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# The Ukrainian Weekly

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

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## "The Strange Fate Of The Kozak Mazeppa"

WHILE reading Prof. Vernadsky's book on "Bohdan, Hetman of Ukraine," upon which we commented here last week, it occurred to us what a fine thing it would be if a similar work appeared in this country on the life of another great Ukrainian Kozak leader, Hetman Ivan Mazeppa. Much has been written about this intriguing personality not only in Ukrainian but in other languages also, as in French, but what is needed is a work in English like that of Vernadsky's on Bohdan Khmelnytsky, "the Cromwell of Eastern Europe."

Perhaps even more so than Bohdan's, Mazeppa's life and political career were both dramatic and colorful, a strange story of blood and thunder and diplomatic maneuver.

Well indeed did Cresson describe Mazeppa in his "History of the Cossacks":—To have held for an instant the balance of power in the momentous struggle which fixed the supremacy of Russia among the "Powers of the North"; to lose by a narrowest chance a great place in history; to be remembered only as a hero of a romantic poem [Byron's "Mazeppa"], the central figure of a popular opera [Tschaikowsky's "Mazeppa," and also of Liszt's often-played symphonic poem of that name],—such has been the strange fate of the Cossack Hetman Mazeppa."

Possessing great personal charm, well-educated, a brilliant soldier, keen politician, and connoisseur and patron of arts, Ivan Mazeppa, Hetman of Ukraine (1687-1708), was indeed a colorful figure, so much so that those who wrote about him dwelt far more upon this aspect of his personality than upon his other sterling qualities.

It is interesting to know, in this connection, that Mazeppa became known to the outside world chiefly by a legendary episode of his life, wherein his interest in a certain beautiful young lady incurred the enmity of a powerful Polish noble, who had him tied naked to a horse and drove the horse galloping off into the wild steppe. Research, however, has disclosed this episode to be nothing more than a fabrication of a personal enemy of Mazeppa, the Polish adventurer and writer Christosom Paseka (1630-1701). Nevertheless this legend appeared attractive enough for Byron to base his poem upon, and for many other writers as well, including some from France, Germany and Italy. It was not until Victor Hugo wrote his poem about Mazeppa that other writers began to see that which this great writer had discerned, that Mazeppa was a great champion of his people and of his native land Ukraine.

In striving to free Ukraine of Moscow's domination, Mazeppa attempted that which appeared well-nigh impossible, and missed succeeding by the narrowest margin.

Ukraine, as we know, was then bound to Russia by the Treaty of Pereyaslav, which the great Hetman Bohdan Khmelnytsky, who had freed the country, had concluded (1654) mainly as a defensive pact against the aggressions of Poland and the Turks and the Tartars. This treaty, however, between the two sovereign states, Russia and Ukraine, proved to be an excellent means for the former's machinations to extend its sway over the latter. Comming ostensibly as an ally, Russia garrisoned various strategic spots throughout Ukraine under the guise of protecting the Ukrainians against the Poles, systematically spread dissension among the Ukrainians and their Kozaks, poisoned their minds against their leaders, and at every successive election of the Hetman whittled away some Ukrainian rights.

With the ascension of Peter I upon the Russian throne (1682) Ukraine weakened as she was by the many years of unending warfare, was quite well under Russian domination. When, therefore, Mazeppa became Hetman of Ukraine (1687), prospects of freeing Ukraine appeared very dark indeed.

Mazeppa realized that if he were to hazard an open war for Ukraine's freedom, it would have to be only after careful planning and long preparation. Secrecy was of the very essence, for the slightest suspicion of his plans would quickly bring about his execution by the ruthless Czar. Because of this he took hardly anyone into his confidence, and to all outward appearances he was loyal to the ruler in Moscow, apparently aiding him in his policies, and establishing himself firmly in his favor by his brilliant generalship during Russia's war with Turkey in 1695. Yet all this while, too, he never missed an opportunity of rebuilding the war-ruined and devastated Ukraine. The famous Academy of Kiev, for example, as well as the Pecherska Lavra, became objects of his beneficence.

This necessary secrecy in the matter of his real intentions, proved to be Mazeppa's undoing, for many of his people, seeing in him but another tool of the Czar's oppression and denationalization of them, began to distrust him. Therefore, when opportunity became ripe, when the famous Charles XII of Sweden penetrated Ukraine with his forces to join those hosts of Ukrainian Kozaks that Mazeppa had previously promised him during their secret negotiations, he was met with only a bare fraction of them under Mazeppa's command, for the other Kozaks, confused by this sudden change in policy on the part of their leader, their minds poisoned by Peter's agents, as well as the new and puppet Hetman Skoropadsky (whom Peter had appointed when he learned of Mazeppa's action), refused to join Mazeppa in his bid for Ukrainian national freedom, with the result that he was thereby deprived of the aid of about 45,000 Kozak troops.

## NAZIS SET UP RULE IN OCCUPIED UKRAINE

THE appointment of Dr. Alfred Rosenberg to the post of "Reich Minister for the East," or chief civilian administrator of occupied Soviet territory, was reported from Berlin last Monday, November 17.

The local administration of the occupied areas has been divided between Erich Koch, Governor of East Prussia, as the Reich Commissioner for Ukraine, and Heinrich Lohse, former Governor of Schleswig-Holstein, as Reich Commissioner for the "Ostland," which embraces the Baltic States and White Russia.

Reporting Rosenberg's appointment to his new post, the Berlin correspondent of The New York Times wrote:

"Causing a acute disappointment among those of the Ukrainian nationalists who have been hoping for the establishment of an independent Ukrainian State, or at least for a Ukrainian protectorate under Reich hegemony, the Germans have cut two big slices from the ethnographical Ukraine by incorporating Eastern Galicia in the Government General of Poland and by giving the principal Ukrainian port of Odessa and its nearest hinterland to Rumania."

A United Press dispatch from Berlin reports that Major Carl Craz, of the air force, press attache for Rosenberg's new ministry, said the Ukrainian territory which Rosenberg will rule is limited now, but will "be extended in the future." He declined to say whether the entire Ukraine would remain under Rosenberg's administration or whether it later would come under direct German rule.

For months, reports the New York Times, Dr. Rosenberg's organization has been combing Germany for people with Russian background and experience and has been enlisting their services. It is significant that White Russian emigres, even if they have volunteered for service in Dr. Rosenberg's organization, are not considered eligible for work in the occupied zone.

### N. Y. Herald-Tribune Comment on Nazi Rule in Ukraine

A leading editorial in the New York Herald-Tribune of November 19th entitled "The Eclipse of the Ukrainians," has this to say on the newly-installed Nazi administration in occupied Ukraine:

"The time has come when the Germans might be expected to make good their promises to the Ukrainian nationalists whom they have been supporting ever since 1918, but as the

German armies push eastward, the Nazis show less and less desire to give up anything, or relinquish any large measure of power to the peoples in the territory they are occupying. Already they have dealt one severe blow to their supposed Ukrainian friends. By the incorporation of Galicia into the Polish Government General recently, they demonstrated that any puppet Ukrainian state they might set up would be deprived of Lwow, one of the three largest cities in districts populated by Ukrainians. The move followed the precedent set at Brest-Litovsk in 1918 when the Germans refused to grant a Ukrainian request for the same territory, then under Austro-Hungarian rule.

"Other signs, however, also point to the fact that even if the Germans do set up any kind of local administration in the Ukraine, it will be completely dominated by deserving members of the Nazi party, who will be sent out to superintend the exploitation of the region for German purposes.

