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# The Ukrainian Weekly

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

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VOL. X

## MANNING STRESSES VALUE OF SHEVCHENKO AT HARTFORD CONCERT

AFFAIR HELD UNDER YOUNG UKRAINIAN AMERICAN AUSPICES

Stressing that if the great Bard of Ukraine, Taras Shevchenko, were alive today he would be in the very forefront of those who are fighting in this war against the tyranny and oppression as represented by the Axis Powers, Professor Clarence A. Manning, Acting Executive Officer of the Department of East European Languages, Columbia University, speaking at the Taras Shevchenko anniversary concert held in Hartford, Conn., Sunday, April 19, strongly urged Americans and Canadians of Ukrainian descent to redouble their efforts on behalf the victory of the United Nations, and warned them to "steer away from all those forces, hidden and open, that would compromise them and their principles."

### Warns Against Calumniators of Ukrainians

"They have shown in the recent battles their courage and their American loyalty," Prof. Manning declared. "They must not let that good impression be spoiled by the trickery of plotters and fifth columnists who would by unfair devices try to injure them in the esteem of their fellow citizens."

The Shevchenko anniversary program, which provided the setting for Prof. Manning's address (its text appears on p. 2), and which was reported extensively in the local press, was held under the auspices of the Ukrainian Youth Organization of Connecticut and presented by the Ukrainian Youth Chorus of New York and New Jersey under the direction of Stephen Marusevich.

Introduced by Stephen Shumeyko, program commentator, as a distinguished American authority on the problems and cultures of the peoples of Eastern Europe, Prof. Manning opened his address with an outline of life and works of the great Ukrainian poet, patriot, and martyr, and of his sufferings in the cause of his country and people. He also quoted extracts from Shevchenko's epic poem "Haydamaky," which he has translated into English.

Outlining the sufferings of Ukraine herself, the speaker pointed out that today "the future seems darker and darker even for Ukraine than for many another nation, for it is the tragedy of the Ukrainian people that their territory is claimed by one or more of the United Nations. It complicates the situation but it can be no excuse for playing with the aggressors. The unfortunate people must work and pray with all their might for a proper realization of their position and to show themselves worthy of freedom."

Concluding, Prof. Manning stressed that "The spirit of Shevchenko is living and will live eternally and with him will live and flourish the spirit of Ukraine until the time comes when

his dreams and the dreams of all his countrymen come true and when Ukraine will again openly and definitely join the ranks of the free nations of the world and will play its part on a grand scale in carrying into effect all those democratic liberties for which he and his people struggled and suffered and for which they will finally win over all the forces of tyranny, of slavery and of oppression. May that time come soon and may we all live to see it in the very near future."

### Concert Program

Held at the Hartford Central High School auditorium, and opened by Michael Gurbel, President of the UYOC, the program was sponsored and presented exclusively by young Americans of Ukrainian extraction.

The audience numbering about 700 drawn from Connecticut, Rhode Island, Massachusetts, and some from New York and New Jersey, was lavish in its applause of the affair. Many declared it was the finest of its kind they had ever witnessed.

Highlights of the choral presentations were Revutsky's tragic "Okh Choho Ti Pochornilo," Kolessa's gay and sad "Cherevichki," and Stetsenko's majestic cantata "Shevchenkovi." This was the first time that these unusually fine choral compositions were heard in New England.

The chorus did justice to them and thereby further enhanced the high reputation it has gained during the past five years throughout the East and Middle West and also by radio broadcasts on coast-to-coast hookups.

The girls section of the chorus ably presented Hayvoronsky's touching "Viddala Mene Moya Matinka" and "Sadok Veshneviy Kolob Khati."

A string ensemble, also conducted by the talented and versatile Stephen Marusevich, who is a graduate of New York University (B.S. and M. A. in music), played a number of popular Ukrainian melodies and marches.

The featured soloist was Mary Polyniak, soprano, who sang Hayvoronsky's "Duma" and Lysenko's "Oy, odnaya, odna," with proper understanding and feeling. Other soloists, also sopranos, were Anne Trocianecky, who accompanied by the string ensemble sang several numbers, including Hayvoronsky's moving "Oy u polyi mohyla"; and Luba Kowalska, who sang the poignant solo part in the chorus' presentation of Hayvoronsky's "Oy, Zahoodoo, Zahoodoo."

The three soloists, all members of the chorus, and serious students of the vocal art have well-trained voices of high promise, and it was a rare privilege to hear all three of them at one concert.

Two dramatic recitations, of rare quality, rounded out the excellent program. The first was the introduction to the singing by the chorus of the tragic "Okh Choho Ti Po-

## THE "SVOBODA"

Next September the "Svoboda," oldest and foremost Ukrainian-language daily in this country, will reach the half-century mark of its existence. Its first issue appeared on September 15, 1893. Since then it has had a varied and eventful life; not any different, however, than the life of the Ukrainian American people, whom it has served, guided, and inspired from their very arrival here as immigrants to the present time when, as American citizens of many years standing and time tried and proven loyalty and patriotism, they are putting forth their utmost efforts to help their country emerge the victor in the titanic struggle she and her allies are waging against the Axis powers, so that freedom and democracy, and opportunity be restored to the liberty-loving peoples of this world, including the long oppressed and suffering Ukrainian nation.

Were one to ask what has been the greatest service of the "Svoboda" to the Ukrainian American people, the answer would undoubtedly be:—helping them to adjust themselves properly in relation to their American environment and their Ukrainian background.

This the "Svoboda" has done throughout the years by constantly impressing them with their duties and responsibilities as American citizens of foreign extraction, and at the same time by helping them to cultivate within themselves their traditional love of freedom and democracy, together with the other fine elements of their Ukrainian cultural heritage, which it has counselled them to introduce into their American way of life for the purpose of making it richer and more meaningful in itself and for them.

That, generally speaking, has been the truly great service of the "Svoboda" to the Ukrainian Americans. How, in what manner, it has performed it, is too long a story to tell here. Some idea of it can be had by reading the U.N.A. Jubilee Book; but especially by examining the bound volumes of the newspaper, forty-nine in all, one for each year, beginning with 1893 and continuing uninterruptedly down to the present time.

There's a story indeed in these forty-nine volumes of the "Svoboda," in this saga of the Ukrainian people, in this chronicle of their trials and tribulations, happinesses and joys, of their devotion to the country that has become theirs by choice or by birth, and of their passionate desire to help their kinsmen in long suffering Ukraine to win and enjoy those inalienable human rights of life, liberty, and the pursuit of happiness for which America stands and for which she is now engaged in this great War of Survival.

The work of the "Svoboda" however is far from complete. Much remains to be done by it for the Ukrainian Americans and their country before it can consider its mission complete, especially now during this war, when the principles which the "Svoboda" has always championed and propagated are at stake.

In this connection, we print below a letter to the New York Times (April 21) in defense of the foreign-language press in general. Its author, who has made it available to us for publication, is Read Lewis, head of the Common Council for American Unity.

### In Defense of Foreign-Language Press

The Common Council for American Unity wishes to endorse your editorial protesting plans, reported from Washington, to suppress or license that part of the American press published in foreign languages.

Language is no test of loyalty. Foreign language papers, as you point out, are just as staunchly American and just as bitterly against the Axis and all its works as any published in English. To be sure a small number of foreign language papers are openly or covertly pro-Axis. So are dozens

of publications in English. Those papers which in various degrees encourage disunity, disloyalty or sedition present a serious problem—a problem which needs straightforward and vigilant handling. But it is not a problem confined to the foreign language press, nor even a problem chiefly of the foreign language press, as anyone who will take the trouble to consider the facts assembled by Life in its April 10th issue, "Voices of Defeat," will realize.

