

„UKRAINE AND RUSSIA”

The relations between Russia and Ukraine since 1917, particularly the former's misrule of the latter during that period, are ably outlined in Mikola Sciborsky's book "Ukraine and Russia" published this month by the Organization For The Rebirth of Ukraine. Containing about 100 pages and well illustrated with scenes of the Ukrainian struggle for national independence, this book is a welcome addition to the much too small library of works dealing with Ukraine in English.

In the words of its preface, "this book should serve to lend weight to Ukraine's claim to freedom by showing that its struggle is in keeping with the highest democratic principles of every free nation."

"It also proves that the Ukrainian liberation struggle is based on no foreign influences but upon the desires of the people themselves, that it grew out of their long servitude under dictatorship and that it is stronger today than ever."

"Finally it traces step by step the deceit, the terror and the de-nationalization practiced by the Soviet regime upon the Ukrainian people, not to make a "more perfect union" of men, but to solidify its imperialistic domination of the richest territory in Europe."

Mykola Sciborsky, the preface states, is a journalist who served as captain in the Russian Cavalry during the first part of the World War. Later he joined the Ukrainian Army of Otaman Simon Petlura to fight under the flag of the Ukrainian National Republic. Following the defeat of the Ukrainian forces after three years of struggle (1917-1920), he went into exile and has lived abroad, in Poland, Czechoslovakia and France, ever since. He is the author of the "Agrarian Problem," dealing with Ukrainian agriculture, and other works.

ENLIST NOW

Army authorities have been deluged recently with inquiries from young men between the ages of 21 and 31 years. Most of these young men want to know if it would benefit them to enlist now rather than to wait for the passage of the Selective Service Law. This highly important question was answered today, affirmatively, by Colonel L. B. Magruder, 2nd Corps Area recruiting officer.

Under Selective Service, Colonel Magruder points out, no one will be able to choose his place in the country's defense forces. The young men called to the colors may be sent to the Army, Navy or Marine Corps largely as a matter of chance. Enlistment now, on the other hand, permits the young men not only to pick out, say the Army, the Marine Corps, or the Navy, but also the branch or arm of the service he chooses.

For instance, in applying for enlistment with the Army, the young man can select duty with the Infantry, Field Artillery, Tank Corps, Air Service, Engineers, Medical or any other of the branches of the service.

Then further, especially qualified young men today have the opportunity of seeking training as Army Flying Cadets and later commissions as 2nd Lieutenants in the Air Corps Reserve. Incidentally, this Army flying training ranks with the best in the world.

The recruit today also may select some particular post or Army organization with which he desires

PROPAGANDA WITH PICTURES

We have strong doubts whether any country can hold a candle to the Soviet Union in the matter of propaganda, excepting, perhaps, Nazi Germany. There, among the Soviets, propaganda has become an art, with the former ponderous utterances from Marx and Lenin giving way to stream-lined and far more clever methods, of which the use of pictures is in the forefront.

Thus we muse, as we gaze upon one of the products of such Soviet propaganda, a large-sized magazine of excellent photographs entitled "USSR In Construction," and "Dedicated to the Collective Farms of the Kiev District of the Ukrainian SSR."

Artistic pictures of tall wheat stalks swaying in the breeze, bountiful crops, tractors and other farm machinery in motion, men and women dancing in the fields to the music of accordians and stringed instruments, vigorous youth marching through the country roads, smile-wreathed children going to school—all this leaves upon us one dominant impression: Ukraine under the Soviets is indeed a paradise.

What if several million Ukrainians died of starvation not so many years ago as a result of the Soviet-fostered famine there? What if people are reported to be undernourished and starving in some sections there even today? And what if many of them—including those of Western Ukraine which has been recently occupied by the Reds—are being shot for trying to assert their elementary economic, social, and national rights.

After all, pictures don't lie.

Not much!

HOW TO BECOME A GREAT WRITER

Recently an ambitious acquaintance of ours asked us whether we could give him some good advice on how to become a great writer.

For a moment we were stumped. Then, happily, we recalled what Sinclair Lewis had once replied to a similar question. Said he:

"And as for the recipe for writing, all writing, I remember no high-flown counsel, but always and only Mary Heaton Vorse's gibe, delivered to a bunch of young and mostly incompetent hopefuls back in 1911.

"The art of writing is the art of applying the seat of the pants to the seat of the chair."

To which we say:

"I sche yak!"

