

СВОБОДА

Український Щоденник

PIK L Ч. 88.



SVOBODA

Ukrainian Daily

VOL. L. No. 88.

SECTION II.

# The Ukrainian Weekly

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

No. 16

JERSEY CITY, N. J., MONDAY, APRIL 20, 1942

VOL. X

## Too Serious?

We sincerely hope our readers are taking advantage of the authoritative and lucidly written articles on Ukraine and Ukrainians that appear on these pages every week.

The one beginning in this issue, "The Ukrainian Movement in Galicia," written by Nicholas Andrusiak, one of the younger Ukrainian historians, is especially good, being the most succinct yet thorough account of the period it covers (1772-1918) that it has been our pleasure to read. The fact that it originally appeared in *The Slavonic Review* of London is in itself a high recommendation for it. By all means read it. Likewise be sure to read our Story of Ukrainian Literature, which is being run serially and which is quite informative. "The Ukrainian Uniat Church" by J. Mirtshuk, also from *The Slavonic Review*, is also recommended reading. In short, read *The Ukrainian Weekly* in its entirety.

Those who do, are bound to become mentally stimulated, gain fresh views on the various timely American and Ukrainian subjects covered in it, and, finally, obtain that grasp of their Old World background which is so essential to good Americanism, especially in these times of war when the fate of our country is so tragically and inextricably interwoven with the countries on the other side, including, and in some respects especially—Ukraine.

Of course, some of the articles that appear on these pages may be too serious, too mature for our really young readers. That has been the complaint sometimes. Personally, we think that in most cases they are not; certainly not for boys and girls of high school age whose minds are able to grasp physics, chemistry, economics, advanced history, and other such subjects that they are taught.

Our real worry in this respect are not our young people of high school or college age. For on the whole their minds are alert, active, and receptive to new ideas. It is their older brothers and sisters who concern us. Not all of them, mind you, but quite a few. It appears that with the advancing years, the minds of the latter have become sluggish, lazy, and—stagnant.

Those may be harsh words, but they are quite true. We have had plenty of opportunity to observe some of these older young people. We may be wrong, but the impression we get from them is that their minds are steadily closing to new and fresh ideas, conceptions, thoughts. All that seems to concern them, outside their admittedly important personal social and economic problems, is just the froth of the current and tragic happenings sweeping through the world. This they lap up by reading newspaper headlines and one or two opening paragraphs of the reports beneath them, and once in a while—once in a very long while—an editorial that does not appear too formidable. As for books on serious and timely subjects, well sometimes they buy them and even glance through them, and that's all; anyway those books do look well on the bookshelf...

Such then are some of the older younger people we have observed, and, we regret to add, they include some of our professionals as well. It is they who probably find *The Ukrainian Weekly*, too "serious" and "boresome" in tone and content. How often they'll pick up an issue, glance through it rapidly, read one or two brief items in it, especially if their name appears in it, and then, with that infinitely bored and I-know-it-all air languidly toss it aside, "for future reference"—in the wastebasket.

Perhaps, however, they should not be judged too harshly. After all, what's the use of exerting one's mental faculties. What's the use of disturbing one's equilibrium and peace of mind with new and upstart ideas. What's the use of adding new wrinkles to one's brain. It's so much easier and pleasanter to let one's thoughts ramble about at random, avoiding any painful collisions with new ideas, and skipping blithely about wherever fancy dictates.

## THEY SAID...

President Roosevelt:

"To preserve the rights of free men and women in the modern world, we must win this war which the Fascist Powers plotted and planned for many years... I am sure that no group of our people is more determined than our workers to match and master the totalitarian tyrants whose aim is to destroy the dignity of men and the rights of free labor..."

"The Congress of Industrial Organizations, acting concurrently with the American Federation of Labor, has wisely and patriotically recommended that double and premium time for work on Saturdays, Sundays and holidays, where such days fall within the normal work week, be given up for the duration of the war and that these days be treated like any other day of the week... I am sure that, with the knowledge that this policy will help expedite war production, it will have your whole-hearted support. I am likewise sure that this policy, so understood, will commend itself to the rank and file of the American workers everywhere."

"Of course the relinquishment of double time should not operate as a windfall to any employer or group of employers. We are asking sacrifices from no group for the selfish benefit of any other group. Total war demands total sacrifice for the common good."

William L. Batt, chief of the Materials Division, War Production Board:

"I am glad that this great nation is restless today. I am glad that we are critical. We want to get going and that's the way it should be. It may take a long time yet before our armed forces can move to the offensive. But we are becoming determined and grim and angry. And so we will turn to the offensive sooner than Hitler thinks we will. And that offensive will not stop until it has crushed forever the mad war lords of the Axis."

Lieutenant General Ben Lear, commanding officer of the Second Army:

"It will take men, hardened men, to bring us victory and peace. Do not be sorry and soft over the youths in training... The combat soldier does not ask for favors; he is not a men-

## SOLDIERS ATTEND ELIZABETH "SVIACHENE" DINNER

The traditional annual "sviachene" dinner, at which the courses consist of Easter food blessed by the priest, held by the Elizabeth community of Ukrainian Americans, Sunday, April 12, at the Ukrainian National Home, was attended by twenty-five Army men as guests of honor.

The entrance of the soldiers into the hall was met with rounds of applause from the over 300 hundred diners present.

The blessing of the food was performed by Rev. Chapelsky, who spoke on the significance of the ceremony. The concluding speaker, Mr. Roman Slobodian, extended the best wishes of the community to the soldiers present and bade them to give a good account of themselves in this war for the survival of their country.

## OFFICIALS ATTEND FAREWELL FETE FOR INDUCTEE

More than two hundred persons attended the farewell dinner held at the Ukrainian Hall in Chester, Pa., Monday evening, April 6, under the auspices of the local Ukrainian organizations for Patrolman Michael Bartish, who left the next day for induction into the U. S. Army, the Chester Reporter reported.

Bartish, president of the American-Ukrainian National Home at 4th and Ward Streets, was presented with two \$100 Defense Bonds by Postmaster Issac A. Hiorth on behalf the Ukrainians of Chester.

A prayer for the future of the young soldier-to-be and for a speedy victory over the Axis was offered by Rev. O. Mycyk, pastor of the church Bartish attended there.

Chairman Michael Edynak, Jr. acted as toastmaster and introduced the guests.

Among the latter were Mayor Clifford H. Peoples, Police Chief George J. Feeney and Postmaster Hiorth. Officials of the Ukrainian organizations of the city also extended their best wishes to Bartish.

dicant. He is not a curiosity. He may receive only the small basic pay of the private, but he is not in the market for handouts. He is a meat-eater, not a cake-eater. He is a self-respecting, independent human being, not an object of solicitude."

Fortunately or unfortunately—depending on one's view—such mentally-lazy and know-it-all individuals are in the distinct minority. The majority of our older young people, we believe, are mentally alert and active, ever trying to learn something new, ever seeking to blaze new trails, ever striving to develop their inherent talents, and ever aspiring to make themselves more useful not only to themselves but to their country and people and their ideals as well. For them, we are happy to observe, *The Ukrainian Weekly* is not too "serious."

All this, however, does not mean that *The Ukrainian Weekly*, like any other publication, cannot be improved. It may be in our power to do so or it may not. In any case, a letter to us on that subject is always appreciated. Likewise all contributions to it.