Merely because they are published in a foreign language is no reason why 1000 or more of our newspapers should be singled out from the English language press and subjected to restrictions which do not apply to the latter. Foreign language publishers and editors regret that small per-

(Concluded on page 6)

### NOTICE

Next week's issue of the Ukrainian Weekly will appear Saturday, May 2. Thereafter the Weekly will appear on Saturdays.

# The Value of Shevchenko Today

By PROFESSOR CLARENCE A. MANNING,

Acting Executive Officer, Department of East European Languages,  
Columbia University

(Address delivered at Taras Shevchenko anniversary program, held  
in Hartford, Conn., Sunday, April 19, 1942)

IT is a great pleasure to come here to Hartford to speak at the concert of the Ukrainian Youth Organization of Connecticut in honor of Taras Shevchenko, the most outstanding of all Ukrainian writers and one of the great poetic geniuses of the Slavonic race.

## Shevchenko's Background

There is little need for me in this audience to review the facts of his suffering life. Born a serf in 1814, he was educated in painting by his master who desired to have in his service a talented artist and who did not reflect or understand that great art cannot be produced by order and that freedom and liberty are ideas that are deathless in the human spirit. He was taken up to St. Petersburg and there his talent and ability attracted the attention of the great Russian painter Bryulov. The fashionable artist interested many of the leaders of the Russian literary movement, especially Zhukovsky, in the talented young Ukrainian and it was arranged that one of the paintings of Bryulov, a portrait of Zhukovsky, should be raffled off; and with the money thus secured the friends bought Shevchenko out of serfdom. He was then as a free man admitted to the Russian Academy of Art as a student and had the opportunity to complete his education. Soon we find him back in Kiev in his beloved Ukraine, but not for long. Shevchenko was involved in 1847 in the Society of St. Cyril and Methodius, a society which was interested in the liberation of the Slavs, and he was ordered into the Russian army as a private with a special prohibition against writing or painting. For another decade he was dragged around the Sea of Aral in Asia, suffered even worse hardships than in his early days, and when he was finally released in 1857, he was already a broken man but with his spirit still unbowed. He still had the dream of securing a little home in Ukraine near the Dnieper River but his health failed and he died in 1861 without accomplishing his dream.

His life is a tragic story of thwarted aspirations and of human in justice but if it gave a tragic note to his writings, it did not detract from his grimness as a poet of freedom and of human dignity. Rather it gave him a deeper appreciation of those qualities than was possessed by the radical Russians of the day like Byelinsky who saw fit to criticize him for his ideals and his aspirations.

## The Epic Haydamaky

He early began to write and in the *Kobzar*, his first published collection, he showed the possibilities of Ukrainian as a literary language and it is interesting that this former serf was able to do more than had been done by the various scholars and gentry who for a half century had been dreaming idly of a revival of the Ukrainian tongue. We need not here do more than refer to these early collections of Shevchenko's work with his great epic poem the *Haydamaki*, the story of the last revolt of the oppressed Ukrainians against the Poles in the eighteenth century. It speaks volumes for the spirit of the man and his appreciation of the past motives of the Kozaks.

Sons of mine, O haydamaki!  
Broad's the world, and freedom!  
Sons of mine, go out to revel  
And to try your fate!  
Sons of mine, who still are youthful,

Children still untutored?  
Who of you without your mother  
In the world is practiced?  
Sons of mine! My little eagles!  
Fly to Ukraina!  
Though you grow adult and active,  
Foreign land's a hindrance...

Shevchenko deplored the custom of treating Ukrainian themes only for comic relief and to him there appeared the great leaders of the past.

What, my fathers, do you tell me?  
"Son, it is not cheerful!  
For the Dnieper's angry at us,  
Ukraina's weeping."  
And I weep. That self-same hour  
In their shining squadrons  
Atamans set out a-marching,  
Captains with their nobles,  
And the hetmans, gold-attired;  
To my humble cabin  
They have come to sit around me,  
And of Ukraina  
They will speak and tell me stories,  
How the Sich was founded,  
How the Kozaks boldly traversed  
Rapids, rafting downwards,  
How they reveled on the waters,  
Dashed into Scutari,  
How they lit their pipes beloved  
At the Polish fires;  
Then came back to Ukraina,  
How thy nobly feasted.

In preparing this poem Shevchenko had very few printed sources to draw on. The history of those last sad movements was not yet written but the young boy in his humble home had heard tales of the elders. In the epilogue Shevchenko tells how the song was written.

My grandsir was there and my father  
who's dead  
It happened one Sunday on closing  
the Book  
And drinking a cup with a neighbor  
of ours,  
My father asked grandsir to tell us  
a tale  
Of Koliivshchina, how there they had  
fought,  
How Zaliznyak and Gonta had pun-  
ished Poles...  
His aged old eyes flashed afresh as  
the stars,  
His words came out fluently, youthful,  
and strong;  
How they finished the Poles, and how  
Smila was burned  
The neighbors in fear and in sorrow  
were dumb  
And I in my youth more than once  
set to weeping  
In grief for the sexton.

— But no one did notice  
How wept the young child in the still  
of the cabin.  
Thanks, grandsir, for all that you  
kept in your head  
The glory that once was the pride of  
the Kozaks  
Now I to my grandchildren tell the  
same tale.

That spirit even after the dissolution  
of the Sich and the annihilation of  
the Kozak regiments still lived on in  
many a hut in Ukraine strong enough  
for the young Shevchenko to draw  
on it for his great works.

## Born At the Right Time

Shevchenko was a genius but he was also born at the right time, if not for his own happiness, at least for the welfare of his people. The late eighteenth century saw many changes in Europe. For the first time in centuries the attention of the educated men had been drawn to the speech of the people and their songs and traditions. As Shevchenko grew

up, all of Europe was turning to new sources of inspiration. The French and American Revolutions inspired hopes of political freedom. The study of folksongs and of folk speech promised much to the downtrodden and the oppressed. The *Armament of Ihor* had been published but thirty years before. The interest in the heroic ballads of the Serbs was growing. Ossian was sweeping Europe and so were the English and Scottish ballads. The Czechs were proud in the discovery of their ancient manuscripts. There was no need to be hypercritical. Ukraine had perished or had fallen asleep just in time to be aroused and join in the new wave of liberation.

The Romantic period was in the air when people with their hopes of a golden future still could look back and idealize and dream about the past. Never was it so true that if there is to be a valuable posterity, there must be recognition of the value of the forefathers and for that spirit, the adventures of the Kozak leaders furnished excellent material. Shevchenko used it and in his early works he could and did draw upon that past and model it for his own purposes.

He spoke out boldly and freely against the neighbors of Ukraine who had played such a role in her political disappearance. Even his poem *Katerina*, attacking the Russian abuse of the Ukrainians, he was able to dedicate to his friend Zhukovsky, with no fear that he would not be understood.

Later on age and experience taught him that Ukraine could not be reconstructed solely on the heroism of the past and a new note comes into his writings but he never loses heart or becomes discouraged. He never yielded to the temptation to betray his ideals and his people in order to seek for a better life under the conquerors and even from the far off wilds of Asia, he still dwells in fancy on the banks of his beloved Dnieper and in the fair rich meadows of Ukraine.