MEN, WOMEN, HAPPINESS

Man has failed to find happiness because he lives by deeds, but the woman has found happiness in the dream—writes Dr. C. G. Shaw of New York University in a book published several years ago and through which we skipped a few days ago, entitled "The Road To Happiness."

It is man, according to Shaw, who dumbly believes that happiness is to be found in possessions, in wealth, so that he may buy "the horses he cannot ride and the yachts he cannot sail."

But a woman, he writes, finds more pleasure-stuff in her inner soul.

Perhaps that is so, say we. Yet the fact remains, as we recently discovered, that women control 70% of America's wealth, that they constitute nearly 49% of the corporation stockholders, and that today they are beneficiaries of 80% of the nation's outstanding life insurance.

Say, fellows, there must be something in this "inner soul" stuff! Let's try it.

to serve, and if he enlists for a three-year period he may select service in either Panama, Puerto Rico, the Philippines, or the Hawaiian Islands.

"The Army holds out today greater opportunities than ever before," Colonel Magruder emphasizes. "Its officer and enlisted personnel must be expanded."

In the Army the ration of non-commissioned officers to privates is about one to four. Thus if the

Selective Service bill is enacted, and 400,000 or 800,000 men are called into service, it means that the Army will need an additional 100,000 to 200,000 non-coms. The logical place to look for these non-commissioned officers, Colonel Magruder points out, would be from among the ranks of the Regular Army and the National Guard, as was done in the World War I during 1917-1918.

Colonel Magruder adds that the

UYL-NA CONGRESS PROGRAM

The program of the Eighth Annual Congress of the Ukrainian Youth's League of North America to be held this weekend in Hotel Pennsylvania, New York City, will include the following events:

Ukrainian Folk Art Exhibit, under the direction of Mildred Milanowicz, to be presented August 31, September 1st and 2nd, in Parlor I and II adjoining the Grand Ballroom of the Pennsylvania Hotel, New York City.

Saturday, August 31, beginning 8:45 A.M. registration of delegates and guests will take place in the Banquet Room Foyer of the hotel.

10:30 A.M. Formal opening of congress in the Banquet Room with greetings from John Kosbin, chairman of the congress committee and an address of welcome by Michael Piznak, president of the league. This will be followed by election of congress chairman, and election or designation of congress secretaries and committees.

Addresses on Ukrainian-American problems will then ensue. Mary Ann Herman will speak on "Club Programs"; Stephen Shumeyko—"Assimilation of Ukrainian-American Youth"; John Romanion—"Trend and League Publications"; Roman Lapica—"Distribution of Ukrainian Movement"; Pearl Zorena—"Leadership and Our Youth"; Lt. David Chmelyk—"Careers for Youth in U.S. Military Service"; Dimitri Horbaychuk—"Youth Participation in Ukrainian National Movement 1890-1940." These addresses will be followed by a general discussion on them.

The time between 1:30 and 2:30 P.M. Saturday has been set aside for lunch. The afternoon session will resume where the morning one left off, and will include reports of all league officers and heads of departments with discussion and questions thereon. At 6 o'clock the session will be brought to a close.

7:30 that evening will mark the beginning of a Banquet and Dance in the Grand Ballroom of Hotel Pennsylvania, featuring brief talks by guest speakers, entertainment, and dance music by Johnny King's Orchestra.

Sunday, September 1, beginning at 4 P.M. the American Common at the New York World's Fair will be the scene of a great Ukrainian-American Youth Day program, featuring presentations of Ukrainian songs, folk dances, costumes and handicraft, and concluded by community folk dancing on the Green of the American Common. Turn to page 2 for the details of this program.

Monday, September 2 the congress will reopen at 10:30 A.M. and continue with unfinished business from Saturday and then go into election of league officers, new business, and resolutions.

enlisted strength of the Army now is approximately 275,000 men, still about 100,000 short of the 375,000 authorized by Congress in June. Obviously in this expansion of the Army itself there will be many opportunities for promotion to the noncommissioned grades for even those now joining.

The 2nd Corps Area recruiting officer, whose territory takes in the states of New York, New Jersey, and Delaware, estimates roughly that under Selective Service, the chance of a young man in the age group between 21 and 31, is 1 to 5, of being called to the colors. He bases this approximation on the figures now being discussed by Congress, a first call of 400,000 men and another call for 400,000 men at the end of six months.