"In all its moves the Nazi government appears to be following much the same line that the German general staff mapped out in the peace of Brest-Litovsk. In 1918, however, the Germans never penetrated as far into Russia as they have now, and they remained only for a short time. In this war they have ravaged many of the richest Russian cities and towns, and have destroyed hundreds and thousands of factories developed only at the cost of the starvation and toil of the Russian masses. If the Germans are defeated, there will be a period of even worse chaos in western Russia and the borderlands that followed the German debacle of 1918. Then, at least, there were local groups in the borderlands that were able to take control, but now such groups have been systematically destroyed, first by the Russians, and now by the Germans. By breaking up local independence movements the German occupational authorities condemn the Ukrainians and the other peoples of the borderlands to either practical slavery if the Nazis win or a period of anarchy and further bloodshed and suffering if they lose."

The rest is history. Greatly outnumbered in men and guns, the combined Swedish-Ukrainian forces fought valiantly, but were defeated at the Battle of Poltava (1709), one of the decisive battles of the world as it is called. And thus through a cruel quirk of misfortune, through dissension among the Ukrainians themselves, Mazeppa together with his ally lost this decisive battle whose winning would undoubtedly have made Ukraine a great power and not Russia.

Yet though he lost, Mazeppa's ideal has remained forever to inspire future generations, including us today. And although Russia, both Tsarist and Red, has attempted everything within its power to dim the luster that shines around his name, today it shines brighter than ever. It has truly become one of the chief symbols of the national aspirations of the Ukrainian people: a free and independent and democratic state of Ukraine.



## Army Life Awakens Trainee To Real Sense of Patriotism

It took his experience as a trainee to bring to one young man in Uncle Sam's new Army real appreciation of patriotism, equality in American democracy and the magnitude of the task the Nation has undertaken, he writes to a chum back home who is about to be inducted. The letter, written by a former newspaperman in the 19th Signal Service Corps Company, Fort Riley, Kansas, and forwarded recently to the War Department, reads in part as follows:

Cavalry Replacement Center,  
Fort Riley, Kansas.

Dear Bill:

Indications are that you expect to be inducted into the service at a near date. Having gone through the induction experience, I shall attempt to give you... my thoughts as they run through my mind.

When I reported to my local board... the gentleman pointed out that it would be a year of just what we made it.

Let me tell you, a funny feeling goes through one when one is "sworn in." The thoughts are unexplainable. Many things came to my mind; sincerely speaking, it was the first time in my life that I understood the meaning of the word—patriotism. Many is the time I have seen the word and thought little of it.

Bill, do you realize how lucky we are to live in the United States of America? We brag about what our country can do if it has to. We'll stand up and cheer when the band goes by. We will debate sometime about taking off our hats in the cold when the flag goes by and kind of look around to see whether the other fellow is doing it before we do. You know, Bill, that kind of "holier than thou feeling."

Let me tell you, when I stood up and was sworn into the armed service of our great country, there came to me the realization that I was not now standing on the sidelines cheering, but in reality, pitching in and factually giving my services, such as they are, to protect in the future the security which I have been blessed with in the past. I hope when the time comes and I am released from the Army, to be able in some way carry on some specialized Army training.

Once in uniform, one's individuality fades... All men are on common ground. Sometimes I have stopped to figure out a few things about this life and think that if we folks, when in civilian life, would meet each other on the same ground—equality—we would be following a little closer our Christian teachings.

I have seen college graduates working beside men of very little education, and no one thought anything of it. A man losing his individuality immediately accepts the other fellow at face value and it is surprising how much knowledge the men contribute and impart by talking of their experiences... Every kind of trade imaginable is represented among the Trainees, and like many others who work at our one job, we forget that other people besides ourselves earn their daily bread working at various occupations wholly foreign to ours. Mixing with these men and listening, one is better able to understand how this old world keeps going.

Bill, at this time I wish to stress the courtesy, tolerance, and kindness shown by the officers and enlisted men alike. In many respects it outdistances by miles the same type of form and feeling we extend to others in civilian life.

There is an old rule, the law of

compensation—"For every force one sets into motion, there is an equal reaction." In the Army, my experience and observation has been that courtesy and tolerance seem to be uppermost in everyone's minds and the result is a close coordination between the officers and men.

I paid Uncle Sam a goodly income tax a week or so before coming into the Army, but feel that I already have received twice as much as I gave out. That's probably a broad statement, Bill, but it took this experience to make me realize just exactly what some of the functions of our government are, and wonder that taxes are not higher.

Perhaps, Bill, like myself, you have pondered over the thought of making only 21 bucks a month... I am well satisfied... In civil life there was always something to buy—food, clothing, etc. Here, your food and clothing are furnished and there is no rent to pay. Thus, every dime I draw I can spend for incidentals and recreation.

Perhaps \$21 does not seem much when one is used to spending \$5 or \$10 an evening for a date. Here you have entirely different activities and if they are the right kind, \$21 will more than suffice, with some left over.

There are many fellows working and making around \$15 or \$20 a week, but after paying their living expenses, very little is left for entertainment, so in some respects Army pay and life is a lot better for such fellows than their immediate financial and living conditions.

Sincerely,

[Signed] Private .....  
19th Signal Service Company  
Base Post Office  
Fort Riley, Kansas

## THEY SAID...

William H. Davis, Chairman of the National Defense Mediation Board:

"...the heart of our problem is to make increasingly applicable in labor relations in America the principles and practices of democracy... What we must do in this national and international crisis is lay down arms among ourselves. We must go forward step by step; recognizing always the dignity of the individual and his right to organize; demanding at the same time the recognition by both sides that freedom's rights carry with them the obligation of self-discipline and self-restraint. We must go on until the practice of conferences, the appreciation of the values of collective agreements, and mutual respect and confidence have replaced the unstable status of conflict. These are the democratic processes in operation—the processes of persuasion. They permit the rational consideration of the industries' problems. It begins to become impossible for men to disagree about a fact. The truth is likely to emerge, and when it does emerge it is written into a collective contract and so the power of the truth is shared by workers and management alike. This, in my judgment, is the perfection of democracy—the dignity and freedom of the individual, the preservation and application of the rights of free speech and free assembly, the victory of persuasion over force, the search for the truth and finally the sharing of that truth which keeps men free."

Claude R. Wickard, Secretary of Agriculture:

"Good food and lots of it is real wealth. We are the best fed nation in the world but we aren't any too well fed at that. One of the encouraging things about the past few years is that we renamed over-production. We know now that over-production is really under-consumption. Through the school lunch programs direct relief purchases, and the food stamp plan, we have begun to use some of our surplus food wealth. There is lots more to be done. In the

situation in which we find ourselves today, I am pleading with our farmers to produce abundantly. And I am pleading with the rest of the country to see to it that the farmers are rewarded—not punished—for that abundant production. In this world of ours, food is too precious to waste. I have said it is one of the strongest weapons of democracy; it may be the strongest."

Wendell Berge, Assistant Attorney General of the United States:

"We are striving in the Department of Justice to act promptly and effectively in all cases of subversive activity that are discovered. No job is ever done with perfection, and we do not claim it. I believe, however, that on the whole we have the confidence of the country that we are making an honest and vigorous effort to stamp out subversive activity without trampling on anybody's constitutional liberties... But we are not engaging in any 'witch hunts.' We are not making loose and irresponsible charges that injure innocent people's reputations. We are not making wholesale 'raids.' The prosecutions we have instituted have been stoutly resisted on the merits of the cases, but it is yet to be adjudicated in a single case during the present crisis that we have violated a single constitutional right in our enforcement procedures. This is a record we are striving to maintain."