# The Ukrainian Movement In Galicia

By PROF. NICHOLAS ANDRUSIAK

(The Slavonic Review, London, 1935, Vol. XIV)

## PART I. — 1772-1867, NATIONAL REVIVAL

### Following the Partitions of Poland

THE Austrian Government united the territory of Galicia which under Polish rule was called "Red Ruthenia" and part of Podolia with the Polish principalities of Zator and Osowiec (Auschwitz), and later with the Grand Duchy of Krakow, and formed them into the province of Galicia. A common administration for Pole and Ukrainian was of no profit for a nationality that already in 1772 had no nobility of her own, but consisted of illiterate peasant serfs and of a poor and far from numerous bourgeoisie and clergy. The latter spoke Ukrainian only with the peasants, using Polish among themselves, and, indeed, those belonging to the Greek-Catholic Church had no special education or culture of their own.

Moreover, the Polish nobility—the so-called szlachta—aroused the suspicions of the Austrian Government against the Ruthene or Ukrainian population, on the ground that it had treasonable sympathies for Russia, treating the Roman Catholic faith as an emblem of Polish nationality and Greek Catholicism as the emblem of Ruthene nationality, the Polish nobility persuaded Austria that it was better to promote the former in Galicia at the expense of the latter.

### Bishop Sheptitsky's Efforts On Behalf Ukrainians

But the Greek Catholic Bishop of L'viv at that time Leo Sheptitsky (1749-1779), tried to persuade the Austrian Government that the Ruthenes were a people different from the Russian and Poles, and were entitled to equal rights; all the more so as their political importance for Austria was great and she might hope one day to unite all-Ruthene countries under her sway.

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

The revived Greek Catholic Archbishopric of L'viv (in 1807) considered its duty to organize elementary parish schools after 1815. But the Galician Government forbade the teaching of Ukrainian there, on the ground that Polish alone was the official language. The protests entered by the then Metropolitan, Michael Levitsky (1815-1858), who argued that Galicia was not a Polish country, but the territory of the old Galician-Volodimerian State and that even the Polish Government regarded Galicia as a Ruthene country, proved in so far successful that children now received instruction in the Ukrainian language where there were only Greek Catholics. But where there were Roman Catholic pupils, even though in a minority, Polish was up-

held as the language of instruction. The Ukrainian population in mixed parishes might, of course, support Ukrainian schools for their children at their own expense, but a sharp eye was kept lest the Greek Catholic bishops should encourage their flocks to found such schools. Such was the actual favor shown by the Austrian Government after 1815 to the Ruthenian national movement.

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

### Canon Mohilnitsky—First Leader of Eminence in Galicia

This same Mohilnitsky wrote a treatise on the Ruthene language, intended to provide scientific proofs of its special position and rights; and it is of importance as explaining the national views of this first leader of eminence in Galicia. He held that the Ruthene nation, in which he included the Ukrainians and White Russians as sharing the common historical tradition of Kiev, is different both from the Polish and the Russian nation. His views were shared by a few Greek Catholic priests in Galicia in the second half of the 19th century; among others Emil Ohonovsky, professor of Ukrainian language and literature at L'viv University, who, in his *Studien auf dem Gebiete der ruthenischen Sprache* (1880), treats the White Russian language as a Ruthene dialect.

The consciousness of a national difference between Ukrainian and White Russians on the basis of linguistic distinctions had first arisen at the point where these two peoples bordered on each other in the Russian Empire. The leaders of the Ukrainian national movement inside Russia towards the end of the first half of the 19th century considered the White Russians as more akin to the Russians than to themselves. In the statutes of the Ukrainian "Brotherhood of St. Cyril and St. Methodius" in Kiev (1846-47), which advocated the union of all Slavonic peoples in a federation of national States, the Ukrainians were included in the list of such peoples, whereas the White and Great Russians were to form a common State.

### The "Ruthene Trio"

It must not, however, be thought that the idea of a national State of their own was strange to the Ruthenes of Galicia, though by the middle of the 19th century 500 years had passed since their loss of independence. They had, of course, lost their native aristocracy, which had turned Roman Catholic and Polish, though Mohilnitsky insisted on its Ruthene origin, basing his arguments on the polemics of a 17th-century priest named Meletij Smotritsky, and various other documents. Moreover, the Greek Catholic clergy up to the thirties of the 19th century also only used the Polish language and some of the sons of these clergy were under the influence of Polish conspirators, and were drawn into the struggle for Polish independence. But this had the inevitable effect of kindling among the Ruthenes also the idea of their own liberation. As early as 1832 three Uniat priests, Mar-

kian Shashkevich, Jacob Holovatsky, and John Vahilevich, sometimes called the "Ruthene Trio," made national educational propaganda among the Greek Catholic theological students in L'viv for the introduction of their mother tongue in every-day life among the cultured classes, for the revival of Ukrainian literature in Galicia and for opposition to the use of the Polish language.

### The Transition From Ruthene to Ukrainian

Though they won over a majority of the students for this programme, they met with considerable obstacles on the part of the Government. Their collected works on folklore, *Zorya* (The Dawn, 1834) and *Rusalka Dnistrova* (The Nymph of the Dniester, 1837), were confiscated by the censor. All those Ukrainians who tried to raise the standard of their people and to induce the educated class to speak its native language, were denounced as "Russophil," bent upon union with Russia. In reality, these Galician national progressives who called themselves "Ruthenes" (in Ukrainian "Rusini") laid great stress on the claim that the Ruthenes were a separate people from the Russians, whom they called "Muscovites." Formerly the Galicians had regarded the Ukrainians and White Russians as a single nation, but as closer connections were formed between the Galician authors and those of the Ukraine under Russian sway, there awoke the clear consciousness of a national distinction between them and the White Russians, too; and, following the example of their brethren on the Dnieper, the Galicians adopted the new national name "Ukrainians" in order to distinguish them more strictly from the Russians.

The Greek Catholic Bishop of Peremyshl (afterwards Archbishop of L'viv), Gregory Yakhimovich, drew the attention of the Government in Vienna in 1842 to the political advantages which might be derived from this affinity between the Galician Ruthenes and the Ukrainians in Russia, but argued that to produce its full effect, it would, above all, be necessary for Austria to show favor to Ruthene national and cultural aspirations.

Up to 1848 there were still many friends of the union of Ruthenes and Poles on the basis of equal rights, above all among those who had belonged to the Polish secret societies. But already in the first beginnings of the Austrian Revolution many of them became disillusioned; in March, 1848, in reply to their suggestion that in the Polish petition to the Emperor mention might be made of Ruthene rights and aspirations, the Poles raised a shout that there was no separate Ruthene nation. This attitude alienated from them the majority of the Ruthenes who had till then unquestioningly accepted Polish national watchwords.

### Their First Political Organization

With a view to countering Polish efforts to persuade the Government in Vienna of Galicia's exclusively Polish character, there assembled on 19 April in the Metropolitan Palace beside the Cathedral of St. George in L'viv some patriotic Ruthenes under the leadership of Bishop Gregory Yakhimovich. They sent to the Austrian Emperor a petition demanding the Ukrainian language in schools and offices, the same rights for the Greek Catholic clergy as for that of other religions, and access to all public offices. On 2 May, 1848, the Galician Ruthenes founded in L'viv their first political organization, the Ruthene National Council (Narodna Ruska Rada), which for the next three years (1848-51) voiced the

rights of the Ukrainian people, demanding among other things autonomy for Eastern Galicia, Bukovina and the Ruthene counties of Hungary, united as a single Crown land (Russinenland). The Council maintained contact with the people through the agency of district and parish branches.