UKRAINE, POLAND AND THE PEACE TREATIES

(Address delivered by DR. LUKE MYSHUHA at the American-Ukrainian Congress at WASHINGTON on May 24th, 1940)

Translated

(Continued)

(6)

Ukrainian Revolutionaries

POLISH terrorism in Western Ukraine, as manifested by the "pacifications," concentration camps, and thousands of such political trials as just described, gradually aroused Ukrainian youth to the point where they began to retaliate with terrorism of their own. In an attempt to minimize its wide-spread character, the Polish authorities began to charge that this terroristic action was being conducted not by the Ukrainian masses but only by a small group, organized into the UWO (Ukrainska Wiyskova Organizatsia—Ukrainian Military Organization) and later the OUN (Organizatsia Ukrainskikh Natsionalistiv—Organization of Ukrainian Nationalists). — At the same time the Poles spread propaganda to the effect that this Ukrainian action was actually being instigated by "foreign agents."

Polish efforts to quell the revolutionary movement reached the point where the mere wearing of patriotic Ukrainian badges or buttons or of the typical Ukrainian hats known as "Mazepinki" which Ukrainian war invalids made to support themselves, since the Polish government refused to give them any support, was enough to brand the wearer of them as a "revolutionary," subject to severe penalties.

It must be admitted, of course, that attempts were made by young Ukrainians upon the life of Polish presidents, such as Pilsudski and Wojciechowski, and that such attempts did succeed in several cases, especially in the case of Minister Bronislaw Pieracki, the instigator of the infamous "pacification." The Ukrainian press then was filled day by day with accounts of the numberless trials of young Ukrainians charged with taking part in the Ukrainian revolutionary movement. Although these young defendants, thousands in number, were really political offenders yet they were treated as ordinary criminals. Even such a Pole as the Sieroszewski, a writer by profession, who had once been exiled by the Tsarist government to Siberia because of his political offenses, stubbornly fought in the Polish Senate to have these young Ukrainian political offenders branded as "ordinary criminals." The revolutionary acts of these young Ukrainians, it should be borne in mind, were prompted only by desperation, when they saw that all lawful remedies to gain their elementary national rights were being denied to them, and, moreover, when they found themselves being subjected to violent persecution merely because of their Ukrainian nationality and feelings. To better understand the reasons which prompted them to embark upon a revolutionary career in behalf their enslaved motherland, we quote the words of one such young defendant, Osip Maschak, uttered in court during his trial in Lviv in 1936:

"The chief purpose of my life is to serve Ukraine. For me Ukraine is so great and holy that not only to live but even to die for her is not enough..."

Volodimir Yaniv, another such young defendant, had this to say then:

"My acts were prompted by a great faith, primarily a faith in the Ukrainian nation and in its right to free and independent life..."

While a young editor, Yaroslav Stetsko, charged by the Polish prosecutor with being a bad influence on youth, testified as follows:

"... in all my work I constantly advanced the thesis that Ukraine should become an idealistic, moral and cultural centre of the strivings of other enslaved nationalities. Ukraine ought to be the ideological and moral leader in their struggle for freedom. Considering the role of the entire Ukrainian people, I stressed the need for their unity: ideological, psychological and moral, as well as the unity of their political strivings. Can this be regarded as poisoning the minds of Ukrainian society and its youth?"

Poland thought that by such trials, imprisonments, and death sentences she would be able to quell the spirit of revolutionary Ukrainian youth. Nothing, however, even the cruelest persecution and punishment could quell that spirit. When, for example, Stephen Bandera and Mikola Lebid, heard their sentences of death at the conclusion of the Warsaw trials of 1936, they both exclaimed: "Long Live Ukraine!"

As could be expected, among these young Ukrainian revolutionaries there were many who were there because their parents were extremely land-poor and who therefore found it impossible to eke out even a bare existence. This was a result of the policy of the Polish government which made it well-nigh impossible for them to acquire or hold land. This highly-discriminatory policy against the Ukrainians was no secret and it had the open and active support of leading Polish organizations. During the parcelization of large estates in 1937, for instance, the following Polish organizations urged in a joint declaration not allow the Ukrainians to buy any land: the Lviv Scientific Society, the Polish Historical Society, the Literary-Art Society, the Malopolski Milk Association, the Archdiocesan Circle of Rev. Prefects, and the Catholic Women Congregation; it is worth noting here, too, that at the head of the Joint Committee For Mutual Understanding, which had as its slogan, "Not an Inch of Land for the Ukrainians, was General Tokarzewski, head of the Lviv Army Corps.