Carl Sandburg, poet and biographer of Abraham Lincoln:

"Who knows better than we who believe in the democratic system what are its wrongs and shadows? Who knows better than we who are believers in the democratic system the many precise points where it needs study and devotion, patience and prayer and kindly laughter? Yet we cling to it. Yet we fasten our faiths deeper and deeper in it. Why? Because we have not yet seen a system that works better, because democracy has more give and take, more resilience, ductility and malleability, more crazy foolishness and more grand wisdom, than any other system. It is never the same two days straight. It is one thing today and another tomorrow. It represents and celebrates man the seeker, man the restless experimenter and adventurer who bets that he will yet bring the Heavenly City into the places where now stand Chicago and Omaha, Philadelphia and Seattle."

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## Shevchenko At His Zenith

THERE is no doubt that Taras Shevchenko was one of the greatest men of genius. He was a very remarkable man even when he was not inspired. Very keen and observant, he was also very sensitive. And, in addition, he had a very sane outlook on life. But when he was inspired he was a supreme creative genius. His whole being would vibrate then in rhythmic harmony. And in that state he could see into every problem deeper than even the best educated men, and express himself so simply, so sanely, and so beautifully that no man with sheer intellectual talent could surpass him.

When Shevchenko began to express himself in verse, he was twenty-four. What made his heart sing in beautiful verses was the fact that he, a serf, all of a sudden became a free man. He had then very little school training, yet, as a genius, he wrote first class poetry. When his first little "Kobzar" of some eighty pages was published in 1840 it received such a hearty reception in Ukraine that Shevchenko's genial spirit was stirred deeply again. In the new poetic outburst he wrote in 1841 his longest and most ambitious poem—the famous "Haydamaki." He was so exhausted by then that he wrote only two short poems in the next two years: "Hamaliya" and "Rozritta Mohila."

Shevchenko received his third great impetus and inspiration from his two-month visit to Ukraine in the summer of 1843. He got the shock of his life when he saw his beloved Ukraine after his fourteen-years stay in the cold, bleak St. Petersburg. As a boy he

was especially impressed by Ukraine's scenic beauty. But now as a man of twenty-nine he was more concerned with the way the bulk of his countrymen lived. He fully realized that they were serfs, and that their formerly free country was dominated and exploited by Russian tsars and their henchmen. No wonder that he writes his "Rozritta Mohila" in 1843 and "Chihirin" and "Son" in 1844. The three short lyrics that he wrote in the autumn of the same year, "Choho meni tyazhko," "Pustka," and "Za dumoyu dumayemyem villtaye," show how depressed the poet was then.

Then, next year, in 1845, after Shevchenko finished with honors his study of painting at the Academy of Fine Arts and returned home to his native country for good, came the greatest inspiration and creative poetic ecstasy of his life. After purging his heart of all desires for worldly things, a rich wife, and a well-paid position, as his lyrics "Ne zaviduy bahatomu" and "Ne zhenisya na bahaty" point out, the poet's heart and soul became inflamed with prophetic vision and poetic fervor. Thus inspired Shevchenko wrote between October 10th and December 25th of 1845, at the age of thirty-one, the following six masterpieces—"Yerbik," "Nevoitka," "Veitkiy Lyokh," "Naymleha," "Kavkaz," and "Poslaniye," finishing up with his "Last Will." Had Shevchenko written no more he would have been still regarded as the supreme man of genius among Ukrainian writers.

HONORE EWACH,

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# Ukraine During The Last World War

## St. Basil's Academy Celebrates Anniversary

AT this time when Ukraine is the center of World War II and one of its bloodiest battlegrounds, when her people are faced with Nazi rule as brutal and callous to human rights as the Red rule they have had to endure since the last World War, at such a time it is well to recollect the martyrdom Ukraine underwent then and her valiant struggle for national independence, culminating in the establishment of the short-lived Ukrainian National Republic; perhaps in such a recollection may be found valuable lessons for friends of the Ukrainian national movement today.

### Ukraine During the Last World War

Russia's entrance into the World War (August 1st, 1914), was an opportunity long awaited by the enemies of Ukraine, to launch such an attack on Ukrainian national aspirations as would once and for all stifle them. Although the gains made by the Ukrainian national movement up to that time were slight as compared to its intended and ultimate goal, yet its strength was sufficient to arouse their most violent ire and antagonism. When, therefore, Russia rejected Germany's ultimatum and began to prepare to invade Galicia, these hostile forces anticipating victory laid plans for the complete destruction and Russification of this source and hot-bed of the Ukrainian movement.

### Russian Occupation of Galicia

In the first onslaughts under the Grand Duke Nicholas, the Russians poured into Galicia and Bukowina. The Grand Duke grandiloquently hailed the Ukrainians of these two provinces as brothers who had "languished for centuries under a foreign yoke" and urged them to "raise the banner of United Russia."

The first Russian governor of Galicia, being lethargic in persecuting Ukrainians, was superseded (September, 1914) by a more active enemy of them — Count George Bobrinsky. A drastic Russifying programme was immediately adopted by the latter, and as first step the Metropolitan Sheptytsky, who was hated as a man who had contributed greatly to the strengthening of the Ukrainian movement, was banished to Russia, where he remained in exile until the Revolution. The Ukrainian language was banned as an official medium of communication, as well as in the services of the Church and in the schools. All Ukrainian newspapers were suppressed, libraries closed, Ukrainian books confiscated, and the collections of Ukrainian museums sent to Russia. The Ukrainian Catholic Church — the national church of Galicia — was persecuted in all possible ways; the Russians attempting to destroy it entirely and introduce their Orthodox Church with the Czar at its head, in its place. Finally, all Ukrainian organizations, including the educational society "Prosvita," were dissolved. Similar repressive measures were applied in Bukovina, when the Russians occupied Chernivtsi (January, 1915). Thousands of the flower of the Ukrainian intelligentsia and patriots were jailed and others banished to Russia and Siberia, there to suffer torments and hardships in filth and pestilence and from lack of nourishment.

During the occupation, the Russian government attempted to introduce Russian schools in place of the Ukrainian schools which it had closed. It succeeded, however, in establishing only ten Russian schools in all, five in the villages and five in the towns. This scant success was largely due to the determination of the Ukrainians not to permit their children to become Russified. An amusing illustration of this determination took place in the town of Birke Weleky, near Ternopil. There a Russian lady teacher of the local and recently installed Russian school gave the Ukrainian children as their homework for the following day, this statement to memorize: "Wahsh Tsar yest Nikolai II." (Your Tsar is Nicholas II.) The following day, the children hav-

ing been previously coached by their parents, nearly led the teacher to distraction by their continual repetition "Wahsh Tsar yest Nikolai II." (Your Tsar is Nicholas II.)

### Russian Retreat

This relentless persecution of the Ukrainians, characterized by extreme cruelty and of course illegality, whereby the previously hard earned gains of the Ukrainians were destroyed entirely, lasted for about a year. Beginning with the German and Austrian counter offensive in May, 1915, the Russians were forced to retreat continually, suffering huge losses, until by September 1915 they were back across their own border. The retreat was characterized by the forceful evacuation of many villages and the wholesale movement of many thousands of refugees into Russia, where, according to Russian promises, they were to find free land awaiting them. Accounts from Russian sources of the retreat say that the refugees completely blocked the roads, and were reduced to terrible privations by the requisitioning of their cattle on the way to feed the retreating troops. The sad lot of the Ukrainian refugees was further increased by the refusal of the Russians to permit the Ukrainians to set up relief committees. Needless to say, there was no land for them in Russia upon their arrival there.