The Ukrainian peasantry in Galicia, though mostly illiterate in consequence of prolonged serfdom, were nevertheless following the instructions of the National Council, thanks to the indefatigable educational work of a small group of Ukrainian progressive nationalists, helped by a few educated peasants. The majority of the peasantry in 1848 felt the need of self-organization for the defence of their interests, and were ready to subscribe for national, political and cultural aims. They and the nationally-conscious educated class signed a joint petition to the Austrian Government in favor of dividing Galicia into a Ruthene and a Mazurian (or Polish) province. Moreover, the Ukrainian peasant deputies displayed a vigorous activity in the Austrian Parliament of 1848 at Kremsier; out of a total representation of thirty, no fewer than nineteen were peasants, eight priests, and only three laymen of the educated classes.

### Their National Guard

To preserve order in the country and ensure their national rights, "Ruthene National Guards" were formed in the towns and "National Sentries (Watches)" in the country districts. On the Galician-Hungarian border, the Ukrainian Carpathian peasants organized military detachments for defense against the Hungarian insurgents. Moreover, the Galician Ukrainians set up a rifle battalion of volunteer which in the autumn of 1848 was sent from L'viv to garrison Kaschau (Kosice) in Slovakia. The National Council planned the formation of a regular Ruthene regiment. But this design was thwarted by Count Agenor Goluchowski, then Governor of Galicia. He persuaded the Austrian Government that in the interest of peace with Russia and of the retention of Galicia by Austria, it would be inadvisable to encourage the national aspirations of the Ukrainians, whose real aim was the union of their whole people in a single State with Kiev as its capital. Being apprehensive of Ukrainian irredenta, the Austrian Military Command also dissolved the Ruthene Rifle Battalion after its return from Hungary in January, 1850.

### Aim: "A Free and Independent Ukraine"

Goluchowski's warnings to Vienna were not without grounds, for though the National Council assumed a loyal attitude towards Austria, it did not abandon the hope of national unity with its kinsmen in the Russian Empire. In its first proclamation to "the Ruthene people" on 10 May, 1848, it clearly stated that the Ruthenes of Galicia belonged to the great Ukrainian people, speaking the same language and forming 2,500,000 out of a total of 15,000,000. A contemporary confiscated brochure entitled, "A word of warning," written by the Uniate priest, Basil Podolinsky, speaks of the existence among the Galicians of a "purely Ruthene Party," whose aim was a "free and independent Ukraine." Even if its followers were not numerous at that time, the very fact of its existence in the first dawn of political aspiration helped the Poles to realize that they would not succeed in assimilating them either nationally or politically, and, indeed, the political organization called "The Ruthene Union," which was founded by East Galician Poles of Ruthene descent, entirely failed to attract the Ukrainian majority.

In 1848 there appeared for the first time an Ukrainian press in Galicia. Ruthene delegates took part in the Pan-Slav Congress at Prague from

## THE ASSASSINATION OF GENERAL VON EICHHORN

BESIDES telling how the Germans dispersed the Ukrainian Central Rada headed by Hrushevsky, Xenia Joukoff Eudin's documentary article on "The German Occupation of the Ukraine in 1918," in the November, 1941 issue of *The Russian Review*, referred to here last week, contains also an interesting account of the unsuccessful attempt made by the Social Revolutionaries upon the life of Hetman Paul Skoropadsky, head of the puppet regime under German domination, and of their successful assassination of the German commander in Ukraine, Field Marshall von Eichhorn.

The account is taken from I. Kakhovskaya's "Terroristicheski akt protiv gen. Eikhgorna" in *Letopis Revolyutsii*, Berlin, 1923, I, 216-218. For fuller account by the same author, see Irene Kachowskaja, *Souvenirs d'une revolutionnaire*, Paris, 1926.

"In spite of the Germans' firmness and the feeble efforts of Skoropadsky's punitive detachments," Miss Eudin writes, "opposition to the [German] occupation and to the Hetman did not abate. The Bolsheviks were not the only party leading and stimulating this movement. Notable in this campaign were the [Ukrainian] Social Revolutionaries who resorted to the tactic of assassination which they had used against the tsarist regime and were later to employ against the Bolsheviks. With great care and secrecy the S. R.'s planned the death of several high Ukrainian and German officials, among them Skoropadsky and von Eichhorn. Skoropadsky escaped; von Eichhorn did not; and one of those in the plot tells how the German Field Marshall was killed:

### How Skoropadsky Was Watched by the Conspirators

There were only a few of us... We succeeded in establishing the hour at which Eichhorn left his house for his military headquarters situated only a few houses from his dwelling. He came out exactly at one o'clock,

and went on foot, carrying a stick and accompanied by his adjutant...

Skoropadsky was watched also, mainly at night. After one in the morning fashionable carriages were brought to his house and the "courtiers" of the Ukrainian Hetman, dressed in national costumes, descended the brightly lighted stairs. Among them would be the Hetman himself, dressed sometimes in civilian clothes and sometimes as an ordinary Cossack. The whole crowd then went to the nearest monastery, situated on the outskirts of the town, in order to amuse itself.

Under a great nervous strain, with deep furrows around his mouth which expressed both suffering and determination, each day offering to sacrifice his life, each day saying good-bye to his friends and to the world about him, Donskoi [assigned to carry out the assassination] left us daily to fulfil his terrible task. We went with him as far as the corner of the street, met him during the hour interval when Eichhorn was at his headquarters and awaited the sound of the explosion which was to mean the end of the enemy. He returned nervously upset, shaken and embarrassed with his failure and told us how he was prevented from acting because a cabman suddenly appeared between him and Eichhorn, or because children were playing close to Eichhorn, or because he had not succeeded in meeting Eichhorn at all. Once he actually seized the bomb to throw it, but the top, which was badly fastened, came off and rolled to the general's feet. Boris [Donskoi] bent over, picked up the top and began to screw it on in front of every one and in such a businesslike way that no suspicion was aroused. His make-up and clothes were constantly changed...

On July 30, at about one o'clock, we parted from him as usual at the corner of the Lyuteranskaya [street]. A quarter of an hour later, he returned without having met Eichhorn. We talked and then parted again about two o'clock. Five minutes later a

loud explosion was heard. Had the explosion occurred by accident... or was Eichhorn killed? We did not know, but we realized that Boris would not return to us and this we frankly acknowledged to ourselves... We were seized with a terrible anxiety to know the result of the explosion.

### "The Commander-in-Chief Is Killed"

We went to Khreshchatik [street] and then to the Lipki district pretending to be a promenading couple. A crowd was running from the opposite direction. Lipki was already surrounded by troops and people were not allowed to enter. We could hear disjointed sentences: "The commander-in-chief is killed, his adjutant is wounded," or "His adjutant is killed and the general is only slightly wounded. The assassin was shot." We went to the Botanical Garden and cut a mark on the thick trunk of the chestnut tree, the agreed sign to our party comrades that our task had been accomplished. We then took a cab and went to Svyatoshino [where they lived] to await the evening papers and rumors, and to get ready for our second task, which we hoped to accomplish within a few days... The evening papers told us that assassin had revealed his name, that the Field Marshal had lost his leg in the explosion and that he was on his death bed, that Skoropadsky was with him, that the adjutant had been killed, and that several persons were arrested in the streets and among them the driver of a cab into which the assassin had jumped in an attempt to escape. The morning papers informed us of the death of Eichhorn, and of several additional details about Boris...