## Life Without Ukraine Inconceivable To Him

Yes, life for Shevchenko without Ukraine was utterly inconceivable. He was true to his native land and almost from the first days all who could read and who thought accepted Shevchenko as a true national poet. His words became an inspiration to his people and a token of a better future that was to be and that alas, has not been realized yet.

Nevertheless Shevchenko did not limit himself only to the sufferings of the Ukraine. He had a strong sense of the movements which the other Slavs were starting to win freedom for themselves. His friend Bogdan-sky had translated the Slavonic Antiquities of Safarik, one of the early Czech scholars who had commenced the study of the Slavonic past and it was probably under this inspiration that Shevchenko wrote his poem the *Heretic* which he dedicated to Safarik. It was a picture of the great Czech patriot Jan Hus defying the ecclesiastical authorities in order to help the common people.

We could go on almost indefinitely with the breadth of the humanitarian interests of Shevchenko, with his keen appreciation of the sufferings and the hardships of the poor, the stubbornness and misery that were caused by the lack of enlightenment and humanity among the downtrodden, the harsh fate that was imposed by the public opinion and traditions of the village, especially upon girls who had transgressed the unwritten laws of the group and the moral code. The poet's keen mind realized that all the evils of the world were not due to external causes and that happiness and peace could only come when the inner heart and mind of man was opened to beneficent influ-



Prof. Clarence A. Manning

ences and when liberty and freedom not only from the foreign oppressor but also from the worse sides of nature was finally secured.

## What Stand Would Shevchenko Have Taken Today

That brings us to the question as to the value of Shevchenko today. We do not refer to the eternal significance of his poetry, the value that he offers as the greatest poet, the greatest master of the Ukrainian language. The world is at war in a titanic and universal struggle for the assertion of the rights of man to liberty and freedom. The oppression which the Ukrainian people knew in the time of Shevchenko is nothing compared to the sufferings of the present. There is no need to review all that has gone, the forced migrations, the famines, the damage that was caused by the struggle between the Poles and Germans, the way in which Ukraine has been made the battleground over its entire territory in the war between the Germans and the Soviet Union. Truly Ukraina's weeping and there is no village, no family which has been spared the horrors of the present struggle. Amid the clash of arms, the endless series of speeches blared out over the radio, the mass of propaganda for and against, the voice of Ukraine and the feelings of the Ukrainians are not being consulted. By now it must be clear to all who are in a position to think that any promises or hopes dangled before Ukraine by the German Nazis for help or for support are a mere delusion and a sham. By now there can be no one who believes that the cause of Ukraine can be served by other than a victory of the United Nations and an overthrowing of the forces of totalitarianism and of oppression. In this struggle no one can doubt what attitude Shevchenko would have taken. No one can doubt that he would have found it necessary to work with all his strength, to assert the rights of the human being to liberty, freedom and democracy.

The future seems dark and darker even for Ukraine than for many another nation, for it is the tragedy of the Ukrainian people that their territory is claimed by one or more of the United Nations. It complicates the situation but it can be no excuse for playing with the aggressors. The unfortunate people must work and pray with all their might for a proper realization of their position and to show themselves worthy of freedom.

## What American and Canadian Ukrainians Must Do

It is only here in the United States and Canada that there exist large masses of people of Ukrainian descent and origin who are free to think and to speak. It casts upon them a heavy responsibility to steer their way away from all forces, hidden and open, that would compromise them and their principles. Despite hostile propaganda, they must show themselves good and honest citizens of the free coun-

# Divide and Conquer

## THE STORY OF NAZI TERROR

(1)

"At the bottom of their hearts the great masses of the people are more likely to be poisoned than to be consciously and deliberately bad. In the primitive simplicity of their minds they are more easily victimized by a large than by a small lie, since they sometimes tell petty lies themselves but would be ashamed to tell big ones.

"An untruth of that sort would never come into their heads, and they cannot believe that others would indulge in so vast an impudence as gross distortion. Even after being enlightened, they will long continue to doubt and waver, and will still believe there must be some truth behind it somewhere. For this reason some part of even the boldest lie is sure to stick—a fact which all the great liars and liars' societies in this world know only too well, and make base use of."

ADOLF HITLER, *Mein Kampf*

SOON after Pearl Harbor, a Nazi broadcaster to America shouted: "British naval circles are finding encouragement in the defeat suffered by the United States!"

Calculated to create distrust of our allies, this Nazi lie, like all Nazi lies, was part of a vast strategy of terror. Hitler knows that in order to conquer the world he must first enslave the mind of man, and toward that end he is carrying out a program of propaganda, blackmail, and death. Because he fears truth, he has tried every means of wiping it off the face of the earth.

"Mental confusion, indecisiveness, panic," Hitler once said, "these are our weapons." The United States is now subject to a total barrage of the Nazi strategy of terror. Hitler thinks Americans are suckers. By the very vastness of his program of lies, he hopes to frighten us into believing that the Nazis are invincible. In carrying out that program he takes it for granted that decent people here—as they have elsewhere—will say: "Such evil cannot be." But Hitler is wrong. For Americans, reading the story of the Hitler terror, will neither be blinded nor afraid. As free men, they will say to Hitler, "Don't pull any of your tricks on us. We're wise to them."

### Pre-Invasion Tactics

Before Hitler attacks any country, his agents carefully sow seeds of hate and disunity, turning people against their own governments, governments against their allies, class against class.

tries, they must of themselves track out, and unmask any who are false to their principles and their tradition. They must cooperate fully with the government of the United States, carefully working so that their American citizenship will not be disgraced through a misuse of their Ukrainian sympathies. They have shown in the recent battles their courage and their American loyalty. They must not let that good impression be spoiled by the trickery of plotters and fifth columnists who would under fair devices try to injure them in the esteem of their fellow citizens. No one can doubt that there is an infinitesimal proportion of the Americans of Ukrainian descent who are hostile to this country and who are willing to sacrifice its welfare for personal advantage. Nevertheless all must be on their guard lest trickery and fair words hide evil influences, they must realize that the totalitarian foes have many devices, and a specially heavy responsibility must rest upon the leaders of the organizations who have the opportunity to study the situation and to advance their cause by tongue and pen. It is all too easy for them to be swayed by their hatred for the abuses and injustices committed by the Soviet Union during the past and for them to play unconsciously and often innocently the game of the Axis. They must not do it but they must live and act and think so that they will be outstanding examples of American patriotism and loyalty.

Before the invasion of Austria, young Nazi hoodlums were sent onto the streets to play schoolboy pranks on the police and make them appear ridiculous in the eyes of passersby. In the early days of the war, before France was invaded, morale was lowered by professional weepers, clothed in deep mourning and wailing loudly, who wandered into subways and onto buses in Paris spreading the false belief that French casualties were enormous. Mothers received mysterious postcards informing them that their sons, at the front, had either been killed or were deathly ill. Soldiers received anonymous notes saying that their wives or sweethearts were unfaithful and had run off with British soldiers. Palm readers and crystal gazers in the pay of Hitler gloomily predicted to their clients that in the days to come France would lie prostrate at the feet of Germany. Nazi agents combed the gossip columns of Paris newspapers for items that could be used as blackmail against prominent persons. Armed with scraps of personal dirt, they would force the victim to act as a Hitler agent, and help spread rumors to confuse and demoralize the public. Rumors of secret weapons spread like wildfire: Hitler had electrical mines, nerve gas, deadly germs that could be dropped over an entire countryside.