Under such conditions it is no wonder that the revolutionary spirit of the Ukrainian people under Polish rule produced such young men as Vasile Bilas and Evhen Danylishyn, who were hung in Lviv on the eve of the Christmas holidays in 1932 (December 23), for having staged an armed attack on the post office in Horodok, which they did in pursuance of an order they received from their revolutionary organization. A vivid account of their trial and sentence of death appeared in the New York Times (December 23, 1932):

"The defendants behaved with great dignity and courage in court.

"Danylishyn, an intelligent man, kept silent most of the time, speaking only a few words in defense of his friend Bilas.

"In his last words Danylishyn said he regretted he would not be able to continue his work for 'mother Ukraine.'

"Bilas called himself a peasant revolutionary who wanted to show that the Ukrainian country folk were more than ready to rise against Polish oppression.

"The defense counsel was composed of the best Ukrainian lawyers, who appealed to the court's sense of justice and love of national freedom of the Poles, who the lawyers said, had always fought for their independence with revolutionary means. 'The gallows should not stand between the Polish and Ukrainian nations!' one lawyer exclaimed..."

Nevertheless, Bilas and Danylishyn were hung.

(To be continued)

American-Ukrainian Youth Day Program

-at the
AMERICAN COMMON
of the

NEW YORK WORLD'S FAIR
SUNDAY, SEPTEMBER 1, 1940

Commencing 4 P. M.

Under the Auspices of the
UKRAINIAN YOUTH'S LEAGUE OF NORTH AMERICA

PROGRAM

Part 1.

- I. Welcome Address, Michael Piznak, President of the Ukrainian Youth League of North America
- II. Greetings from the Fair, Commander A. Flannagan, Vice-President of the New York World's Fair
- III. Ukrainian Contributions to American Life, Stephen Shumeyko, Program Chairman
- IV. Cossack Chorus of Philadelphia Stephen Sawchuk, Director
 1. Hey Ne Divuytes' M. Lysenko-A. Koshetz
 2. Huliav Chumak M. Lysenko-A. Koshetz
 3. Oy, Vasiliu, Vasilinio A. Koshetz
- V. Ukrainian Folk Dancers Michael Herman, Director
 1. Kolomeyka For Two Couples
 2. Katherine From Kherson
 3. Zhuravel
 4. Pletinka (Kozachok Solo)
 5. Kolomeyka Siyanka
 6. Calisthenics
- VI. Mary Polyniak Soprano
 1. Rozvityesha z Vitrom J. Stepovy
 2. Ah, fors'e lui, from La Traviata G. Verdi
- VII. Ukrainian Youth Chorus of N. Y. and N. J. and the Ukrainian Youth Chorus of Philadelphia, combined, Stephen Marusevich, Director
 1. Oy, Poslalah Dorizhenka K. Stetsenko
 2. Oy, Choho Ti Pochornilo L. Revutsky
 3. Ne Zhurimosha M. O. Hayvoronsky
- VIII. Ukrainian Folk Dancers
 1. Hrechanyky
 2. Kozachok Solo
 3. Schupak
 4. Wide Hopak
 5. Kolomeyka Napered
- IX. Girls' Chorus of the N.Y.-N.J. and Philadelphia groups
 1. Ne Zhurit Mia Maty S. Marusevich
 2. Sadok Vyshneviy M. O. Hayvoronsky
 3. Vidala Mene Moya Matinka M. O. Hayvoronsky

Part 2.

- X. Ukrainian Folk Fashion Show Mary Ann Herman, Director
 - XI. Anne Trocianecky Soprano
 1. Oy, Kozache Miy M. O. Hayvoronsky
 2. Waltz Song from La Boheme Puccini
 - XII. Cossack Chorus of Philadelphia
 1. Chervona Kalina M. O. Hayvoronsky
 2. Oy, Viyikhav Kozak A. Koshetz
 3. Oy, Lopnuw Obruch G. Davidowsky
 - XIII. Ukrainian Folk Dancers
 1. Kozachok of Podolia
 2. Hrechanyky for Eight
 3. Kozachok in a square
 4. Tchumak of the Steppes
 5. Honey Veeter
 6. Arkan
 - XIV. Ukrainian Youth Chorus of N. Y. and N. J., Stephen Marusevich, Director
 1. Pokayaniya A. L. Wedel
 2. Yak Ne Zhenivsha M. Leontovich
 3. Chuyesh Brate Miy S. Marusevich
 - XV. Michael Melnyk Dramatic Tenor
 1. Oy, Hlaniu Ya, Podivliusha M. Voloshyn
 2. Vesti la Giuba, Aria from Pagliacci Leoncovalo
 - XVI. Ukrainian Folk Dancers
 1. Running Hopak
 2. Zaporozhian Sword Dance
 3. Hrechanyky with Variations
 4. Hutzulochka
 5. Kolomeyka Forward
 - XVIII. Ukrainian Youth Chorus of New York and New Jersey and the Ukrainian Youth Chorus of Philadelphia combined
 1. Shumyt Hudyt Dibrovonka M. O. Hayvoronsky
 2. Zhala Ulianka W. Stupnitsky
 3. Shevchenkovi K. Stetsenko
- Sche Ne Vmerla Ukraina Ukrainian national anthem