### Austria's Pro-Polish and Anti-Ukrainian Policy

If, upon the Russian retreat from Galicia and Bukowina, the Ukrainians of these regions had hoped for better conditions under Austria, — which to that date they had supported with all their strength, hoping thereby to gain improved conditions — they were doomed to disappointment and disillusionment. To forestall any movement by the Poles of Galicia to join in the movement to set up a Polish Kingdom formed out of Russian and Austrian Poland, Franz Joseph, Emperor of Austria, promised the Poles to further increase their autonomy in Galicia so that it would practically amount to independence in local affairs. This meant that henceforth the Ukrainians would be completely under the control of Poland. This move by the Emperor greatly embittered the Ukrainians, and made them antagonistic toward the Central Powers.

In time this bitterness grew to hatred as tens of thousands of Ukrainians were hung and shot for their anti-German sentiments. The corpses of these mass executions literally littered the countryside.

### Russian Oppression in Ukraine

Turning our attention to Russian Ukraine we find that the same terrible conditions prevailed in it as in Galicia and Bukowina.

From the very outset of the war the Russians left no stone unturned in their systematic and merciless destruction and persecution of anything pertaining to Ukrainian life and character. Immediately upon the opening of the war the Russian government clamped a strict censorship upon the Ukrainian press and then proceeded with the same Russifying program as in Galicia. Prof. Michael Hrushevsky, the doyen of the Ukrainian cause, was the first among the Ukrainian leaders to be sent to Siberia, there to remain until the Revolution. The

results of this Russification policy were terrible to behold. Not since the time of the "Ruin" during Doroshenko's time had Ukraine been subjected to such terrible privation and desolation as during the World War. All the advances earned by sacrifices and strife of many generations of Ukrainians were destroyed. Although thousands upon thousands of Ukrainians were laying down their lives in the Russian armies for the Russian cause, their brethren at home were persecuted in a manner which defied description and precedent.

Russia was determined that the war was to be the death knell to the Ukrainian cause and therefore spared no effort or money in its merciless Russification policy.

It was under these sad conditions that the Russian Revolution arrived and changed everything.

### The Revolution

The Revolution might be said to have come on about February 23, 1917, when riots, which apparently seemed spontaneous, occurred in Petrograd. From this seeming local beginning the Revolution grew and spread like a wildfire, being characterized by strikes; paralyzation of industry and transportation; mutiny among the troops and the resultant failure of the new Russian offensive against the Central Powers which was in course of preparation; setting up of the Provisional government; the abdication and subsequent murder of the ruling house of Romanovs; and the gradual absorption of power by the Bolsheviks.

### The Ukrainian Central Rada

The spirit of the Revolution spread also throughout the Ukraine. The Ukrainians realized that the time was ripe, as never before, to strike for their liberties. The hitherto dormant Ukrainian political organization known as the Ukrainian Progressives (T.U.P.) took upon itself the task of aligning all the Ukrainian parties for the purpose of striving for a common goal — the autonomy of Ukraine. On March 7, 1917, the Ukrainian Central Rada headed by Prof. Hrushevsky appeared, representing various parties and groups, and took upon itself, the task of being the cohesive force for the unification of Ukrainian opinion and also to represent and lead Ukraine in its fight for "self determination."

The need for such a centralistic body was self-evident and its formation was met approval by the Ukrainian people. Following the Easter holidays, the Rada was reorganized along more representative lines. The following month (May) mass conventions took place of Ukrainian soldiers and of Ukrainian peasants and workers, which chose their deputies to represent them in the Rada, thus giving the latter a more national character.

### Rada's First Proclamation

Having obtained national representation the Rada began negotiations with the Russian Provisional Government at Petrograd for the purpose of securing for Ukraine autonomy, and immediate and complete local control. The Russian attitude in reply to these demands was to refer the question to the Russian Constituent Assembly, in which the Ukrainians would be completely outnumbered. This caused the Ukrainian leaders to lose patience and heeding the cry of millions of Ukrainians, they undertook to take the issue into their own hands. On June 24th, the Rada issued its first Universale to the Ukrainian people.

The Universale proclaimed that henceforth the Ukrainian people would alone govern their lives, and called upon them to lend their most active support and cooperation to the

FOX CHASE, Pa. (U.N.S.)—Over six hundred people made their way to Fox Chase, Pa., on Sunday, November 9, to the tenth anniversary celebration of St. Basil's Academy. Persons from almost every state along the Eastern seaboard, including bus-loads from New York, Baltimore, and Jersey City, occupied every available seat in the academy's beautiful auditorium, and many were obliged to stand.

The concert program included a talk in Ukrainian by Miss Stella Chemny on St. Josephat. The history of St. Basil's Academy was outlined in English by Miss Rose Pohadzy. The school's choir, dressed in Ukrainian costumes, sang several Ukrainian religious and folk songs, which were heartily received by the large audience. The choir soloists were the Misses Pearl Weneck, Genevieve Andrews, Mary Trusevich, and Genevieve Meckless. The paramount feature of the concert program, we believe, was the heart-warming recitation by Miss Olga Leskiw, who softly but very effectively recited passages about Ukraine and its people, accompanied by a humming choral background.

After a brief interlude, the academy's 30-piece orchestra opened their part of the program with the American national anthem, and continued with the playing of three Ukrainian numbers. Their performance was remarkable, considering the fact that many of the girls knew very little about music before they matriculated at St. Basil's. Besides participating in many concerts, this orchestra has also made appearances over the radio. A dance in the evening concluded the celebration.

Many of those six hundred people in attendance probably thought they were dreaming when they first saw this great Ukrainian institution. St. Basil's Academy, as it now stands, consists of two distinctive and modern huge gray-stone buildings surrounded by a large and beautiful campus. Among the various units of this institution are the most exquisite chapel we have ever seen, classrooms, chemical laboratory, cafeteria, auditorium, gymnasium, sound-proof music room, library, study room, etc. Now under construction is a swimming pool.

St. Basil's Academy, conducted by the Sisters of St. Basil The Great, is visited several times each year by Dr. Pence, head of the Department of Public Instruction for the State of Pennsylvania. Thus far, credits earned at St. Basil's are accepted by every college in Pennsylvania, and by the Catholic University of America at Washington. Incidentally, credits are given for the study of the Ukrainian language.

This sterling Ukrainian achievement was started during the heart of the last depression. However, through the untiring efforts of the Sisters of St. Basil The Great and the good will of our people, it was possible to celebrate this tenth anniversary today.

Every Ukrainian girl who is to enter a high school the next term should, instead, enroll at this Academy. It was established for them. Further information on the Academy can be had by writing to: Sisters of St. Basil The Great, Fox Chase Station, Fox Chase, Pennsylvania. The location of this school is about two miles northwest of Philadelphia.

DIETRIC SLOBOGIN

organization of the autonomy of Ukraine. In pursuance of this newly proclaimed power of self-government, the Rada immediately formed a body known as the General Secretariat and endowed it with administrative powers.

(To be continued)



# Ancient Races of Ukraine

(3)

## Other Slav Tribes

WEST of the Derevyane on the site of modern Volhynia, were the Dulebe whose main cities were: Volhyn, Peremyshyl, Lutsk and Chernom. Still further west were the Western Slavs, the nearest tribe of which were the Poles.