Edmond Taylor, in his authoritative and valuable book, *The Strategy of Terror*, has said that these rumors, planted by Hitler agents, were often passed on during casual conversations. "I heard today," a young

### That Would Have Been the Policy of Shevchenko

Who can doubt that that would have been the policy of Taras Shevchenko? Who can doubt that the principles for which he stood are those for which the United States and the other nations are fighting today? Who can doubt that a people which has produced such a democratic leader and spokesman, and which has stood such cruel oppression throughout the centuries for those ideals are going to be worthy of their great poet and are going to stand and work for those ideals which alone can make the world of the future a better and a more humane world, with rights and liberty accessible to all?

### May That Time Come Soon!

The spirit of Shevchenko is living to-day and will live eternally and with him will live and flourish the spirit of Ukraine until the time comes when his dreams and the dreams of all his countrymen come true and when Ukraine will again openly and definitely join the ranks of the free nations of the world and will play its part on a grand scale in carrying into effect all those democratic liberties for which he and his people struggled and suffered and for which they will finally win over all the forces of tyranny, of slavery and of oppression. May that time come soon and may we all live to see it in the very near future!

Frenchman whispered to a group of friends at a sidewalk cafe, "that Hitler has a secret weapon that will destroy Paris in 2 minutes. This machine is so terrible that even Hitler is afraid to use it." By nightfall each of his friends had told several other friends, and the story soon blanketed Paris.

### The Poison Takes Hold

These rumors and thousands like them gradually accomplished their purpose. Circulated day after day, worming their way into the minds of Frenchmen, Norwegians, Danes, Belgians, Austrians, Dutch, Czechs, and Poles, they created a feeling of fear and frustration, a loathing of the war, and a certainty of defeat. Having weakened the resistance of his enemies, Hitler was quick to find outlets for their discontent.

For most evil, the Jews were to blame. Business is bad? Labor is to blame. Wages are low? Capital is to blame. War is hell? The British are to blame. Everybody was to blame except Hitler, the common enemy who would crush them all. National unity was destroyed by setting group against group. In Belgium, Nazis told the French-speaking Walloons that King Leopold was pro-German and was preparing to sell out Belgium to the Nazis; they told the Flemish that King Leopold had a secret treaty with the Allies and was ready to declare war on Germany. "Why should Frenchmen die for Danzig?" read elegantly printed propaganda tracts mailed to Frenchmen in hand-addressed envelopes.

Slowly, Hitler tried to deaden the combative spirit of the French soldier and make him distrust his British ally. When their French first crossed into German territory, the Germans retired without firing a shot, leaving behind placards and posters saying that they had no quarrel with the French. When French scouting planes swooped over the German lines, the Germans stood up and waved handkerchiefs. During the first week of the war, French soldiers, unloading barges at Strasbourg, were suddenly blinded by German searchlights. "Do not be afraid, French Kamaraden," cried a German officer through the loudspeaker. "We just turned on the light so you could see better. We have had the same work on our side and we know how it is." Working in the glare of German lights, the French accomplished two nights' work in one. Hitler convinced the French the war could be waged without fighting. "Defense" would triumph. Bloodshed was futile. Offensive military action against Germany unnecessary. One had only to sit and wait, safe and snug, behind the Maginot Line.

Often, when German guns were about to fire, loudspeakers warned the French to take cover, even announcing where the shells would land. And if the Germans were so friendly, why should one die? The Germans had an answer for that, an answer calculated to separate the French from their British ally. "Frenchmen!" cried one tract, dropped over the front, "We want nothing from you, neither your land nor your lives. You don't want to fire on us; we don't want to fire on you. Who are the only ones who want this stupid war? The English alone. The English will fight once more to the last Frenchman. P. S. This is not propaganda. This is an exposé of the facts."

Comic strips were tossed over the Maginot Line, picturing a French poilu and an English Tommy about to dive into a swimming pool marked "Blood Bath." At the last moment the poilu dove in, but the Tommy, calmly smoking his pipe, walked away. "The English will fight to the last drop of French blood," said the caption. Special trench mortars shot beautifully colored postcards into the French lines, bearing pictures of a wounded poilu lying amidst the ruins of a town. "Where are the Tommies?" read the simple caption.

## SKOVORODA AS A WANDERING PHILOSOPHER

HOW out of place would Hryhoriy Skovoroda be if we insisted on putting him, as a philosopher, beside Stuart Mill, Herbert Spencer, Descartes, Pascal, Kant or Hegel! He would not, however, have minded chatting with Jean Jacques Rousseau. Socrates would have liked the simple and natural ways of life of Skovoroda. The latter and Rama Krishna would have been glad to meet each other, if they had lived in the same century and country. Emerson, no doubt, would have been very much interested in Skovoroda's ideas, had he a chance to read his works, but, most likely, he would have been a little perplexed by Skovoroda's flute and his habits of a wandering philosopher.

In short, Skovoroda was unique as a European philosopher. He was a well-read man. He knew several ancient and modern languages well. He carried his well-thumbed Bible in Hebrew wherever he went. He knew most of the Greek and Latin authors quite well. He also read many of the modern European authors. No doubt, the works of his prominent French contemporary, Jean Jacques Rousseau, were not unknown to him. In fact, Skovoroda and Rousseau were very much alike. They were both wandering philosophers. Both of them were welcome at homes of liberal-minded landlords. In addition, Skovoroda, was also at home among common people. Quite often he was seen sitting on the village green surrounded by Ukrainian villagers, teaching his rustic audience ideas of higher life. In this respect he was very much like Socrates and other ancient Greek philosophers. And even now he would have been treated by the people of India as one of their "senyasins"—wandering holy men. Yet there was this difference between men like Skovoroda and Rama Krishna that a Hindu teacher-philosopher would usually stay at one place and have the people come to him as pilgrims, whereas Skovoroda went among the people.

It would have been ridiculous to make Skovoroda take Kant's place at Koenigsberg's University and spend most of his time in a library with musty old books. He would have been chilled to death in Herbert Spencer's boots as a bookish philosopher. He would have been bored to death even with Voltaire's high society friends.

In fact, Skovoroda would never do as a philosopher of Western Europe. Though his education was not behind the education of his western brother-philosophers, Skovoroda refused to be made a library philosopher or an old-fashioned professor. He stuck fast to actual life. He liked the bright warm sun and the kind heart of his rustic but intelligent and artistic Ukrainian countrymen more than books and mere ideas.

Only the genial agricultural civilization of the sunny Ukraine could have produced a philosopher of Skovoroda's simple, kind and profound nature.

HONORE EWACH,  
Winnipeg, Can.

Held to the light, the postcard revealed a Tommy—well-fed and prosperous—courting the poilu's wife.

### The Death Litany

The Germans played monotonously upon the fear of death. "Frenchmen!" cried a leaflet, shaped like a coffin, "Prepare your coffins." Tracts shaped like leaves swirled over the front. "Next spring when the offensive comes," they read, "you will fall as the autumn leaves are falling now—and for what?"

(To be continued)

# Ukrainian Movement In Galicia

By PROF. NICHOLAS ANDRUSIAK

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

(2)

## PART II. THE PERIOD OF DUALISM (1867-1906)

### Effects of Constitution of 1867

AFTER Austria's defeat in the war with Prussia in 1866, she retired from the German Confederation, granted a wide autonomy to Hungary and granted a new Constitution for the so-called Austrian Crown lands. This Constitution of 21 December, 1867, proclaimed among other things the equality and liberty of all citizens and equal rights for all the peoples of Austria. But there were as yet no executive norms for adapting the principle of equality of rights for all nationalities in the schools, administration and public life of each province. Hence the Poles, in whose hands the provincial administration now rested, being reluctant to introduce this principle in Galicia, tried to make good use of the time which must elapse before the Austrian Central Government published adequate rulings for its due execution. They attempted to secure for themselves more rights in the province than were their due. They prevailed upon the Austrian Chancellor, Count Beust, to appoint a separate minister for Galicia and introduce the Polish language in the administration, law courts and schools. The Imperial Decree of 24 January, 1868, impressed a Polish stamp upon the Galician School Board. In the Galician Diet of 1868, the Polish majority carried a resolution in favor of using the Polish language in the administration and law courts, and also demanding the autonomy of Galicia, with specially wide powers for the Diet.