STAR SPANGLED BANNER

Part 3.

Community Folk Dancing on the Green of the American Common
Led by Michael Herman.

Piano Accompaniment Vera. Stetkewicz

Groups participating in the dance numbers:

Dance Ukraine, Walter Rybka, Leader; Ukrainian Dancers Club, Michael Hyra, Leader; Ukrainian Dancers Club of Elizabeth, N. J., Michael Herman, Director; Ukrainian Dance Club of Jersey City, Ukrainian Folk Dance Circle of New York, Nicholas Tomchuk, Leader; Ukrainian Dancing Studio of New York City, Henry Stelmachuk, Leader; Ukrainian Dancing Studio of New York and Passaic, Ivan Zablotsky, Director.

Dance Music furnished by Joseph Snihur's Orchestra.

UKRAINIAN INFLUENCES UPON MUSCOVITE CULTURE

(From Prof. Ivan Ohlenko's "History of Ukrainian Culture," translated by Stepan Davidovich of London)

(1)

THERE were numerous impediments which barred cultural development in Muscovy—as Russia was known several centuries ago. There were few schools then and education was viewed suspiciously as the product of the devil. Henady, the Archbishop of Novgorod, complained thus about the illiteracy in Moscow towards the end of the 15th century: "They bring to me a mouzhik (peasant) to be ordained; I ask him to read one of the epistles but he cannot take a step; I give him the psalter and it is not better. I drive him out and the people complain of me. It is the soil they say—we cannot find people who can make headway with writing... they bow to me and plead, 'Have mercy Gospodin, please teach us.' I ask him to repeat the 'Ektenii' but he cannot repeat a word. You tell him one thing and he tells you another. I ask him to learn the alphabet but he sits for a while and then runs away."

During the 16th century there were many complaints about the low standard of learning in Moscow. Among the resolutions of the Stoglavovy Sobor of 1551 was one which stressed that those people who are ordained to priesthood should at least be able to read. Although the Sobor hoped that this might be possible they knew it was not likely. "We learn from our fathers and sometimes from our masters and we have no other place to study; our fathers and masters teach us only what they know themselves. But the fathers and the masters themselves know very little and they have no school where they might learn."

This state of affairs lasted for a long time. The Muscovites continued to argue as to whether their singing should be "Gospodi Pomiluy" or "Oh Gospodi Pomiluy," whether Alleluia should be sung twice or three times, whether the procession around the church should proceed from left to right or from right to left, and whether the name Jesus should be written 'Isus' or 'Iysus.' Even in the 17th century education was regarded in Muscovy as a thing "born of the devil; the eternal enemy of the human race." Western culture and education were shunned. According to the Russian proverb, "those who have studied Latin have strayed from the path of righteousness."

An incident which happened in 1660 will give some indication of the cultural situation in Moscow. The Boyar, Ordin-Naschokin, had a son named Voin. He was an intelligent lad and the captive Poles who were his tutors instilled in him a love for Western culture. When in 1660 the Tsar sent young Naschokin into Livonia he escaped abroad. In those days that was virtually an act of treason. His poor father was desperate and awaited a death sentence but Tsar Alexei forgave the father and advised him in a letter: "It has been made known to us that due to his ignorance your son is now in Danzig and has caused you, his father, severe pain, which has been inflicted upon you by the Satan himself who with the aid of all the dark diabolical forces separated you from your son. We are not surprised that your son has strayed; this was due to his light-heartedness. Being a young man he wants to see the works of God on this earth." Alexei issued this order to Naschokin: "Your son is to be seized without delay, and brought to you for which you will pay five, six or even ten thousand roubles. If that is impossible, he should be done away with there, providing it is agreeable to Naschokin."