All of these described tribes belonged to the Eastern branch of the Slavs. On the north and east they came in contact with the Letts-Lithuanians and Finns. The former lived in the basins of the Niemen and Western Dwina Rivers, extending from the shores of the Baltic to the Pripet River and the sources of the Dnieper and the Volga. Later, due to the incoming Slavs they retreated and settled along the Niemen River and Western Dwina, in the dense forests of the coastal region. The Finns, however, were scattered all around in numerous small tribes, being usually assimilated by the stronger people. Along the Baltic were other Slavic tribes, such as the Pomeranians, Havelians of Handenburg, Sprevanians of the Elbe, the Obotritui, the Viltzui, Lutitzzi, and Sarabui, or Sorbul, all one day to be absorbed by the German Conquest.

To the west of the East Slavs were some groups of the West Slavs which after the invasion of the Czechs and Liakhi from the 4th to 7th century formed themselves into the states of Bohemia and Poland.

To the southwest were other groups which subsequently became the kingdoms of Moravia, Bulgaria, Croatia, Dalmatia and Serbia.

East of the Don River were the Polovtsi, another of the invading Asiatic hordes, and at its mouth extending along the coast to the Dnieper were the Khazars, who were of Turkish origin. During the height of their power, the 7th and 8th centuries, they were quite civilized, due to their contact with Tsarhorod (Constantinople) and the Arabs. They were more commercial than military, although they subdued the local Slavic tribes and warred successfully with the Persians and Arabs for the possession of the Caucasus. Their rule over the Slav tribes between the Caspian and the Dnieper, was not heavy but one marked with tolerance and freedom. However, subsequently due to the continual onslaughts of the Slavs as well as to a new incoming Asiatic horde, the Pechenegs, their state fell and southeastern Ukraine once more became desolate.

By this time (fall of the Hun empire), however, the Slavs have ceased to be regarded as merely materials entering into the making of the various conglomerate empires, which had up to this time ruled Ukraine. They now came forward as a political unit, with their own individual character and under their own proper name.

## Original State of Society Among the Slavs

From the "Chronicles," tales of long dead foreign travelers, such as the Arabic writer—Ibn Fadlan, Greek writings, excavations of ancient burial mounds, and other sources, we today are able to determine just what sort of manner of life these Slavic ancestors of the Ukrainians led.

## The Clan

The dominant form of political and social life among the Eastern Slavs at the time of their settlement on the plains of Ukraine, was the union of the clan. This was a community of families related by blood, dwelling together, owning property in common, and ruled by an elder. This elder was usually the oldest man, who meeting with other elders, made decisions affecting the whole tribe.

Gradually, as the members of the clan grew in number, they necessarily spread out and away from the clan property, scattering far and wide

among the forests and plains. Consequently, since the original authority of the clan could no longer exercise undiminished force, each separated, isolated homestead, which had broken away from the clan, became now ruled by the head of the family, or the master of the household. Concurrent with the change, the clan property ceased to be regarded as common property and became partitioned off into private family holdings.

## The Family

The Slav family was founded on the patriarchal principle. The father was the head and after his death leadership passed to the oldest of the members composing it: first, to the brother of the deceased, if he had any under his care during his life time, then lineally to his sons in the order of their seniority.

The family of those times, unlike the modern family of parents and children, was composed of two, three and even four generations, together with brothers and sisters in many instances, all living together. There were of ten, forty, fifty and even a hundred persons living in one family, all obeying a single head.

## The Village

A number of such families, regardless of whether there was any blood relationship between them or not, formed a village ("weriw"), which was governed by a general assembly of property owners called a "viche"—a name that is applied to all political assemblies of the Ukrainians to this day. The village farm lands were owned in common; the individual being entitled to exclusive possession of his harvest, and the "dvir," or enclosure, immediately surrounding the house.

## "Wolost"

A number of these villages located close to one another, formed a "wolost," or district, which was the largest governmental unit in the country. The size of these "wolosts" depended upon the convenience or necessity of the case but ordinarily they were small. Expansion by the absorption of lesser villages was comparatively rare, as the Slavs were much attached to their village autonomy. If some large village attempted to absorb a smaller one, the latter taking advantage of the inexhaustible supply of land moved to some unoccupied district. Therefore, the founding of the "wolosts" was usually a voluntary self protecting act of the villages.

The "wolost" was governed by a council formed of the elders of the villages: one of these elders, either by hereditary right, age, or election, was recognized as more powerful than the rest, and became the chieftain of the entire "wolost."

Nestor, in his Chronicles, in referring to a chief of this type, calls him a "kniaz"—a prince. However, such chief was not a prince in the modern, or even the 11th century, sense of the word; but only in the original and primitive meaning of the same. He was in reality an officer, whose duty was to execute the various decrees and laws promulgated by the "viche."

## Early Type of Homes

Settling on any particular spot the ancient Ukrainian Slavs built themselves wooden huts, which were quite rude in appearance and comfort, and chimneyless in most instances, the latter for the purpose of preserving the heat. Gradually, as the settlements grew into villages, towns and cities, the type and architecture of the buildings improved. From rude wooden huts the buildings took on a more imposing air, of two or three stories in height, surrounded by a courtyard

which contained storerooms, stables and sometimes a bath house in the more wealthy classes. In the better class homes the windows usually were ornamental, being latticed or protected by iron grilles and having talc. Glass did not arrive in Ukraine until late period.

## The "Horod"

Each settlement had for its protection a sort of a fort, called a "horod." This in its primitive form was an earthen fortification built around the settlement, usually round, though sometimes square in appearance. Later, they became improved by the addition of wooden palisades, ditches, moats and drawbridges. They were usually located in strategic places, such as on a steep bank of a water course, or on a rise; any place where passage to them could be easily defended.

In Kiev about 435 remains of these "horods," have been found, in Volhynia about 348, in Podolia over 250, and in Chernihiv about 150. No wonder the ancients called Ukraine "the land of horods." A direct proof that these remains represent the "horods" of 1000 or 2000 years ago, is the presence in close proximity to them of burial mounds, "mohelas," which contain various objects typical of that age.

## Their Development Into Towns

Most of these "horods" remained as places of refuge against the enemy, but others due to their advantageous location on the trade routes, became the trading centers of the merchants. Naturally, the more important of these trade centers developed into towns and cities, drawing to them the neighboring tribes, and thus unifying them more strongly than before. On the other hand the development of these trade centers led also to the disintegration of tribes into several "wolosts" or principalities.

## Agriculture Leading Occupation

The leading occupation of the Ukrainian Slavs was agriculture. Even as far back as the Stone Age they were tillers of the soil, and at the close of the 9th century, even the Derevyane of whom Nestor says "lived in the forests like wild beasts," were already agriculturists. Scythes, scises, ploughs, together with other farming implements; and grains of wheat, oats and barley, have been found in the already mentioned burial mounds.

They kept domestic animals but very few fowl. One of their main industries was the raising of bee hives for wax and honey, the latter of which they were particularly fond, using it as a food and as a drink, known as "med."

## Animal Life

Hunting, which was so predominant in the earlier times, became superseded by agriculture and from that time on, it was carried on merely for the sake of furs or sport. Animal life in those days was very plentiful. During the ice period many mighty beasts of prey, such as the cave bear, cave lion, and cave hyena roamed throughout Ukraine, besides the thick skinned animals such as the mammoth, rhinoceros, together with the ancestors of the present animal world, and various polar forms. These were gradually superseded by the higher animal life, the plentitude of which almost incredible facts are told, even as late as the middle of the 16th century.

