Dance Circle 3. Ukrainian Youth Chorus 4. Ukrainian Civic Center WEDNESDAY, NOV. 20, 1940 (Thanksgiving Eve) INTERNATIONAL INSTITUTE 341 E. 17th St., New York City. Admission .45¢ Watch further ads for more details. Benefit International Institute Y.M.C.A. Campaign.