### Ukrainians Appeal To Emperor to Halt Discrimination

As this autonomy, securing to the Polish majority in the Diet a decisive vote in the provincial administration, was an encroachment upon the rights of the Ukrainians, their representatives in Vienna did their utmost to prevent the realization of the so-called Galician Resolution. They brought before the Diet a petition to the Emperor (13 November, 1868), in which the electoral law was condemned as unjust to the Ukrainian peasant population, restricting their representation to 47 seats, whereas on a basis of equality they would have elected 94 deputies. They pointed out that in consequence of this unequal franchise, due to the privileges of landholders and towns in the Galician Diet, the power rested with an artificial Polish majority, which controlled the Provincial Board and was able to select deputies to Parliament virtually according to their taste. At the same time, the self-government of the rural communities was greatly restricted. In the secondary schools of Eastern Galicia, the Ukrainian language had become an optional subject, whereas in the elementary schools Ukrainian children were forced to learn Polish. Only the Poles benefited from the provincial funds, though at least half were derived from rates paid by the Ukrainian population. The Courts and the administration forced on the Ukrainian population the Polish language. As a corrective to these abuses the Ukrainian representatives appealed to the Emperor for autonomy for both nations in Galicia, and they drew a contrast between the Polish bid for hegemony and the Ukrainian demand for equal rights.

### Poles Block It

But this modest Ruthene draft petition to the Emperor was rejected by the Polish majority. As an answer to this the Ukrainian deputy and Vice-Marshal of the Diet, Julian Lavrivsky, moved a new resolution on 27

October, 1869, reaffirming the equal rights of the Ukrainian and Polish nations in Galicia. Lavrivsky did not insist on the division of Galicia into two portions, and was ready for co-operation between the two within a single united province. But even this compromise was regarded as inadmissible, and equally unsuccessful was the resolution of Basil Kovalsky, urging the Austrian Government to summon a Constituent Assembly, including representatives of every province and nationality, for the purpose of revising the Constitution. The Poles, on the contrary, who had from time to time threatened the Austrian Government with the withdrawal of their delegates to Parliament, managed to secure the creation of a special Minister for Galicia, and the appointment of a Pole (11 April, 1871). To Kasimir Grocholski, the first holder of this office, the Poles are indebted for the Polishisation of the universities of L'viv and Krakow and of the polytechnic school in L'viv.

In such circumstances the political organization of the Galician Ruthenes, known as "the Ruthene Council" (founded in 1870 in L'viv), sent a petition to Parliament at Vienna (21 March, 1871), in which they demanded equitable representation, corresponding to the real needs and conditions of Galicia, direct election to Parliament,<sup>1</sup> and a Law of Nationalities (*Nationalitätengesetz*) for the defence of the national minority against the oppression of the majority.

### Founding of the Shevchenko Society and Prosvita

The direct election of representatives to Parliament was introduced by the Austrian Government during the Premiership of Prince Adolf Auer-sperg in 1873. At that time "The Ruthenian Council" was conducting in Galicia an electoral action in agreement with the Jewish organization "Shomer Israel," a fact which aroused discontent among the Ukrainian population. "The Ruthenian Council," moreover, taking an uncompromising attitude toward the Poles, leaned more and more towards the Russophil party.

The Uniat priest, Stephen Kachala, the notable Ukrainian patriot, was then, together with Lavrivsky, putting forward a moderate federalist programme with the Poles, but without any renunciation of Ukrainian national independence. As he was opposed by the Russophil party, the Ruthene Council did not put him forward as candidate for Parliament, and he was elected by the Poles. The idea of Ukrainian federation with the Poles, as advocated by Kachala, also won the approval of the Russian Ukrainians, who in their struggle with Russia wished to come to an understanding with Poland. Just at that time (1873) the Russian Ukrainians, Alexander Konisky, Elizabeth Miloradovich, Dmytro (Demetrius) Pilchikov, and Michael Zhuchenko, together with Kachala, founded in L'viv the "Shevchenko Society," which, from 1892 onwards, followed purely scientific pursuits and virtually acquired the status of an Academy of Sciences. Apart from its scientific aims it performed the very important task of serving as a link between the Ukrainians in Galicia and in Russia. A cultural and educational mission among the Galician masses was also performed by the educational association, "Prosvita" (founded in 1868).

<sup>1</sup> Till the franchise reform in 1873 Parliament consisted of delegates from the Diets, not from directly elected deputies.

Meanwhile, no compromise could be reached between Poles and Ukrainians. On 19 May, 1875, a Pole, Ignace Kamiński, supported by fourteen Polish and three Ukrainian delegates, brought a motion before the Diet in favor of a just arrangement of relations between the two nations; but the Polish majority did not even allow the Bill to pass the first reading. The Ukrainian representatives could not even induce the Diet to sanction the introduction of Ukrainian as language of instruction in schools where the principle of the equality of rights would demand it—much less the opening of an Ukrainian elementary school in L'viv, for which they were obliged to appeal in Parliament at Vienna (1877). Again in 1878 the Polish majority completely disregarded the Ukrainian protests against the failure to employ both languages in the railway administration of Galicia, and also at the ceremony of laying the foundation-stone of the new building of the Diet.

### The German Double Game

Characteristic light is thrown upon the condition of the Ukrainian people in Galicia at that time, by the declarations of their representatives in 1879, towards the close of the first Austrian Parliament elected on the new direct franchise of 1873. Vasyl Kovalsky complained that the Ruthene language was neglected in Galician schools, and that there was not even a Ruthene elementary school in L'viv (it was not opened till 1880). Ivan Naumovich pointed out that Ruthene was not employed in government offices. Finally, Alexius Zaklinsky thanked the German centralists in Parliament for their defence of the vital interests of the Ruthene people, but at the same time expressing his discontent at the double game of the Austrian Government, he declared: "The destruction of the Ruthene people in Galicia was decided, alas, by the people of a kindred race in L'viv, but the arms for this purpose are forged in Vienna, under the Imperial and Royal Austrian Constitutional Government!"

Such was the situation in Galicia, when the Russian Government issued a decree forbidding the use of the Ukrainian language within the borders of Russia (1876). Now the eyes of the Russian Ukrainians were henceforth continually turning westwards. Unhappily the Ukrainians, under pressure from the Polish provincial administration, in 1879, only elected three representatives to Parliament, and in the same year there came a split inside their chief political organ, "the Ruthene Council," which at this time favoured unity. This organisation was with the Russians and would not admit as members the adherents of Ukrainian independence. A lucid interval in these depressing circumstances was the first national congress convoked by Volodymyr Barvinsky, the first editor of the Ukrainian daily *Dilo*, at L'viv on 30 November, 1880. At this meeting the Russophil party were also present, and supported the resolution demanding equal rights for the Ukrainians as a free nation within the Austro-Hungarian monarchy.