(To be continued)

Student: "Father, I am going to drop Bible class and take up Astronomy."

Father: "I object, son, you will have to look for another excuse for staying out nights."

Chiroprapist: "Say, Si, have you any corn?"

Farmer: "Yes, two achers."

# AND CHRONICLE SMALL BEER

## THANKSGIVING, 1941

We are told to count each blessing  
(in an old familiar hymn)  
When the outlook is depressing  
And the star of hope is dim;  
We're admonished that the total  
Will be more than we expect,  
That in manner sacredotal  
We will start to genuflect.

Well, from what we hear at present,  
This is just the time to count—  
Prospects aren't very pleasant,  
Death and war are paramount.  
In the east the yellow peril  
Sharpens the samurai blade,  
Uncle Adolph still says, "There'll  
Be a lot of changes made!"

Almost everything's unlawful  
That we really like to do;  
Congress is adopting awful  
Means of raising revenue;  
Men like Harold Ickes tell us  
That we're traitors with each  
breath,

While Bert Wheeler says they'll sell  
us  
And the nation to its death.

With the current cost of living  
What it is—and worse to come—  
Little reason for thanksgiving  
Can be figured out by some.  
In the midst of these confusions  
I must thank my patron saint  
That I've kept a few illusions  
And can see life as it aint.

## SHORT-SHORT STORY DEPT.

"Captain," gushed the social leader of a large southern city, "I've been hearing a lot about the morale of our troops and I decided to do my bit in helping build it up."

She was talking over the telephone to a captain at the G.H.Q. of a neighboring Army camp.

"I imagine quite a few of the boys," she continued, "will not be able to go home for Thanksgiving so I'm giving a dinner tomorrow evening. I have invited eight young ladies from our best families and I would like to have you select eight enlisted men to attend this dinner."

"Very good, madam," replied the captain.

"Oh, captain," broke in the social leader, "I have one stipulation to make. I do not care what the nationalities or beliefs of these soldiers are but please do not send any Jews. I despise and detest them."

"Very well, madam," replied the captain. "No Jews."

At the appointed hour next evening the doorbell rang and the social leader very democratically answered the door only to be confronted by eight of the blackest negroes in Uncle Sam's Army.

"What do you want?" she coldly inquired.

"Cap'n done send us ma'am," answered one of the colored soldiers. "He say we's gonna get turkey dinner heah."

The social leader almost fainted. Finally she gathered her reeling senses and sputtered, "No, no. There must be some mistake. Your captain has made a mistake!"

"Ma'am," replied the spokesman of the group, "Cap'n Rosenbloom nevah makes mistakes."

(Thanks to John Paulyshyn, Seymour, Conn.)

Not being an authority on Shakespeare like Kieran or Bromo Seltzer we're not sure who said "The mills of the gods grind slowly etc." but whoever said it knew his stuff. For almost two years we have been preaching subversive propaganda through this column and seemingly getting away with it but we are finally undone. Thanks to Bill Zilinsky of Newark we are in possession of a newspaper clipping under a Calgary, Alberta dateline that is headed "ETA-ION SHRDL—SPIES?" Even in Canada they're wise to us.

Etalon: Shrdl



## IN QUEST OF HIS SISTER

A TALE OF OLDEN KOZAK TIMES

(14)

### Paul In Kodzhambaku

SULEMAN-Efendi, the gray-bearded leader of the caravan, was a wealthy Tartar merchant. He conducted a flourishing trade between Tzarhorod and the coastwise towns of Ukraine. Most of his vast stores, however, were kept in the small but well fortified town of Kodzhambaku, which the caravan, bearing Paul in its midst, was now approaching.

This Tartar town was typical of that period: rows of flat-roofed, white-faced stone buildings, surrounded by strong stockades, stables, barns and store rooms at one end of the town, a huge bazaar in the center, while to the side stood a large, several storied building. This latter house was the home of Suleman-Efendi.

Wearily, wheels creaking, the dust-covered caravan entered the busy bazaar. The sight that met Paul's eyes amazed him. Never in his whole life had he seen so many people, and of such diverse races. Tartars, Turks, Nubians, Ukrainian captives, slaves of various others nationalities, rich and poor, thronged the bazaar. Paul had always thought the Tartars as being very dark-complexioned; but now they seemed pale in comparison with the big-lipped black men from Africa, who scurried about their tasks like little imps.

Suleman bade the driver of his wagon to drive to his home. In a few moments they were before it. Suleman descended from the wagon, and leaving Paul perched on the driver's seat, proceeded afoot to the door. Cries of welcome met him on all sides, for the entire household had turned out to meet him, bowing low before him. Reaching the door Suleman was greeted and affectionately embraced by his eldest son, Mustapha, who took care of his father's household and trade while the latter was away on trading expeditions.

They were about to enter the house when Mustapha, perceiving Paul sitting on the driver's seat, looked inquiringly at his father.

"Who is that boy?" he asked.

"Oh, I bought him," reminded himself Suleman. "I bought him for you. He will make a fine servant, for he is bright. Bow to your new master," he said, turning to Paul. "Be an obedient boy, no harm will come to you."

Paul scrambled down, and doffing his hat, bowed slightly.

Mustapha seeing but little deference in the boy's manner started to say something to him, and then apparently changed his mind. Calling to his side one of his attendants he spoke a few words to him. Without another glance at Paul, he then entered the house with his father and others. The attendant approached Paul, and taking him by the arm led him into the building, and then to the servants' quarters.

### The Renegade

Entering a large room, in which a number of servants were engaged in various household tasks, Paul perceived that the windows in it were high, and well barred on the outside. But before he could engage in any further examination of his surroundings, he was taken in charge by a tall, heavy set man, who, judging by his demeanor, was the steward of the household and its servants. He scrutinized Paul sourly, and then in clear Ukrainian language, asked him,

"Where are you from?"

Paul replied briefly. He wondered where did this man learn to speak in Ukrainian.

"Are you from Ukraine too?" he ventured to ask.

"Silence!" roared the steward, and

without another word he stalked out of the room.

Paul, mystified, turned to an elderly servant nearest him, and asked him in the Tartar tongue,

"What's the matter?"

The servant, apparently a Ukrainian, replied in the Ukrainian tongue.

"Don't ask him such questions, for if you do you will infuriate him so much that he'll beat you within an inch of your life."

"But why should he beat me for that?" puzzled Paul. "He has no reason. I haven't done anything to him."

"Here they beat you, reason or no reason," replied the Ukrainian. "You see, he is a renegade, and whenever anyone speaks to him about Ukraine his conscience starts bothering him so much that he becomes very angry. So be careful, and don't ask him such questions any more. Come, you must be hungry. I'll give you something to eat."

### Meets Old Ukrainian Captive

Taking Paul by the hand, the elderly Ukrainian captive led Paul to another room. Taking a gourd off the table he poured a tumblerful of milk which Paul drank greedily. After having satisfied his appetite, Paul began to regard his surrounding with curiosity.

"Are you here long?" he asked.

"Over five years," was the reply.

"Is it very difficult to live here? Do they treat you well?"

"Well, this is slavery as you know. But here in this household it is heaven compared with other households. Old Suleman is a good man, fair and just. His son, however, is more overbearing, and hates Christianity like some deadly poison. Be careful that you don't offend him. And, as I warned you before, be careful you don't displease this renegade, Ibrahim is his name, for he is worse than the devil himself."

"Has anyone tried to escape from here?" asked Paul, looking up at the barred windows.

The Ukrainian captive smiled sadly.