In all of Russia there was only one printing house. It was in Moscow, and it published only religious books. Cultured people found it difficult to live in Moscow. The traveller Maxim Hrek, a man with a good Western education, soon found himself in Moscow jail where he remained for twenty years. It is not surprising that out of the thirty young men whom Boris Goudnov sent abroad to study only one returned.

Toward the end of the 17th century (1698) Peter I complained to the Patriarch that "Russian priests should be sent to school in Kiev because they know very little of reading and writing."

Social life in Moscow suffered numerous restraints. The upper gentry and the courtiers were literally the servants of the Tsar. Refugees who escaped from the wrath of an angry Tsar into Ukraine told stories of their life and wondered at the relative freedom of Ukrainian gentry. "It is no wonder then," says Prof. Ternovsky, "that Southern Orthodox gentry were often leaders of armies advancing against Muscovite Tsardom; Prince Ostrozhsky displayed a great deal of energy in his fight with Moscow and he passed his hate for Moscow to his son."

Whereas in Ukraine the various districts were self-governing, in Muscovy the cities were governed by a Voevoda appointed by the Tsar in compensation for services rendered. These Voevodas were concerned primarily with ex-



By John Kosolowicz ("Rosol")

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plotting their people and there was no court to which the population could appeal."

"For a long time Moscow would not admit her shortcomings in the field of education," writes Academician A. Piupin. "A real school was then unknown in Moscow." In 1640 Petro Mohyla, the Metropolitan of Kiev, wrote to Tsar Mykhailo Fedorovich that it would be advisable to organize some educational facilities in Muscovy and that if it would please the Tsar he would send him some teachers. But the Tsar paid no attention to this offer."

In the year 1645 the Greek Metropolitan Theofan visited Moscow. He advised the Tsar to organize a school and to invite a Greek teacher to lecture on philosophy and theology. He even sent to Tsar Alexei the Archmandrite Benedict, a very learned man, with whom the Metropolitan himself studied for a time. He wrote to the Tsar about Benedict and advised him to permit the Archmandrite to organize a school in Moscow. In his interview in Moscow, Benedict referred to himself as a teacher and a theologian. This angered the ecclesiastic circles in Moscow and he received the following reply: "Gifts are dispensed by God himself and no one has the right to call himself a teacher and a theologian. Such praise can be received only from the lips of others. St. Paul the greatest of all apostles considered himself the lowest of all and it is the height of impertinence for anyone to refer to himself as a teacher and a theologian in the presence of the Patriarch." Needless to say Benedict was not received in Moscow.

In one manuscript dated 1643 we read the following: "And if you are asked do you know philosophy, you should reply: 'I have never followed Hellenic thought, I have not studied rhetoric, and I have not been among wise Philosophers; I only studied the books of the Divine Law in order to cleanse my soul of sin.'"

Concerning Muscovite life the Academician Piupin says that it was saturated with "religious fanaticism, hostility to education, stagnation and a reversion to primitive existences."

There is no doubt that in those days and up to the 19th century Ukrainian culture was far superior to anything in Muscovy. The best scholars who have studied this question have long ago come to the same conclusion. Among them I can mention the Academician Piupin, Prof. Arkhangelsky, Prof. Morozov, the Academician Perets, and Prof. Petrov. Let me quote in addition the opinion of Prof. Morozov: "Peter saw that in point of education the Muscovite clergy

was far behind the clergy of Kiev and that in Great Russia there was only a 'disgusting coarseness, a most dreadful spectacle.'

"There were no men who could direct the education of the priesthood, organize schools, control the work of educational institutions. That was why, in his effort to raise the cultural level, he was forced to seek the assistance of the scholars of Kiev."

And in the opinion of A. Piupin: "The science and literature which had developed in Western Rus' and in Kiev was that element which toward the end of the 16th, and specially during the 17th century, influenced and finally took control of Muscovite education. But, as time went on contact with the South-West became more indispensable to Moscow; there were not enough scholars at home and Moscow had to call upon the Kievans to carry on the educational work. Toward the middle of the 17th century they began to understand in Moscow that the business of books requires real scholars: there were none at home so they had to be brought from Kiev."