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

2 to 12 June, 1848; they agreed with the Polish delegates as to equality of rights between the two nationalities in Galicia, but this agreement led to nothing. Nor did the Austrian Government settle the problem of the division of Galicia, as raised by Bishop Yakhimovich during the debates of the Constitutional Commission. The dissolution of Parliament on 7 March, 1849, was followed by the new absolutist era in Austria, lasting till 1860. The Ruthene National Council, which was engaged in cultural as well as political work, was obliged to dissolve in 1851, owing to its denunciation by Goluchowski at Vienna.

### Difference Between "Rusin," "Rusky," and "Russky"

It was thanks to Goluchowski that the Austrian Government became more favorable to the Poles, with the result that a section of the Ruthenes in their disappointment turned their hopes towards union with Russia. When in the Galician Diet on 18 April, 1866, too, the Bill for the division of Galicia was rejected, the editor of the Ruthene newspaper *Slovo*, Bohdan Diditsky, began to speak quite openly about "one Russian nation from the Syan" (San, a river on the frontier of Eastern and Western Galicia) to the Amur (the river in the Russian Maritime Province in Siberia). The followers of this Russophil tendency held that the Ruthenes of Galicia ought to to accustom themselves to the Russian literary language, which in their view had once been the Old Ruthene language. This group based its arguments upon the tradition of a common State under the dynasty of Rurik,

comprising alike the Ukrainian, White Russian and Muscovite (later Russian) countries; upon the similarity of the old national name of the Ukrainians in their own language (Rusin—the noun; rusky—the adjective) and of the name of the Russians in theirs (russky—both noun and adjective); and lastly, upon the fact that the so-called etymological spelling of the Galician Ruthenes was identical with that of the Russians. The first Galician to espouse the idea of "one Russian nation" which was to unite all the Eastern Slavs, was the historian, Dionisius Zubritsky, who established close relations with the Muscovite professor, Michael Pogodin, in the first half of 19th century.

### The Russophil Party

Though the adherents of "the one Russian nation" could not attract all the Ukrainians of Galicia, in whose hearts the love of their mother-tongue had struck deep roots, they none the less succeeded in captivating a section of it. Consequently, there arose a Russophil party which divided the Ukrainians into two hostile camps, and thus played into the hands of the Poles, to whom was assigned control of the administration of Galicia under the new Constitution of 21 December, 1867. Following the principle of "divide et impera," the Poles often forced a quarrel between the Russophils and the Ukrainian nationalists. Thanks to this internal breach, the Ukrainian people in Galicia failed to elect a due number of deputies to the Austrian Parliament and Galician Diet, and were weakly represented in comparison with the predominant Poles.

(Next week: "The Period of Dualism")

## The Peter Mohyla Ukrainian Institute

VISIT any Ukrainian Canadian community in Saskatchewan and you are bound to encounter two or more teachers who regard as their alma mater the Petro Mohyla Ukrainian Institute in Saskatoon. It has been in existence there for over a quarter of a century, since 1916. Hundreds of students have passed through it, and they are now better equipped for life than those others who had no chance to study Ukrainian in addition to the subjects they studied in high schools, Normal Schools for Teachers, and the University of Saskatchewan. They can, for instance, understand the very spirit of the people among whom they teach and they possess the key not only to Ukrainian literature and music but also to other Slavic literatures, books on science, etc. It is a comparatively easy task for an ambitious student or teacher who knows Ukrainian to learn Russian, Polish, and other Slavic languages.

It was quite significant that Canadian Ukrainians spent the first twenty-five years of their stay in Canada in the work of improving their economic life. Then when they felt themselves secure out on the farm or in industry, they realized more than ever the need to extend their education. They knew, for one thing, that if their children studied nothing but English in the local schools they would soon lose direct understanding and contact with them. Such a break in understanding between the two generations would be detrimental to both. The older generation would lose its children due to language differences and the young generation would lack the adequate home influence. So the best solution was to establish an educational institution where Ukrainian students would study Ukrainian subjects in addition to the subjects they studied at high schools and at universities. That was the main reason for the establishment of the Petro Mohyla Ukrainian Institute in 1916, at Saskatoon. Later a branch of it was established in Winnipeg, which existed till 1933. For the very same reason, the Michael Hrushevsky Institute at Edmonton was founded by the Ukrainian pioneer farmers of Alberta.

The idea of the founders of the Petro Mohyla Institute is still a sound one. All the young Ukrainian Canadians study English in Canadian schools. Daily they learn everything about the Canadian and British institutions and cultural values. In addition, however, they have their own institutes where they study Ukrainian language, literature, music, etc. That is their advantage over the one-language Canadian students. Certainly a man who knows more than one language can learn more and more thoroughly than a one-language man. It is true that English is very rich as a language and that it is the key to a very rich literary and cultural heritage of the English and American peoples; nevertheless it has its own limitations, otherwise Canadian, American, and British colleges would not teach French, Spanish and other languages.

Furthermore, the Petro Mohyla Institute and such other Ukrainian institutes help to introduce the finest Ukrainian cultural values into Canadian culture, and thus help to enrich it.

HONORE EWACH,  
Winnipeg, Can.

### NOT SO DUMB

A visitor at an insane asylum was watching one of the inmates pushing a wheelbarrow up side down. "That's not the way to push that thing," the visitor exclaimed. "You've got it upside down." "Oh, have I?" answered the lunatic. "I used to push it the other way, and they put bricks in it."

## To Hold "U.N.A. Holiday" In Philadelphia

Philadelphia's Committee of U.N.A. Branches is setting aside Sunday, April 26, as a "U.N.A. Holiday." On that day representatives of all the U.N.A. branches in the city and of the U.N.A. Youth Club will hold a special meeting at 1:30 in the afternoon. Everyone is invited to partake in the dinner-dance which is slated to commence at 6 o'clock in the evening. The entire program will take place at the Ukrainian Hall, 849 N. Franklin Street. Stephen Slobodian and Walter Gallan head the committee in charge.

This event will mark four years of activity on the part of the U.N.A. Youth Club. Since the inception of the sports program by the Ukrainian National Association in 1938, this club has been the only one in the country to enter baseball and basketball teams in U.N.A. League competition for every season of the four years that have elapsed since then.

D. S.

### MODERN COURTESY

Don't carry a courtesy too far, fellows. Remember this incident as reported in the newspapers recently:

On a street-car, a man gave up his seat to a woman. She fainted. When she recovered, she thanked him. Then he fainted.

### WHEE! HERE WE GO!

Lady—So you are on submarine duty. What do you do?  
Sailor—Well, I run forward and hold her nose when we want to take a dive.

# The Story of Ukrainian Literature

(Continued)

(3)

## Wedding Songs

IN striking contrast to the comparative meagerness of mourning or wailing songs among the Ukrainian people, is the multitude of variegated wedding songs and chants.

The introduction of Christianity into Ukraine was in no small measure responsible for the obliteration of many Ukrainian folk-customs, but a goodly portion of them have been retained to this very day in form of wedding songs.

Many of the present-day wedding songs of the Ukrainian people originated in very ancient times, when family life and customs differed greatly from those of today. Take, for instance, the ancient custom of abducting a maiden to become one's wife. The young swain coming to the home of his heart's desire for the purpose of taking her away with him and make her his wife, would find himself accosted by her brothers who would refuse to let him take her until he gave her family a "vino"—dowry. On this theme there are such songs as the one following:

Братчику реміслюку  
Сядь собі на крислючку,  
Счи, рубай, рубай,  
Сестри не дай,  
Бо сестра родина,  
За столом як калина.

or this one:

Ой Татар, брачик, Татар!  
Продав сестру за талар,  
Русу косу за шістак,  
Біле личко таки так.