"Before you can get to the Ukrainian steppe you will be caught many times over. And when they catch you they will either hang you or sell you to Turkish slave dealers. But in either event they will first give a terrible beating. So think twice before you think of taking any such rash step."

"But I have heard that many of our people do escape," persisted Paul, for a moment his hopes of getting away, as soon as he heard of his sister's whereabouts, somewhat dampened.

"Yes, they occasionally do," admitted the captive. "There are so many Christian slaves here that there are bound to be some who escape at times. But those that try, take their life in their hands."

"And what might be your name?" inquired Paul.

"Ostap Shvydky," was the reply.

But before the two could continue their conversation, a negro servant ran into the room and motioned to Paul that his new master, Mustapha, wanted him. Paul rose and hurried after him.

In a few moments Paul found himself upstairs in a large richly furnished chamber. The high walls, pierced by several windows, were richly colored in red, blue and yellow. Around the base of the walls ran a raised dais. Expensive oriental rugs were scattered about in profusion.

### Meets His New Master

Half-seated and half-reclining, at the other end of the chamber, was

Mustapha. Before him stood a low, finely carved small table, on which rested a large, beautifully wrought pipe, on which Mustapha was slowly puffing. On another low table at his side were various tempting delicacies of many lands.

Paul approached, doffed his hat, and bowed.

"Call an interpreter," said Mustapha to one of the many attendants around him.

"There is no need to," interrupted Paul, "for I know your language well."

"Is that so? Well, we shall see. What did they call you?" he asked.

"They call me Paul Sudak," replied Paul.

"That is not your name any longer," said Mustapha. "Henceforth your name will be Huseyn."

"But I do not want that name," objected Paul. "I haven't accepted your religion."

"Fool! You haven't accepted, but you will..."

"No. I will not. I won't forsake my Christianity," boldly replied Paul.

"If you do, you will become free."

"No, never, not for anything in the world."

"Be careful what you say," warned Mustapha, "for I might have you beaten."

"Even if you hang me, what's the difference. I'd much rather hang than burn in hell," replied Paul.

Mustapha laughed at the boy's naiveness.

"But I'll give you your freedom, if you forsake your Christianity," he repeated.

"That is not necessary, I'll free myself..." Paul answered.

"And how?"

"Why, I'll run away, that's how," rashly spoke Paul.

Mustapha laughed again. The boy's spirit impressed him.

"But do you know what we do with those who try to escape," he said.

"Yes. You hang them; but if you don't catch them, then you cannot do anything."

"I wanted to have you serve up here in these chambers."

"Well, do so," replied Paul. "But the first chance I get, I'll escape."

During his brief stay with the Tartar merchants Paul had learned to talk with them directly and frankly, but evidently this manner of talking was not much to Mustapha's liking, for at Paul's last words he drew his brows down in a heavy frown of displeasure.

"Listen, boy, be careful how you talk to me."

"Why should I?" replied Paul rashly. "Aren't you a man like anyone else?"

### Is Punished For Impertinence

Mustapha clapped his hands. The renegade Ibrahim approached.

"Take this impertinent boy and teach him to keep a civil tongue, and then throw him into the scullery," he ordered.

Paul was led away to his punishment.

Dragging Paul by the arm, the burly steward led him down into the courtyard. There he gave him in charge of several retainers, and then left. Without saying a word, the latter stripped Paul of his jacket and shirt, and then, while one of them held Paul down, the other wielded the whip.

As the first blow cut into Paul's flesh, he let out an involuntary, half-choked cry of pain. But that was the last sound he permitted to escape his lips. Although they beat him until blood began to flow, yet not a whimper escaped through his clenched teeth. He was determined to show these Tartars how a Kozak's son could take punishment.

Finally, just as he was about to lose consciousness from the terrible beating, the Tartar wielding the whip ceased. Leaving Paul lying on the ground, both left.

For a few moments Paul lay still,



Then slowly he rose to a sitting position. He felt himself trembling all over. He perceived, dimly, someone approaching him. Perhaps they were returning again to punish him?—he thought.

"The poor boy!" he heard, and recognized the compassionate tones of Ostap, the old Ukrainian captive.

"Why did they beat you so?" Ostap asked, kneeling down beside him.

"For nothing," faintly replied Paul. "I just talked to Mustapha like I would to any man, and for that reason he had me beaten."

"Boy, boy," exclaimed Ostap, shaking his head, "if you would only use a bit of discretion, instead of acting in such a rash manner, you'd get along much better here. Why don't you make the best of the situation. You don't have to act so proud. Be a little meek. If you had behaved a little, you would now have been serving in Mustapha's apartments, and there the work is easy, not at all like what they will assign to you now."

"I don't care," replied Paul defiantly, even though his back hurt so badly that it was all that he could do keep back the tears that welled into his eyes. "I don't care what they do with me. Some day I shall have revenge!"

Ostap left him for a moment, and returned with some saive, which he applied to his back. It afforded some relief from the pain. While Ostap busied himself, Paul began to question him, hoping to get some information in regards to his sister's whereabouts.

### Fate of Girl Captives

"Tell me, will I be able to find my sister here in Crimea? She was abducted by the Tartars during this summer," he said.

"How old is she?" asked Ostap.

"She is going on 13 years."

"Is she pretty?"

"Like a doll," said Paul proudly.

Ostap shook his head in doubt.

"I don't know whether I can give you any hope," he said. "Here they sell girls constantly, so it's hard to keep track of any particular one. The bazaars are full of them. The prettier ones are sold for the harems, while the most beautiful are sent even to Turkey. So looking for your sister is going to be indeed a difficult task."

"But isn't there some way whereby I can get some information as to her whereabouts?" persisted Paul.

"Have you much money?" asked Ostap.

"I had," replied Paul, the question bringing up in his mind the image of the brigand who had robbed and then sold him, "but not now anymore."

Here their conversation was suddenly interrupted by the appearance of Ibrahim, the steward. Ostap jumped back to his work before the latter could see him talking with Paul.

Ibrahim motioned to Paul to put his shirt and jacket on. Paul did as he was bid, although the pain caused by the shirt sticking to the sore flesh made him grit his teeth. Motioning to Paul to follow him, Ibrahim walked out of the gateway of the courtyard, leading into the busy road. Here Paul perceived a Tartar sitting on a horse, and holding a riderless horse by the bridle.

"Mount the horse," ordered Ibrahim, "and follow that man."

(T) 3



# YOUTH And The UNA

## Liberal Credits Given to Juvenile Members Who Transfer to the Adult Department

At the present time, the Ukrainian National Association is giving, to all those juvenile members who transfer to the Adult Department, liberal credits on their juvenile certificates. This credit, which is given to all juvenile members 16 and more years of age who desire to transfer to adults, is applied toward the payment of the dues on the new adult certificate. Any juvenile member who is of age regardless of what type juvenile certificate he has, has the right to transfer to adults and receive credit for his juvenile membership.

Those juvenile members who become of age when Class 1 (term to age 18) certificates are one complete year old, are given a credit of \$1.00; two years, \$2.00; and three years, \$3.00. Taking into consideration the fact that the dues on Class I certificate amounts to but 25 cents monthly, or \$3.00 annually, it can be seen that the credit amounts to one-third of the dues actually paid by the member. Those children that transfer to adults when their certificates are more than three complete years old, are given one-half of the dues paid in as a credit. This means that, if a child has been a member in Class 1 for ten years, during which time he paid \$30.00 in dues, he receives a credit of \$15.00 upon transferring to adults. These credits, of course, are outright gifts, since the Class I certificates do not provide for any surrender values.