1. N. Kostomariv, A Social History of Russia 1888. 3rd ed. p. 329.
2. Stoglav, Section 25.
3. P. Morozov, Theofan Prokopovich, 1880. p. 49.
4. Ibidem p. 34.
5. S. Soloviv, History of Russia 1861. Vol. XI. p. 93-97.
6. A. Piupin, History of Russian Literature, 1902. 2nd ed. Vol. III. p. 257, 318.
7. Ilovaisky, A History of Russia, Moscow 1890. Vol. III. p. 363.
8. P. Morozov, opus citatus p. 61.
9. Prof. S. Ternovsky, The Archives of South-Western Russia, No. 1. Vol. V. p. 16. Kiev 1873.
10. Ibidem p. 17.
11. A. Piupin, A History of Russian Literature, Vol. II. p. 260.
12. Ibidem p. 314.
13. Ibidem p. 260.
14. Ibidem p. 261.
15. Ibidem p. 380.
16. P. Morozov, Theofan Prokopovich, 1880 p. 61.
17. A. Piupin, History of Russian Literature. 2nd ed. 1902. Vol. II. pp. 316, 324, 298.

(To be continued.)

BUT I HAVE INSURANCE...

POE AND GOGOL

THE U. N. A. SPORTLIGHT

HOW familiar to the young U. N. A. organizer or branch secretary are the words, "I really am interested in your lodge and what it is doing, but can't I join without taking out the insurance?" With only one glimmer of hope remaining we answer...

Yet there is no mystery about life insurance. Just as a bank charges a certain rate of interest for the use of money which it lends to borrowers, the insurance company "charges" a certain rate of premium for the protection it affords the insured.

An insurance buyer, whether he be a prospective member of a U. N. A. branch or a future policyholder in a large commercial insurance company, must select the proper policy to fit his needs.

There are three other types of U.N.A. certificates besides the whole life, we tell the sincerely interested listener. There is the "whole life with premiums ceasing at age 70 (Class O)" which costs only a few cents more per month than the first-mentioned class, but with the difference that the member stops paying premiums when he is least able to pay, and continues to receive protection.

A third class of insurance offered, and one which has been found within recent years to be the most popular form among U.N.A. members, is the 20 Payment Life, or Class P. The younger members, especially, seem to prefer its moderate cost as compared with the more expensive 20 Year Endowment, or Class E certificate.

The 20 Year Endowment certificate, on the other hand, besides being more costly, lacks other advantages had in class P. It provides only temporary protection, as at

ALTHOUGH little realized, there are number of qualities which Edgar Allan Poe, the famed American writer, and Nicholas Gogol, the perhaps even more famed Russian writer of Ukrainian descent, had in common.

Though ruthless and somewhat overdrawn, Prof. Kaun's comparison between these two great writers is an interesting study, especially of their idiosyncracies, which at times bordered on the abnormal and the pathological.

Both Poe and Gogol (Hohol—in Ukrainian) were, as he points out, born the same year, 1809, and both their parents were similar in the sense that they themselves possessed certain peculiar traits of character and nature which distinctly affected their respective sons.

Both Poe and Gogol, furthermore, were thwarted in their original ambitions, for Poe, born of struggling actors, wanted to be a Virginia gentleman, while Gogol, born of better-off parents, wanted to be a statesman, with the result that they both sought escape in writing, which proved to be their real calling.

"Self-centered and solitary, both of them start out as weavers of their inner dreams... From drab and harsh reality they escape into the fantastic. Yet neither of them remains consistently romantic. Poe's fantasy is tempered with an unceasing power of ratiocination, which he uses to make the most impossible incidents probable.

An interesting, and introductory section, of this comparison is devoted to showing the unreality of both Poe's and Gogol's women as conceived in their works.

"The death of a beautiful woman is unquestionably the most poetic topic in the world." This dictum of Poe the critic, says Professor Kaun, was consistently practiced by Poe the composer of poems and tales.

Poe endowed with an anemic, moribund beauty his Lenores, his Annabel Lee and Ulalieme, his Lady Madelain, and Berenice, and nearly all the women that flicker in the "quagmire phosphorence" of Poe's world.

"Less rectilinear is Gogol's treatment of women," Kaun continues. "As long as he satirizes them, or good naturally chuckles over their foibles, he remains the master portraitist. His shrews and gossips, his rustic wenches and provincial coquettes are as tridimensionally alive as his squires and clerks, as his Cossacks and burghers. It is when he attempts a positive, beautiful woman portrait that Gogol invariably loses his realistic stroke and blunders.

Of special interest to Ukrainians in Kaun's article is the section pertaining to Gogol as a historian. Gogol had several times expressed his intention of writing a history of Ukraine, and he is supposed to have accumulated quite a bit of material for the writing of it.