Outright abductions were not the exception in those times. Quite often the suitor would arrive with his "druzhina" (retainers, retinue) at the home of the girl he wanted to have as his wife, and take her away forcibly. Based on this we have many songs, such as the one following wherein the girl's family warns such a suitor not to attempt to abduct her:

Ой, не нахось, Литва;  
Будем тебе бити,  
Будем бити, воювати,  
Марусеньки не давати...

In an effort to discourage such abductions, Yaroslav the Wise, monarch (1019-1054) of the Kievan State, strictly forbade them under the penalty of a heavy fine in the "Ruska Pravda"—the first Ukrainian set of codified laws. Nevertheless the abductions continued for quite some time afterward, in spite of the prohibition against them.

Everyone of the many ceremonial steps taken in a Ukrainian wedding, whether it be the baking of the "korovai" (a rich bread—prototype of wedding-cake—ornamented with braiding and other decoration), or the slicing of it, or the traditional unbraiding of the bride's hair, or the escorting of the bride with her maid-of-honor into the village, the meeting with the bridegroom, or the escorting of the young couple to church and back home again—all these folk-customs have their songs and chants, and some of them are very beautiful and poetic indeed.

In them the bridegroom is usually designated as "kniiaz" (prince or duke), while the bride, "kniahynya" (princess or duchess). Then there are the "starosti"—matchmakers, who also give the bride away and perform other important duties, and finally the inevitable "druzhky" and "druzhby" (bridesmaids and ushers).

Two days before the wedding the "korovai" loaf is baked. Its baking and decorating is associated with a cycle of songs beginning with:

Світи місяцю з раю, нашому короваю...  
When the bridal party returns home from church, home from church, the bride is showered with grain, to the accompaniment of:

Ой, сип, матінко, овесць...

When they depart for their new home, the following song is usually sung by the bride:

Станула молоденька з пора;  
Будай, моя мамонько здорова!  
Тай, не плач-же моя матінко за мною,  
Не забери я усього майна з собою;  
Ой, лишу тобі мої слізюньки в коморі,  
Ой, лишу тобі мої слізюньки на дворі,  
Тай лишу своє зілля в городочку,  
Тай на свою рідненьку матючку.

## "Chumak" Songs

This division of Ukrainian folk songs deals with the life and customs of certain classes and stratas of society. They are of many types, chief among which are those dealing with the "chumak." "Chumaky" (plural) where those who traveled from Ukraine to Crimea for salt. They gathered in large bands, elected their "otaman" (leader), and proceeded with their caravans on their journey, which was often fraught with considerable danger from roving tribes of Tartars and brigands.

Here is a beginning of a song illustrating the adventures of a "chumak":

Ой ходив чумак  
Сім рік по Дону...  
Та не було пригодюньки  
Ніколи йому.  
Ой, їхав чумак  
З Криму до дому,  
Сталась йому пригодюнька  
За всю дорогу...

And here is another, often heard by our young Ukrainian Americans, recounting how a "chumak" squandered all his profits in revelry:

У Київ на рибочку,  
Там не чумак горілочку  
Пропив воли, пропив вози,  
Пропив ярма, ще й занози  
Всьо своє добро...

## "Burlaky" Songs

Another type of the Ukrainian folk-songs is the "burlaky" songs. "Burlak" (singular) is a Ukrainian word denoting a vagabond, one who wanders from place to place without a fixed habitation. There is a distinction, however, between the two terms, for whereas a vagabond is usually associated with a worthless type of fellow, the term "burlak" is more akin to a person of higher type, a rover, a wanderer, one who through some misfortune or other has lost his home, family and friends, and who as a consequence, wanders through the countryside. Many songs have arisen around this type of character. Usually they tell of his sorrowful fate:

Нема в світі гірш нікому,  
Як бурлак молодому.  
Деж ти, бурлак, забарився,  
На вечерю приїздився?  
— Ой не був я на охоті,  
Іно був я на роботі...

## Soldier Songs

Still another popular type of class folk-songs are the warrior or soldier songs. They are usually based on the hard life a soldier has to lead. Here is one:

Чорна ріля заорана  
І кудями засіяна,  
Білим тілом зволочена  
І кровю сполочена.  
Лежить вояк на купині,  
Накрив очі китайкою,  
Китайкою червоною.  
Ані трумни, ані ями,  
Ані вілля, ані мамі.  
І нікому задзвонити,  
І нікому затужити...

Many of these soldier songs are but imitations of the older and more popular Kozak songs. The change is accomplished very easily in many cases, by merely substituting in place of the Kozak the word which denotes soldier or warrior—"voyak."

## Lyrical Folk Poetry or Songs

The lyrical folk poetry is the largest division of the Ukrainian folk poetry and songs. Moreover, the lyrical songs are also the most beautiful, being replete with anacreontic grace, beauty of diction, pretty little comparisons and fine phrases of a true and loving heart. There is no trace of sexuality in them; for not the physical but the spiritual beauty of a woman is glorified in them.

Most of these lyrical songs, it is worth noting, were composed by women, while their men were away at wars.

The predominant theme of this type of folk songs is love, together with all of its many ramifications and implications, as flirtation, courtship, marriage, and the like. Many of these songs deal with the lighter vein of love, while others devote themselves to exposition of cases of unfortunate love, of partings, heart-breaks, and sadness. In fact, practically all of the lyrical folk poems and songs are tinged with a feeling of sadness and melancholy, with one major exception—the "kolomeyki"—the dancing songs of the Ukrainian people, particularly of the mountain dwellers.

## Religious-Moral Songs

The religious-moral songs are usually sung by itinerant "lyricists" to the accompaniment of the "lira" (an instrument in the form of a mandolin, producing hurdy-gurdy music by turning a little handle). The lives of the saints, the beginning and end of the world, and general religious and moral subjects form the basis of this type of folk songs.

## Пісня про правду і неправду.

Ой сей світ, ой сей світ велика зрада,  
Що по всьому світу настала неправда!  
Чи ти правдо вмерла, чи ти заключена,  
Що тая неправда увесь світ зажерла?  
Бо тепера правда стоїть у порога,  
А тая неправда сидить конєць стола;  
Бо тепера правду під носі топтають,  
А тую неправду трунком наповоають;  
Бо тепера правда сидить у темниці,  
А тая неправда з панамі у світліні;  
Бо тепера правда слізоами вмиває,  
А тая неправда з панамі гуляє.  
Нема в світі правди, тільки рідна мати!  
Ой де-би її могли в світі познєскати?  
Ой де-би її могли в вічі увидіти,  
Орловими крилами могли-б ми летіти,  
Бо тепер-світу конєць приближився;  
Хоч рідного брата тепер стережися.  
Він з тобою їсть, не, а враз бесідує,  
А на серці злість має, неприязнь готує.  
Хто по правді судить, то того карають,  
А хто не по правді, того поважають.  
Ой хто буде правду в світі визначати,  
Зашли ему Господь шо день благодати!