On the Class II and Class III certificates, on which the monthly dues amount to 50 cents, one-third of the dues paid in during the first three complete years is given to the insured as a credit upon his transfer to adults. For one completed year the credit is \$2.00; two years, \$4.00; three years, \$6.00. After the third year, the credit amounts to one-half of the dues paid in for completed years. In ten years the insured would have paid \$60.00 in dues; he receives a credit of \$30.00 upon transferring to adults.

Let us take, as an example, a juvenile member who has completed ten years on a Class II or III certificate. He transfers to the Adult Department of the U.N.A. and applies for a \$500.00 Whole Life certificate. He is 16 years old and his monthly dues on the new certificate amount to 83 cents. He receives a credit of \$30.00, which pays his dues on the \$500.00 Whole life certificate for 36 months... three years! For three years the member does not have to pay any dues whatsoever because of the liberal credit given him by the U.N.A.

The transferring juvenile member has the right to apply for any one of the various types of adult certificates. After two years membership in the Adult Department, the insured receives dividends... the same as a member who was admitted directly as an adult and who was not transferred from the Juvenile Department. This means that if a member's credit pays his dues for the first three years, as exemplified in the preceding paragraph, he is entitled to dividends as a dues paying member. In short, one can receive a dividend even though one has not actually paid dues, thanks to the U.N.A. credit system.

It may be well to mention that juvenile members also receive dividends after two years membership. This dividend has no bearing on the credit given the juvenile members upon their transfers to the Adult Department. The full credit is given regardless of the number of dividends a juvenile member may have received.

The remarkable thing about the credit system is that the Class I certificate, being purely a death benefit certificate that expires when the

# PERSECUTION IN UKRAINE

To the Editor:

Sir—According to falsely circulated reports, the Ukrainian people persecute Jews, especially now, when the Germans are overrunning most of the Ukraine. These reports are mostly in Communist or pro-Communist newspapers. They are used to blacken the Ukrainian name and to cause Jewish-Ukrainian friction. It is also of benefit to Hitler to have such reports circulated for the same reason and to show the world that not only are the Germans anti-Semitic, but other nationalities as well. In the peace conference at the end of this war, in which the United States must have its representative, it would be said that the Ukrainians can't live peacefully on an "equal rights" basis with their minorities, and so they shouldn't get their independence.

Every nationality has its good and bad element, so even if a few used bad judgment and did get mixed up with Hitler's cutthroats, the whole Ukrainian nationality must not be compelled to carry that low classification. The Ukrainian nation suffered untold misery under Russian, Polish, Hungarian, Rumanian and Czechoslovakian oppression for many years, but the Ukrainians do not hold it against them to have their own independence on their own ethnographic territory. A Ukrainian motto is "what doesn't belong to me I don't want, so don't take away from me what does belong to me." They feel the same about giving any part of their country to some other power, big or small.

The Ukrainians have always tried to live peacefully with other peoples. In 1939 in Carpatho-Ukraine, just before the invasion by the Hungarians, all nationalities had representations in the democratically styled Ukrainian Parliament, under President Augustine Voloshin. The Jews and other minorities were allowed to vote and did get some one to represent them.

The Jewish people and all the oppressed can be sure the Ukrainian people sympathize with them and hope for the day to come soon when all people, regardless of race or creed, will enjoy a just freedom and lasting peace.

SAM SOSNICKY,  
National President, Youth of the  
Organization for the Rebirth of  
Ukraine.  
("Newark Evening News,"  
November 15, 1941)

the holder reaches his 18th birthday, has no cash surrender value (all other U.N.A. certificates, both juvenile and adult, provide for cash surrender, paid up insurance, extended insurance, and loans). This means that a child having a Class I certificate is insured (for up to \$500.00) only until he becomes 18 years old, after which he takes out new insurance in the Adult Department. Once the child becomes 18, his Class I certificate is null and void. Despite this, the U.N.A. gives back in form of the credit from one-third to one-half of the dues paid in by the Class I certificate holder.

It is obvious, therefore, that such a credit is an outright gift.

It is the writer's contention that few (if any) other organizations are as liberal as the Ukrainian National Association where the transfer of juvenile members to the Adult Department is concerned. It clearly illustrates an already well-known fact, namely, that the Ukrainian National Association offers its members many advantages in addition to insurance protection. The U.N.A., as mentioned many times in these columns, has the interests of its members foremost in mind at all times... and, as the reader has seen, this includes the juvenile members.

THEODORE LUTWINIAK

# The SPORTING WAY

(Released thru Ukrainian News Service)

By DIETRIC SLOBOGIN

Many basketball teams have already inaugurated their season. But it's not too late to organize a team now. Court competition continues throughout the month of March, and some elimination tournaments stretch the season out to when the baseball umpire shouts the familiar "Play Ball." Perhaps some of you who are reading this column are not so familiar with basketball. But certainly, among your acquaintances, are people who are interested in the game. Get in touch with them—immediately—and put an All-Ukrainian Quintet on the floor.

Then, there's another sport now in season—bowling. This pastime has hit a new high in the last couple of years for its number of participants, surpassing basketball in this respect. Many Ukrainians, both male and female, disregarding their age, are presently bowling all around the town. Those who are inexperienced in the game learn rapidly. Bowling is very healthful too, for it exercises almost every muscle in your body.

Sports are a very good medium for publicity, and publicity we do need at this time. Send news of your activities to your local paper; this is very important. Also, send notes of your progress and new ideas to this publication.

Don't ever get discouraged. Keep plugging. Let this be the start of a "Campaign for Recognition of Ukraine."

Famous Comebacks: Thanksgiving, Little White Lies: I had some place to go anyway.

Optimism: Wearing No. 25 on his football jersey in high school, Ed Seelinger scored 25 times in one season. Joining the University of Wisconsin Football Team this season, he was assigned jersey No. 43.

Here is what Josh Cody and Harold Williams, Temple University scouts, think of Joe Muha, sensational Ukrainian football star, playing for the Virginia Military Institute.

# THE U. N. A. SPOTLIGHT

## PHILLY SCOBES 2nd WIN

Continuing along the unbeaten trail, Philadelphia's Ukrainian National Association basketball team made it 2 straight on November 12th, when it humbled the Mater Dolorosa C.C. of Frankford by a 35-20 score, reports Dietric Slobogin.

So effective was the U.N.A. team's defense that its opponents made but 2 field goals and a converted foul shot during the entire first half of the game. In the meantime, on the offense, the Goal and Blue stacked up 18 markers, and this comfortable lead was never threatened.

Specks Bukata led the U.N.A. scoring drive with 10 points to his credit, the result of 5 baskets from the field.

The game by periods:

Dolorosa C.C.	2	3	9	6-20
Philly U.N.A.	11	7	7	10-35

Teacher: "What did John Milton do when his wife died?"  
Student: "He wrote Paradise Regained."

It's a wise lad that goes out of the room to laugh when the old man mashes his thumb.

Williams, who played for Pitt against Notre Dame about ten years ago says: "I thought Joe Savoldi hit as hard as a ten-ton truck when I played against him, but this Muha fellow seems to have just as much power and drive. He's as good as I've seen in recent years."

Cody says: "I agree with Williams about Muha. He's like a ball in a china shop when he lugs the ball and sets sail."

Joe will be on the varsity eleven when we release our Fourth Annual Ukrainian All-American Football Team shortly.

Standing Radio Blurb During Joe Louis Era: "The winner and still champion..."

If you can't win  
Try, try again.

# MARUSIA SAYS

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