On this point, Professor Kaun not only differs but expresses the opinion that Gogol was not a historian in the least. In his letters to Pushkin and others, Professor Kaun says, Gogol spoke of his plans "to write a history of the Ukraine and South Russia, also a universal history, of which unfortunately no proper specimen exists, not only in Russian but even in Western Europe."

Somewhat later Gogol wrote, "I am composing a history of Little Russia, from the beginning to this day. It will comprise six small or four large volumes." Still later he informed a correspondent: "I am writing a history of the Middle Ages, which will consist of eight or nine volumes."

Yet, Professor Kaun asserts, according to Valery Brusov, "Not a trace of these 'works' was found among Gogol's papers."

Gogol died in 1852, three years later than Poe. Both, according to Professor Kaun, died "because they had lost the will to live."

the end of the 20 year period the member, if he wishes to continue his protection, must pass a new medical examination, if he can, and pay the much higher rate for new insurance at his then attained age.

The wiser course for the young prospective member who looks at insurance only as a savings fund, would be to take the Class P. (or even the Class W, whole life) and place the difference between the cost of the two in a savings account. In the event of his death, the family would receive, in addition to the \$1000 insurance, the amount saved in the bank.

Knowing, then, all the facts necessary to the proper selection of the insurance desired, a prospective U. N. A. member should never find himself in a position where he realizes he chose the wrong class of certificate. Much dissatisfaction entailing the changing of certificates and even of dropping membership could be avoided in later years if the organizer or branch secretary made simple insurance facts clear at the beginning.

STEPHEN KURLAK

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WILKES-BARRE BEATS OLYPHANT TO TAKE PA. DISTRICT TITLE

The Wilkes-Barre Ukrainian National Association Baseball Team defeated the Olyphant team, 15 to 8, on Aug. 25th, to take the Pennsylvania District Championship, reports John Zwarycz.

Wilkes-Barre won the district title in 1938, and also took the Eastern Championship. The team repeated this performance in 1939. On Sept. 8th, Wilkes-Barre will play Millville, N. J., for the Eastern Championship.

The Wilkes-Barre-Olyphant contest turned out to be a slugfest, the winners getting 15 runs on 13 hits and the losers 8 runs on 10 hits. Olyphant had a 6-2 advantage over Wilkes-Barre after scoring 3 times in the 3rd, Lucas of Wilkes-Barre was sent to the mound to relieve Sluzar, starting pitcher, in the 3rd.

Kuzemka got 4 hits out of 5 trips to the plate for Wilkes-Barre, while Proch came through with 3 out of 5, including 2 2-baggers, and Hrenenko hit twice out of 4 tries.

Table showing score by innings: W-Barre: 110 0102 100-15 13 1, Olyphant: 213 0 00 020-8 10 2

SOFTBALL IN DETROIT. Table showing standing of U.N.A. teams in the Detroit District, listing Mazepa, Hamtramck, and Ukadets with Won, Lost, and Pct. columns.

On Aug. 11th, Hamtramck beat the Mazepa team of Detroit, 8-2. Goy, the winning twirler, allowed 4 hits. Hamtramck got 8 hits, B. Sharon, who scored twice, getting 2 for 2.

Table showing score by innings: Hamtramck: 111 030 3-9 14 3, Ukadets: 000 011 0-2 7 1

THE OHIO DISTRICT. In a revised report, Nicholas Bobecako summarizes Ohio District softball activity as follows:

Cleveland: defeated Akron 18-3 and 18-4; defeated Rossford 6-2; lost to Rossford 2-5; lost to Lorain 1-2; defeated Lorain on forfeit. Rossford: defeated Lorain 11-8; defeated Akron 11-2 and 5-3; lost to Lorain on forfeit; lost to Cleveland 2-6; defeated Cleveland 5-2.

BOTTOMS UP! The horse and mule live 30 years And know nothing of wines and beers. The goat and sheep at 20 die And never taste of Scotch and rye.

REGISTRATION for beginners for new classes in Ukrainian Folk Dances taught by Michael Herman, will take place at the International Institute, 341 E. 17th St., New York City, on WEDNESDAY, SEPTEMBER 4, 1940, at 8 P. M.

WHY DOES UKRAINE FIGHT ON? — READ THE ANSWER IN "RESURGENT UKRAINE" By Dr. GEORGE BACHUR THE TRIDENT, P. O. Box 13, Sta. D, NEW YORK CITY 15c copy. — \$1.50 subscription 48 PAGES 7 FEATURES 6 PICTURES