To be continued)

## WEDDING SONGS OF UKRAINE

Translated by Florence Randal Livesay

### WEAVING THE WREATH

The Kalina<sup>1</sup> grows in a little valley;  
It has blossomed with a white, white flower.  
The bridesmaids went out to pluck a bough  
But empty-handed come they now.  
Its plucking lay not in their power.  
But there went Marusenka  
There the little Duchess<sup>2</sup> went.  
The Guelder-rose her blossoms lent.  
Home came Marusenka to the bright Room of  
Welcome  
Home to the pretty maidens then came she  
Before her little face she set the flowers,  
And she looked at them long and earnestly.  
Then of her father asked Marusenka:  
"Like this Kalinonka shall I be?"  
"As long as thou stayest by my hearth-side,  
Child, thou'lt be like that Cranberry.

<sup>1</sup> As the rose in our love songs so in those of Ukraine does the Kalina (cranberry-bush) or Guelder-Rose bloom—the symbol of beauty. Maidens are always being compared to it.

<sup>2</sup> In Ukrainian wedding songs the maiden or bride is often referred to as the princess or dutchess, while the swain as prince or duke.

"But when thou goest upon thy journey  
Thy beauty, alas, will fall from thee.  
O youthful one, from thy braids so golden  
Thy beauty swiftly away shall flee!"

### BAKING THE KOROVAI

My Korovai,<sup>3</sup> so heaven-sweet!  
Moulded with water from seven wells;  
Made out of seven stacks of wheat.  
And now our oven with golden shoulders,  
Our big oven with silver wings  
The festal loaf shall bake for us,  
The Korovai shall make for us.

### PUTTING ON THE PEREMITKA<sup>4</sup>

The white Pava<sup>5</sup> is flying  
See all the waiting ring there,  
The maids who laugh and sing there—  
But all the girls it passes,  
Passes by them all  
To fall  
On Marusenka only.  
"Decide now if thou dost regret,  
Young Marusenka,  
What thou hast done! The maids that jest,  
Of their long plaits are still possessed.  
They will not take thee back now,  
Marusenka!"

<sup>3</sup> Korovai—a rich bread, ornamented with braiding and other decorations. Like the wedding-cake it is the chief feature at the wedding feast.

<sup>4</sup> Peremitka—the enveloping hood or white scarf, the mark of the wife.

<sup>5</sup> Pava—a peacock.

### THE BRIDEGROOM'S FRIENDS COME

"Open the gates—the little gates!"  
"Who is it calls? Who is it waits?"  
"Attendants of the bridegroom we—"  
"Ah, well! Now what may your gift be?"  
"We offer you our golden bees—"  
"Think you so small a thing would please?  
Have you naught else for offering?"  
"Behold the great gift that we bring:  
The maiden, wearing on her brow  
The Ruta-wreath," comes with us now."

### SONG OF THE BRIDE'S DEPARTURE

Dear my mother, weep not!  
I shall not take all;  
See, the cows and oxen  
Leave I in the stall.  
I take just black eyebrows,  
Only eyes of blue;  
And upon your table—  
Tears I leave for you.  
And the little pathway  
Where my footsteps fell  
While I brought you water  
Daily from the well.

### The mother replies

Pathway, little garden—  
(Ah, she must depart!)  
When I gaze upon you  
Faints my breaking heart.

<sup>6</sup> Ruta—rue plant, emblem of virginity.

## The Ukrainian Uniat Church

(Concluded)

### Divided Ukrainian Society

THE announcement of the Union with Rome called forth strong opposition from the Ukrainian public, headed by the powerful Prince Constantine Ostrozhsy, the greatest Ukrainian magnate in Poland. Thanks to his enormous influence, the Bishops of Lwiv, Gedeon Balaban, and of Peremyshl, Michael Kopystensky, who, together with the other bishops had originally appended their signatures to the petition of submission to the Pope, now returned to the Orthodox fold and worked against the Union. Thus Ukrainian society was divided into two hostile camps, which struggled obstinately and inconsiderately against each other. After the return of Bishops Poty and Terlecki from Rome, a new Synod was summoned by the Metropolitan Rahoza at Brest-Litovsk, at which the Union was to be solemnly promulgated. At the same time (6-10 October, 1596) there also appeared in Brest-Litovsk the anti-unionists with their protector Prince Ostrozhsy. Both parties conducted their sessions without coming to any agreement; finally they parted in hatred, prepared to fight for their convictions.

### Wrong Tactics By Unionists

The arguments of the unionists undoubtedly carried strong conviction and were likely to popularise the idea of rapprochement between Ukrainian Orthodoxy and Rome among the broad masses of the people, if the methods by which they tried to bring this about had not placed the future of the Union in question. Instead of the expected benefits, they only brought discord and strife into the Ukrainian camp, which was already very much weaker than the Polish. For the supporters of the Union, the revolutionaries of their time, strove to carry through their work for a national and spiritual revival without consideration for traditions and the age-long ties with Byzantium instead of getting into touch with the Conservative elements and gradually permeating the masses with the unaccustomed idea of Union. The result was that the Conservative elements came gradually to lose their meaning and influence, and the progressive unionists, unrestrained by their own society and relying increasingly upon Polish help, slowly succumbed to the assimilation policy of their conquerors.

### Rise of Polemic Literature

As the immediate result of the religious struggles inaugurated by the Synod of Brest, there arose a lively literary activity both among the supporters and among the opponents of the Union. The famous Polish preacher Peter Skarga, one of the spiritual fathers of the Union who had taken part in the deliberations at Brest, hastened to put at the disposal of the newly-born Union in the first days of its existence all his literary abilities. At the beginning of 1597 appeared a letter of Skarga, published anonymously in two simultaneous editions in Polish and Ukrainian, under the title "A description and defence of the Ruthenian Synod of Brest." A picture of the spiritual interests and temper in the dissenting camp is given to us in such works as *Apokrysis*, by Bronsky, who was a scholar from Ostrih and who discharged his task with great knowledge and polemical skill, or the *Letter to the Bishops who have turned from the Orthodox Church*, by an equally powerful polemist, Ivan Vyshensky, who, using to the full his gifts of irony and sarcasm, fervently preached loyalty to tradition and poured forth curses upon the unionists.

### Cossacks Defenders of Orthodoxy

In comparison with the State power, which furthered the Union in every way as being advantageous to itself, the strength of the Ukrainian society, which had remained true to the Orthodox Church, proved much too little. The Ukrainian magnates gradually left the Orthodox ranks, renouncing not only their religion but their nationality. The immediate descendants of Prince Ostrozhsy, who had pledged themselves so strongly to the "faith of their fathers," at once became zealous Catholics and Poles. Almost entirely abandoned by the ruling class and the nobility, Ukrainian Orthodoxy turned for help to a new power, the Cossacks, who had shortly before appeared on the political horizon of Eastern Europe and had enough strength to defend the interests of the threatened Church. The Cossacks gladly undertook the role of defenders of schism, since they felt that in this way they were preparing an ideal background for their activities. "The war against the enemy of the Orthodox Church" became the watchword which engraved itself deeply upon the Cossack consciousness, and to whose realization they constantly turned all their best efforts. An illustration of this is provided by the Cossack wars against Poland, in the course of which the great Hetman Bohdan Khmelnytsky sought to effect his idea of the national independence of Ukraine.

### Treaty of Andrusiw A Blow to Orthodoxy

A great blow was dealt to Ukrainian Orthodoxy by the Treaty of Andrusiw (1667), by which the Ukrainian capital Kiev fell to Moscow, so that the West Ukrainian lands, which remained with Poland, could no longer be directly influenced. The Union was also zealously supported by the Polish King Jan Sobieski and got the upper hand in the dioceses of Peremyshl and Lwiv. In order to regulate administrative and organizational questions within the Uniat Church, a general Synod was called at Lwiv, but, owing to an outbreak of plague there, it was wisely transferred to Zamosc. It held three sittings and took most important decisions, which instilled a new spirit into the Union in Poland and facilitated its further extension.