### Ukrainians Bestir Themselves

The Galician Ukrainians now began to realise that it was time to bestir themselves. With a view to organizing schools of their own, independent of the Government, they formed, in 1881, the "Ruthene (afterwards Ukrainian) Pedagogical Society" (now "Ridna Shkola"—the National School) in L'viv; and in order to free themselves from their economic dependence on alien elements, they founded, in 1883, in L'viv, the first Ukrainian commercial institution, "Narodna Torhova" (National Commerce). In the course of time a series of Ukrainian

professional organizations sprang into existence.

In the eighties the Ukrainian deputies both in Parliament and in the Diet fought in vain for the rights of their people. Disunited by their political views, they were steadily losing their authority even among their own people; and hence the executive of the new Ukrainian political association known as the National Council—founded in 1885 in L'viv—appealed to the parliamentary representatives to offer united opposition to the Government (1889).

The conference of Ruthene notables summoned on 25 March, 1890, in L'viv, with the object of bringing together the Ukrainian national party and the Russophiles, ended in failure. A section of the former, influenced by modern ideas of social reform, seceded and formed on 6 October, 1890, the Ukrainian Radical Party. The new party was equally bent upon strengthening national self-consciousness and solidarity among the masses of the Ukrainian People; but the element of theoretic socialism in its programme could not, of course, win many followers among the Galicians, whose first aim was national liberation.

### Count Badeni's Abuses

On the other hand, the Galician Governor of that time, Count Casimir Badeni, on instructions from Vienna, called upon the Ukrainian representatives (November, 1890) to secure the loyalty of the Ukrainians in Galicia in the event of war between Austria and Russia; but he did not so much as promise a single concession to them. Those who attended the conference with the Governor were strongly criticized by the Radicals and Russophiles for their readiness to compromise with the Poles of the so-called "New Era"; and it came to the dissolution of the Ruthene Deputies' Club. At the parliamentary elections of March, 1891, the three groups fought each other, with the result that very few Ukrainians secured election. But within the "New Era" Party itself discontent was rapidly gaining ground, owing to the Government's failure to fulfil its pledges. Up to 1892 all that the "New Era" had obtained was a single Ukrainian gymnasium in Kolomea, a chair of Ukrainian history at L'viv University, and the introduction of the Ukrainian language in the courts and on public notice-boards. The threat addressed by Badeni to the Ukrainians in 1894, when their deputies in the Diet were criticising the provincial administration, led some of their chief leaders (among them Julian Romanchuk) to join the Opposition. The Governor fulfilled his threat at the elections to the Diet in 1895, when the provincial authorities, by their methods of electoral pressure prevented the return of a single Ukrainian Opposition deputy. On this a special deputation of Galician Ukrainians went to the Emperor to lodge a protest, but was reproved by him for this demonstration. Henceforth the provincial administration forbade the Ukrainians to hold political meetings, and cases occurred when Ukrainian members of the Diet were arrested while reporting to their constituents. At the elections to the Parliament in 1897, eight Ukrainian peasants died by the bayonets of the gendarmerie, twenty-nine were wounded, eight hundred arrested.

### Democratic Party's Goal: Independent Ukraine

On the dismissal of Badeni the Ukrainian population heaved a sigh of relief, but their demands for an investigation of abuses during his term of office and for the division of Galicia into two provinces, remained unsatisfied. The struggle for their rights was hardening the Galician Ukrainians and helping to formulate clearly their political ideas. The close of 1899 saw the formation of the Ukrainian National Democratic Party, which aimed at the union of the Uk-

# The Story of Ukrainian Literature

(Continued)

(4)

**HISTORICAL** folk songs among the Ukrainian people assume two different yet related forms, dependent upon the period of their origin: the "byliny" folk-epics of the Kievan Kingdom period and the "dumy" elegiac-poems of the Kozak period in Ukrainian history.

## "Byliny"

The "byliny" are generally attributed to the 10, 11, and 12th centuries, when Ukraine was one of the leading states of Europe. These folk epics dealt mostly with the life of the rulers of that time, the kings, queens, princes, nobility, the "boyary," and the "druzhina."

The term "byliny" itself is derived from "byt," the verb "to be," and signifies "that which has been" or something pertaining to the past; in the same manner as "Chansons de geste," the term applied to the French epic poems, describes a series of historical facts or gesta.

According to most authorities, one of the best known "byliny" is the one that deals with the life and happenings of Iliya Muromets, the ideal of ancient Ukrainian peasantry.

One such authority, an English woman, Kate Blakely, outlines this "bylina" about Iliya Muromets:

Iliya is found in a state of torpor or living death in his northern home. Mysterious pilgrims arrive and make him drink of the Water of Life. Iliya awakens to a new consciousness in which he realizes he must forsake his father's plough and ride forth "to open up the road." He craves his parents' blessing and, armed with his club, which weighs 90 puds, he sets out on his good steed Cloud-burst to Kiev, capital of Ukraine then as it is now. At his departure, and on the ensuing journey, practically every detail in the ancient life of Rus is alluded to.

Iliya, the peasant's son, is the people's own creation, the very embodi-

ment of the noblest ideals inherent in the ancient Ukrainian and Slav. They cannot part with him, and as the centuries move on Iliya is moulded to the times. Iliya, the good youth, is nominated leader of Volodimir the Great's hero band, and three centuries later the old Kozak is seen riding at the head of the Ukrainian freemen of the steppe. All through the "byliny" Iliya continues to be the benefactor of his people, and this rugged character is one of the finest figures in the epic poetry, the historical songs, of Ukraine.

## The "Dumy"

With the passage of time, the "byliny" folk-epics gradually became superceded by the famous "dumy"—elegiac poems.

Unlike the "byliny" the "dumy" became far more popular among the Ukrainians. For one thing, the former dealt mostly with the higher stratas of society, while the "dumy" dealt mostly with the Kozaks, warriors drawn mostly from the ordinary peasant classes of the Ukrainian people. The autocratic form of government was at all times repugnant to the liberty-loving Ukrainian people, and therefore the Kozaks with their freedom-loving qualities, together with their unusual bravery and dash quickly found favor among their Ukrainian kinsfolk. And this favor found expression also in the popularity of the Kozak "dumy."

The Kozak "dumy" were usually composed after some outstanding event. In general their main theme is the never-ending struggle of the Ukrainian people with the Turks and the Tartars, while running parallel with it is the subsidiary one of the struggle of the Ukrainian people against the ruthless exploitation policies of the Russian and Polish land-owning classes.

The "dumy" reflect in their inimitable clarity and poignancy of style

all of the many phases of Ukrainian life, history and tradition, particularly those drawn from the famous Kozak days, when those freedom-loving, courageous defenders of Ukrainian liberties aroused the world's admiration by their spirited defense of Ukraine against Polish and Russian encroachments and tyrannical oppression, and also by their valor and courage in beating back wave after wave of Turkish and Tartar invasions which threatened to engulf all of Europe and destroy with one stroke all of the centuries of hard earned gains. Both Poland and Russia, particularly the former, claim with a great deal of pride that it was due to their efforts that the great Turkish and Tartar menace was kept in check until it lost its strength. The fact remains, however, and is supported by unbiased historical research, that if any nation is entitled to be credited as the shield of Europe against wild Asiatic barbarism it is the Ukrainian nation. And only as a result of this splendid defence of European civilization did the Ukrainian nation collapse, for weakened by the centuries of struggle with the wild Asiatics it fell easy prey to Poland's and Russia's imperialistic policies.