Thus the future of the Union within the Polish State seemed to be quite assured. But suddenly there occurred in Eastern Europe great upheavals which could not but affect the fate of the Union.

### The Partitions of Poland

Towards the end of the 18th century, Poland, weakened by wars with Ukraine, Sweden and Moscow, and also by internal political strife, lost her national independence and was gradually partitioned between three neighboring States. According to Theiner and Pelesz, Poland had, before the partition, 10-12 million Greek Uniats, 5 million Roman Catholics, over 1 million Jews, and some 100,000 belonging to other faiths. The Uniats lived mostly in that part of Poland which was allotted by the partition to the Russian Empire and the Austro-Hungarian Monarchy.

### Russian Persecution of Uniat Church

The Russian rulers were aiming at the formation of a great, unified Russian nation; but the first condition for the realization of this idea was the complete assimilation of the Ukrainians and White Ruthenes. The Union, which found no supporters among the Great Russians, but instead had won over the broad mass of Ukrainian society, presented a formidable obstacle to this process of unification. This obstacle had to be removed and the Union quite dissolved. Although at the partition of

## Pre-Induction Training In Colleges

**COLLEGES:**—In answer to questions from the President of an American University, the Secretary of War has recently written a letter on the subject of pre-induction training in which he makes the following statement:

"The War Department hopes that the educational activities of the colleges of the country will be interrupted as little as possible consistent with the Army effort, but it is recognized that very serious interruptions may become more and more necessary as time goes on. I want to make it entirely clear that higher education in certain general lines and also in certain specific fields when seriously undertaken and successfully pursued develops qualities which will be a definite advantage to any man in the Army and will be carefully considered as an important factor in determining his qualification for admission to an Officers' Can-

didate School after he has taken the required basic training in the Army. Such education will not take the place of other required qualities of leadership but the capacities which should be produced by such education are elements of leadership.

"There are certain definite capacities which make a man more valuable as a leader and which can be substantially increased by proper education in the colleges. They are:

1. A capacity for clear and accurate expression.
2. A capacity for accurate mathematical computations on a college mathematics level.
3. A basic familiarity with some exact science having a direct relationship to problems of the Army.
4. A capacity to deal realistically with maps and charts.
5. A capacity to take care of himself physically under all conditions.
6. Good health and hard physical condition.

"It is further desirable that men coming into the Army should understand the history of the United States and its institutions. Colleges can help in accomplishing this result. I am sure that you will understand that by emphasis on certain capacities I do not intend to urge the elimination of any particular subject which may be properly a part of higher education provided it increases a man's ability to think clearly, to work accurately and to understand better the world in which he lives."

"Certain special courses can be of great value for future work in special branches of the Army and competence in such specialities will be a considerable factor in determining the qualifications of a man for advancement. For example, familiarity with internal combustion engines in the Armored Force and Air Corps and familiarity with electronics and radio engineering in the Signal Corps. Without enumerating further special courses which might be of value, I want to make it clear that emphasis should be put on basic understanding and thoroughness rather than a superficial smattering in a multitude of so-called "defense" courses."

"One question often asked is whether the War Department approves of pre-induction training of a specific military character in educational institutions.

"The Army has been unable to accede to the request for the use of Army material and personnel in pre-induction training (over and beyond the present R.O.T.C. training) made by numerous public and private institutions and agencies. The utilization of such offers by the Army would draw too heavily on our already too limited supply of teaching personnel in the Army. Such personnel must be reserved for post induction training, where its work will more directly and efficiently produce the needed results."

"This being the situation, the War Department believes that only where it is possible for an educational institution to obtain properly qualified teachers, fully familiar with Army regulations, manuals of arms and practice, and where these teachers can bring about serious continued effort under conditions of strict discipline will the time devoted to such education be well spent. If these conditions are met there are definite advantages in early training along these lines.

"Unless carried out in this way, it is believed that pre-induction training of a specific military character is worse than useless. Nor should such ineffective training be necessary in order to persuade the student that he is in fact preparing himself to be of value to his country in the Army if his other efforts are wholeheartedly devoted toward increasing those capacities to which I have referred above."

Poland Catherine II was forced to guarantee full freedom to the believers of both Catholic confessions (the Roman and Greek Uniat), she managed by such means as physical compulsion, imprisonment, banishment to Siberia, and so on, to win back for Orthodoxy during the period of her reign 8 million Uniats, 9,316 parish churches, and 145 monasteries. Tsar Nicholas I had in this respect less success than Catherine. In 1839, and finally in 1875, the Union was finally broken in Russia.

After the first Revolution in 1905 the Russian Government issued a toleration decree, by which the Roman, but not the Uniat, Church was granted full freedom. This decree brought only negative results to the Uniat Ukrainians, for at this moment the Uniats, unable to bear further persecution, came over as a whole from opposition to Orthodoxy to the Roman Catholic Church and thus came under the influence of Polish culture.

In Austria the position of the Uniat Ukrainians was considerably more favorable. In 1807 the Archbishopric of Lwiv was erected into a primatial see, and in 1850 a new Greek Catholic diocese was created in Stanislaviv. The Uniat Church in Austria was put on an equal footing with all other confessions.

### Situation Since the Last War

Such was the state of affairs up to the great events of 1917 and 1918. When, after fall of the Russian Empire, an independent Ukrainian State was set up . . . the Union was afforded full opportunity for development in this part of Ukraine, and this was exemplified by the creation of a Greek Uniat church in Kiev. This freedom lasted only a short time. For when Ukraine came into the possession of the Russian Bolsheviks, the Uniat Church suffered the same as all other confessions in Soviet Russia.

With the fall of the Austro-Hungarian Monarchy the Western Ukrainian People's Republic arose in the former Galician lands, and the Ukrainian Uniat Church was proclaimed the State Church. But here again this privileged position did not last long. For after their defeat in the Polish war, the Ukrainians were incorporated in the Polish State, and their religion degenerated from the privileged position of a State religion to that of being barely tolerated in the Polish Republic. There is no doubt that the Greek Catholic Church constitutes for the Poles a considerable obstacle to the process of unification and assimilation, and, indeed, in this respect it has not received any special concessions on the part of the foreign State.

J. MIRTSHUK (Trans. D.G.)  
("The Slavonic Review," Dec. 1931)

## YOUTH And The UNA

### MAKE NECESSARY CHANGES

Many young members of the Ukrainian National Association have married since they joined the organization. In the case of female members there is a change of name because of marriage. Insured persons usually change the beneficiary on their policies to husband or wife, as the case may be, after marriage. Making name and beneficiary changes is important both to the insured and to the organization because there will not be any trouble when claims to benefits are made.

Many members of the U.N.A., however, neglect to make these important changes either because it slips their minds or is not considered necessary.

The U.N.A. is anxious to have an accurate record of the names of its members and their designated beneficiaries to offset difficulties in paying claims. All women who have married should bring their certificates (policies) to the secretaries of their branches and request a change of name application. The secretary provides this form, which is filled out and signed by the member and the branch officers. It is then sent to the U.N.A. together with the member's certificate. The U.N.A. makes the proper changes on the certificate and all of its records and returns the certificate to the secretary.

The same procedure should be followed in arranging a change of beneficiaries. A change of name and a change of beneficiaries may be arranged simultaneously for female members, while male members need apply only for the latter.

### Transferring to Another Branch

U.N.A. members who have moved from one locality to another may transfer to the branch in their new locality by obtaining a "transfer letter" from the secretary of their branch and presenting it to the secretary of the new branch. This transfer letter is sent to the U.N.A., and the change is made in all the records. This arrangement makes it convenient for the members to pay their dues, in the usual manner, and that is by attending the meetings of the branch.

### Insuring Children

Those young members of the U. N. A. who have married during the past several years and have become parents, should ask for information concerning U.N.A. juvenile insurance. The U.N.A. issues term to age 18, whole life to age 70, 16-year endowment, 20-year endowment, and 20-year payment certificates in amounts ranging from \$100 to \$1,000, and more if more than one certificate is desired, but not more than \$1,500. The dues are as low as 25c. monthly. Write to the U.N.A. for information or ask the secretary of a U.N.A. branch.

The U.N.A. has 10,000 juvenile members, which is one-fourth of the entire membership. Such a strong Juvenile Department speaks for itself.

Many parents are taking 16 and 20-year endowment certificates for their children so that the youngsters will have money with which to enter college when they are older. A parent who takes a 20-year endowment certificate for \$1,000 for his one-year-old son or daughter is assured that when his child is 20 years old he or she will have \$1,000 with which to enter college. Such a parent is a wise parent.

Juvenile certificate holders receive dividends after two years membership.

Insure children with the U.N.A. and take advantage of the low rates, which have not been increased because of the war.

THEODORE LUTWINIAK

## Fifth Column Charge Is Lie, Ukrainian Association Says

Jersey City, N. J.

Editor, The Youngstown Vindicator, Sir:

Our attention has been called to an article in your paper on March 24, by Victor M. Bienstock, under the caption, "The Fifth Column Marches on—Ukrainian Organization in U. S. Under Nazi Rule—40,000 in National Association Subject to Powerful German Propaganda Campaign."

In the article we find false, malicious, untrue, and libelous statements made concerning and against the Ukrainian National Association, Inc., of which the undersigned are the supreme executive officers.

The Ukrainian National Association, Inc., is a fraternal and benevolent organization, duly authorized and licensed by the insurance departments in the states in which it is doing business. It is an American organization and is not connected in any way, nor controlled by, any organization or persons except by the members, themselves, through their duly elected delegates, who elect the officers of said association at quadrennial conventions.

The record of the Ukrainian National Association, Inc., during its 48 years reflects a consistent loyal adherence to our American government and its democratic ideals and institutions in every respect. It also clearly manifests its abhorrence of any totalitarian ideologies and subversive activities.

The statements, innuendoes, inferences, purposes and intent contained in the article that the Ukrainian National Association, Inc., is under domination or control of Nazi, Fascist, subversive, or un-American rule are base falsehoods.

It is also absolutely untrue that agents of the Federal Bureau of Investigation raided the offices of the Ukrainian National Association, Inc. Charges made by the author that the great majority of the officers of our organization are members of pro-Nazi or pro-Fascist organization; that these alleged pro-Nazi or pro-Fascist officers control its policies and activities; and that the 40,000 members have to pay tribute or give financial assistance to any other organization, particularly of an alleged pro-Nazi or pro-Fascist nature, are base falsehoods, without any foundation and fact.

The malicious attempt by the author in stating that funds of the association were blocked by a Treasury order, and then being compelled to admit that the said funds were "unfrozen" by the Treasury department, clearly evidences the total presentation of the truth and manifests a willful, vicious intent to infer irregularities and subversive activities on the part of the association. The Treasury Department on December 19, 1941, blocked the funds of the association. On the same day it unblocked these same funds. The action of "unblocking" by the Treasury Department speaks for itself.

On behalf of the Ukrainian Association, Inc., we submit that the said article has been written with a total wanton disregard of the true facts and for the sole purpose of maliciously libeling the Ukrainian National Association, Inc., its officers and members.

UKRAINIAN NATIONAL ASSOCIATION, INC.

N. Muraszko, president

D. Halychyn, Secretary.

("The Youngstown Vindicator," Sunday, April 12, 1942.)

### WPA SPECIALTY

A visitor from another country, being well acquainted with things in America, was looking into the depths of the Grand Canyon for the first time in his life.

"Do you know," said the guide, "it took millions of years for this great abyss to be carved out?"

The visitor was tremendously impressed.

"Why, I didn't know this was a government job!"

### REDUCED TO A FORMULA

A Chemist (a man) has at last been able to analyze Woman:

Symbol—WO, a member of the human family.

Occurrence—Can be found wherever man exists.

Physical Properties—All colors and sizes. Always appears in disguised conditions, surface of face seldom unprotected by coating of paint or film of powder. Boils at nothing and may freeze at any moment. Melts when properly treated. Very bitter if not used correctly.

Chemical Properties—Extremely active. Possesses great affinity for gold, silver, platinum and precious stones of all kind. Violent reaction when left

alone by man. Astonishing ability to absorb all sorts of expensive foods. Turns green when placed next to a better appearing sample. Ages very rapidly. Fresh variety has great magnetic attraction. Highly explosive and likely to be dangerous in inexperienced hands.

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## MARUSIA SAYS:

Your fur coat can be one of the lucky thousand ... for one thousand fur coats is the capacity of the new and modern fur storage compartment built right in the shop of Michael Turansky.

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## Fasty Ukrainian Dishes

### "Paska"

16 egg yolks	1 3/4 cups butter
3 cups sugar	1/4 cup raisins
2 tsp. vanilla	1/2 tbsp. salt
8 cups milk	5 egg whites
2 yeast cakes	4 cups flour

Cream sugar, egg yolks and vanilla. Add boiled milk, place on stove and stir till it thickens like jelly. Remove from stove and when still warm, add flour, yeast and salt. Knead for one-half hour and then add melted butter, beaten egg whites and raisins, and knead well. Cover and let rise in a warm place.

When risen, half-fill high narrow well buttered containers and allow to rise till three-quarters full. Spread over with egg yolks and bake three-quarters of an hour. When baked remove from containers unto a folded blanket and cover with a cloth. Turn frequently until cool.

### "Nalesniky"

2 eggs	1 tsp. sugar
1 1/2 cups milk	Pinch of salt
4 tbsp. sugar	

Beat eggs well. Add milk, flour, sugar and salt. Mix well. Drop two tbsps. of the batter on a hot, well buttered pan and bake on both sides till browned. Then spread with cheese or apple mixture; roll and place in a deep dish. Dab with butter and bake till brown.

### Cheese Mixture

1 cup cot. cheese	1/2 tsp. vanilla
2 tbsp. sugar	1/4 cup walnuts

### Apple Mixture

Cut up five or six apples, add sugar to taste and let simmer for a few minutes.

### Beet Relish

Grate cooked red beets. Add to taste, salt, sugar, vinegar and grated horseradish. Mix well and put in jars.

3 cups egg yolks	1 1/2 cups sugar
3/4 cup egg whites	1-3 cup almonds
2 yeast cakes	Flour
1 tsp salt	

Beat egg whites and yolks and add yeast. Cook 2 1/2 cups flour with hot milk and let cool. Mix well and add eggs and yeast. Strain; mix and allow to rise; then add a teaspoon of salt, six more cups of flour, butter, sugar, almonds and knead again. Allow to rise and bake.

from the columns of the  
"UKRAINSKA HOSPODYNYA"  
Compiled by the Ukrainian Women's  
Association of Canada.

Translated for the "Ukrainian-Canadian Review" by Wilma Hudyma.