During the course of these terrible Turkish and Tartar wars, thousands of Ukrainian captives helped to swell the then greatly flourishing slave trade of the Turkish Empire. This phase of Ukrainian life finds its echo in the numberless "dumy" recounting the terrible life led by these captives. Most of these "nevolnetyky" ("nevolnyk"—captive) dumy are based on the general theme how the Ukrainian Kozak in captivity, shackled and chained in his dark, dank cell pleads with the "sokol" (hawk) to fly to mother Ukraine, to the home of his parents, and there tell them of their son's slavery, and plead with them to help free him from this slavery. This type of a "duma" usually ends with a plea to God to:

Визволь, Господи, всіх бідних  
невольників  
З каторги бісурменської!  
На тихі води,  
На ясні зорі,  
У край веселий,  
Між мір хрещений!  
Вислухай, Боже, у просьбах ширих,  
У нещасних молитвах  
Нас, бідних невольників!

With the gradual passage of the Kozak period of Ukrainian history new and also engrossing phases of Ukraine's struggle for freedom replaced the Kozak days as the theme for the ever increasing number of Ukrainian folk songs. The latter were very similar in structure to the "dumy" songs, and known as such in the stages immediately following the Kozak days, as in the days of the "Haydamaky," when the Ukrainian peasantry, goaded to the point of desperation by the terrible oppression and exploitation of the Polish land-owning gentry, rose against them and in a series of major revolts drove a great many of them out of Ukraine. And with the passage of time other highlights of Ukrainian history and life found their reflection in the Ukrainian folk songs, patterned on the general style of the original "dumy," such as the destruction by that arch-oppressor of the Ukrainian nation, Katherine II, of that famous center of the Ukrainian Zaporogian Kozaks—the Zaporozhe; the adventures of the "opreshky" (Ukrainian bandits similar to Robin Hood and his band); and important events and happenings of the more recent of the modern period.

Even the emigration of hundreds of thousands of Ukrainians to America, beginning during the latter part of the last century and lasting up to the World War from Western Ukraine has served as a basis for many of such folk songs, dealing with the hard lot of the Ukrainian

## YOUTH And The UNA

### OVER 30,000 MEMBERS TO GET DIVIDENDS

All persons who have become members of the Ukrainian National Association on or before December 31st, 1939, will receive a dividend from the organization. About 25,000 adult members will receive checks during the early part of May, and the Juvenile members will receive their dividends in the form of waived dues. The total amount to be distributed is expected to exceed \$60,000.

Those members who are over 70 years old will receive a dividend equivalent to two months' dues, while those over 75 will get three months' dues as a cash dividend. This special consideration for the older members was made possible by the 1941 Convention of the U.N.A. Some old members will receive as much as \$17.00.

The U.N.A. will send the dividend checks to the secretaries of its 478 branches shortly, and the secretaries will distribute them on and after May 1st. Of the organization's 40,000 members, more than 30,000 will share in the distribution of dividends.

The U.N.A. has given dividends to its members during the past eight years. Never before, however, have so many members participated in the sharing of dividends as at the present time. The total sum involved is the largest in U.N.A. history.

immigrant far from home and dear ones, amidst strange surrounding and people.

### Prince D. S. Mirsky on "Dumy"

The first volume of the most complete collection of the "dumy" thus far, was published back in 1927 by the Commission of Historical Songs of the Historical Section of the Ukrainian Academy of Sciences. This volume is entitled "Ukrayinsky Narodni Dumy." It is introduced by a preface by Catherine Hrushevsky, daughter of Prof. Michael Hrushevsky. Prince D. S. Mirsky, historian and scholar, reviewed this collection in The Slavonic Review (Vol. XII. London). He speaks quite highly about it. Pertaining to the "dumy" themselves, he has this to say:—

"These songs are recited by professional minstrels called Kobzary and Lirnyky, forming a special corporation with a continuous tradition of training. Their recitations are, in essence, improvisations, for the songs are not committed to memory word for word, but only reproduced in accordance with the main rules of the art. In consequence the number of variants of each subject is indefinitely great. The aim of the present edition is to give all the variants hitherto published, or extant in MS.

The "duma," though its subject-matter is referred to a definite historical period—the age of the Kozak independence and of the struggle with the Turks and the Tartars—is not a narrative, but an elegiac poem. Its form is a succession of rhymed lines of unequal length, varying not only in the number of syllables, but in the number of beats. The presence of rhyme has led students to suggest the influence on the "dumy" of the syllabic verse of the 17th century, and this would tally well with the probable date of their origin. But the latest, and to all appearances, most plausible theory of Professor Kolessa connects them with the "holosynnya," or laments for the dead, and indeed the essentially wail-like character of some of the "dumy" is very striking. This is especially the case with the "dumy" relating to the miseries of Kozak prisoners in Turkish captivity, which form the first items of the present edition..."

(To be continued)

rainian districts of Galicia and Bukovina in a separate autonomous province, the establishment of close connections with the Russian Ukrainians and the spread of national consciousness among the Carpathian Ruthenes of Hungary. The programme of this party proclaimed as its final aim the union of the whole Ukrainian people in a single national organism, in which the whole people would co-operate, alike in the cultural, economical and political sphere. In its manifesto of 5 January, 1900, the party executive declared that their ideal should be an independent Ukrainian State, but that in the meantime they should strive to obtain an autonomous national province within the Austrian State. Almost simultaneously (3 January, 1900), the Russophil organization—formerly the Ruthene, but by now the "Russian" Council—which hitherto had never clearly defined its relation towards Russia, proclaimed the national and cultural unity of the Galician Ruthenes with the Russians.

### Struggle For Ukrainian University

Meetings arranged in different parts of the country in favor of the division of Galicia and of universal suffrage, revealed the solidarity of the people with its political leaders. The latter still had to conduct an unequal struggle in Parliament and in the Diet, from which, as a sign of protest at their unfulfilled demands, they twice publicly seceded (on 8 July, 1901, and 29 October, 1903). From the beginning of the 20th century the conflict between Poles and Ukrainians grew more and more embittered, because of the university problem. The Ukrainian representatives demanded a separate Ukrainian University in Lwiv, while the Polish students seceded from the Polish University in that city in 1901.

In 1902-03 there were agrarian strikes among the Ukrainian peasantry, as a protest against the oppressive measures of the great Polish landlords. The heedlessness of the Polish provincial administration went so far that the Governor, Count Andrew Potocki, issued in 1904 a decree forbidding the emigration of Ukrainian farm-hands to Germany. The starosts (or principal district officials) sent gendarmes to dissolve the Ukrainian gymnastic association "Sich," and even to disperse church processions. The responsibility for these abuses naturally lay with the Austrian Central Government for not having heeded the complaints of the Ukrainian representatives, and thus encouraged the provincial administration in its abuses. There was therefore an Ukrainian demonstration against the Government on the occasion of the visit of the Premier, Dr. von Koerber to Lwiv on 31 August, 1904.

This oppositional attitude of the Ukrainian representatives in the Diet and in Parliament was also shared by the Greek Catholic Metropolitan of Lwiv, Count Andrew Sheptytsky, the Bishop of Peremyshl, Constantine Chekhovich, and the Bishop of Stanislaviv, Gregory Khomyshyn; the whole Ukrainian people of Galicia was unanimous in defense of its national rights. The introduction of Universal Suffrage by the Government of Baron Gautsch filled the hearts of the Ukrainians with the hope of gaining their fair share of seats in Parliament. But in its final form the Bill was found to contain unfavorable provisions for the Ukrainians, who were consequently forced to continue the unequal struggle in the reformed Parliament.

(Next week's concluding instalment: "During the World War.")

## FUNNY SIDE UP

### "FORECAST FOR MAY"

Don't look now folks, but the month of May is just around the corner, and herewith we present our prognostications (Isn't education wonderful?)

1. Bronx Zoo inmates strike for shorter hours. Human being are beginning to look sillier and sillier to them!

3. Nazis announce a new "secret weapon"—It's called the Sewer Fleet, composed of midget subs manned by retired circus dwarfs which will torpedo any enemy capital that has a decent sanitation system!

5. Funeral today for Charlie Coffecakes, the press agent. He thought of a joke all by himself and the surprise killed him!

7. Orchestra leader hangs himself for a purpose. He wanted to be known as the last word in swing!

9. Husband in Brooklyn packs his wife's hat in picnic basket. Thought it was a strawberry tart!

10. Mother's Day. Wire your florist and congratulate him for thinking up the idea!

12. It will be discovered that Mata Hari isn't really dead, but secretly in Hollywood taking dancing lessons from Gypsy Rose Lee and Margie Hart. Her plan is to charm Hitler into yelling for peace!

14. Double feature movies and early morning radio programs will be new atrocities installed at San Quentin for misbehaving inmates!

17. Great day for picnic. Watch out for ants, poison ivy, traffic cops, traffic jams, thunderstorms and sunburn... but enjoy yourself!

19. Banquet speaker given tremendous ovation. Allowed two minutes and spoke only ten!

21. Movie audience passes out in a dead faint in Shamokin, Pa. Projection machine stalls while Boris Karloff is contorting his face!

23. Family get-together day. 20,000 picnics and 50,000,000 arguments!

25. Football news creeps in on sporting pages. Baseball fans ask disgustedly what the world is coming to!

27. Women get out Summer clothes. Moths switch over to Winter outfits!

29. Bricklayer climbs Palisades backward. Tells reporters he wanted to do it the hod way!

30. Full moon tonight. Girls-walking-home-from-automobile-rides record broken all over America!

31. Rainy Sunday, but look on the bright side. Think of what you save on sunburn lotion! Today's cheerful thought for tomorrow. All bills are due, and we do mean due!

\* \* \*

### FARCES ABOUT TOWN

Mr. and Mrs. Momer Phoofsky walking down Broadway. They go well together... her silly hat and his silly face!

Mable Thistlepoop at the Hotsy Totsy Club looking run down. She discovered two words, Kathisophobia and Phronemophobia. Kathisophobia means fear of sitting down and the other means fear of thinking. Now she's overtaxing her brain trying to devise a combination meaning fear of sitting down to think!

Susie Cue, the hatcheck girl at El Stinko, has been approached by six Hollywood talent scouts. She slapped all six!

\* \* \*

Boy, doesn't this paragraph pack a lot of heart-throbs? Oh, all right! No harm in asking, was there?

BROMO SELTZER

### FOREIGN LANGUAGE PRESS

(Concluded from page 1)

centage of their number who display a questionable loyalty, but they resent the implication that as a whole they are not staunchly American. They claim the right to the same freedom enjoyed by the English language press; They are quite ready to accept any restrictions which the war may make necessary and which apply to the press as a whole, but like any other group of Americans, they resent being discriminated against.

#### Discriminatory Policy Stupid, Says Roosevelt

It is amazing, and discouraging, that representatives of an administration which has stood so valiantly for equal treatment for all should even suggest so discriminatory a procedure. To suppress a newspaper because it is published in German or Italian or Japanese is exactly the same, in principle, as discharging a worker because he is an alien or foreign born. "Such a policy," President Roosevelt said in a recent statement, "is as stupid as it is unjust. It plays into the hands of the enemies of American democracy." And referring to the same problem of discrimination, Attorney General Biddle said, "No more shortsighted, wasteful or un-American policy could possibly be adopted. It is a complete disavowal of our American institutions, our freedoms, and the principles upon which our democracy was founded."

This does not mean that we must sit back and suffer disloyalty or compromise with sedition. But it does mean that the foreign born are entitled to the same consideration as all other Americans, that their papers are not to be suppressed but are entitled to be dealt with like the rest of our press. If licensing is necessary, well and good; but let it apply to all publications alike. The problem of disloyalty, as already pointed out, is not one peculiar to the foreign language press. The Postmaster General has just barred "Social Justice" from the mails. Is there any reason why the same procedure should not be applied to any similar case in the foreign language press, leaving the great majority of both foreign and English language papers free to continue their work?

That work, in the case of foreign language press, has a special significance. It should hardly be necessary to point out that in a nation like the United States, built so largely by immigration, there are still several millions of our people whose English is a very imperfect instrument. Many of them will be found wherever the hard work of the nation is being done—on our farms, in the mines, the oil fields, the steel mills, and the heavy industries throughout the country. Their spare time is limited. They learn under difficulties. But they do learn. Millions of them have already become citizens. The foreign language press has been an important influence in their adjustment and naturalization.

#### A Medium of Mass Education

A large portion of these Americans—and they resent being termed anything else—still cling to their native language newspapers even after they have become bilingual. For those who know the scant attention paid to the cultural, educational, social and religious activities of the foreign born by the English language press, the reason is not far to seek. An analogy may be found in the devotion given his hometown weekly by a Westerner transplanted to New York City. For many a newcomer the newspaper written in his native language is his only means of understanding what goes on around him. As a medium of mass education, among our foreign born population, the foreign language press is invaluable and irreplaceable.

(To be concluded)

### SUGGESTS "IMPROVEMENTS"

To the Editor of the Ukrainian Weekly:

In response to your editorial invitation of April 20th to submit suggestions with the object of improving the Ukrainian Weekly, the following are offered:

1. Cease publishing translated "short stories," for they absorb much of your limited space, and it is dubious whether even 1% of your readers read them.

2. Let's have less of the monotonous sports news about the same few players and teams season after season.

3. Publish more news items about the activities of our youth, their clubs and accomplishments, other than that of the U.N.A.

4. Feature a "question-and-answers" column on topics related to Ukraine and Ukrainians.

5. Publish excerpts from American newspapers which have something to say about Ukraine and Ukrainians.

Convenience should be sacrificed by the publishers in presenting the Ukrainian Weekly to its readers on Fridays rather than, of all days, on Mondays.

You ask for suggestions and suggestions are offered but it seems they are never accepted... Points 1, 3 and 5 particularly should be tried out. Refer to former issues of the Ukrainian Chronicle [a gazette published several years ago and edited by Mr. Yaremko.—Editor] to get an idea what to offer your readers more.

Alexander Yaremko,  
Philadelphia, Pa.

### DETROIT TO HAVE ALL-YOUTH CONCERT

The executive body of the Detroit Youth Chorus, "Trembita," recently held its first meeting with Stephanie Andruszczewich, director of Detroit's only all-girl Ukrainian chorus, for the purpose of laying out plans for an all-youth concert.

It has been decided to hold the concert sometime in May. Miss Andruszczewich and Mr. Stephen Lucky, Director of the Trembita Chorus, have carefully planned the musical portion of the program, and they promise that it will be a good one.

On March 25th Trembita Chorus appeared in a one hour concert for the Methodist Covenant Church, located at Grand Boulevard and Mack Ave. This performance marked the second appearance of the chorus before an all American audience. It is its aim to do as much as possible to familiarize other groups with Ukrainian culture.

Andrew Matiyow

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SATURDAY EVENING, MAY 2, 1942

2 - BANDS - 2

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AL PARKS

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POLKA BAND

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