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# The Ukrainian Weekly

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

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## Commended By Treasury Department

The Ukrainian Savings Company in Cleveland, Ohio, which to date has sold approximately \$200,000.00 worth of War Bonds, purchased mostly by Ukrainians of that city, and has bought \$60,000 worth itself, recently received in care of its secretary, Mr. John Tarnavsky, a letter of commendation from the Treasury Department, which reads as follows:

"The records of the Honor Roll published in the Federal Home Loan Bank Review reveal that your institution, as of July 31, 1942, has sold War Bonds and Stamps of a value in excess of 10% of your assets.

"Please accept the sincere thanks of the Treasury Department for this splendid support.

"It is most encouraging to know that we have institutions such as yours so energetically behind our campaign.

(signed) "Eugene W. Sloan,  
Executive Director  
War Savings Staff."

## Unveil Plaque at Jersey City Church

Honoring the 350 men of the parish in the armed forces, a plaque was unveiled last Sunday afternoon in front of SS. Peter's and Paul's Ukrainian Catholic Church, Greene street and Sussex, the Jersey Journal reported.

Prior to the ceremony, a religious service was held in the church. Rev. Anthony Lotowicz of Brooklyn, dean of the Ukrainian clergymen in the metropolitan area, presided at the service. He was assisted by Rev. Maxim Markiw, O.S.B.M., pastor of St. George's Ukrainian Catholic Church in New York; Rev. Dr. Gulyn, of Brooklyn, and Rev. Wladimir Lotowicz, pastor of the Jersey City church.

Following the religious service—the Jersey Journal reports—the plaque was unveiled by Mrs. Mary Cheloc, who has three sons in service, and Andrew Zimowsky, whose four sons are in the armed forces. The invocation and blessing of the plaque were pronounced by Father Wladimir Lotowicz.

Guest speakers were former City Commissioner William J. McGovern, Judge John Flaherty, Jr.; Assemblyman Marcel Wagner, Mrs. William Wagner, and Dr. Luke Myshuha, editor of "Svoboda."

Near the close of the ceremony, a resolution of commendation was presented to the pastor of the Jersey City Ukrainian church, and to Nicholas Muraszko, president of the Ukrainian National Association, by Stephen J. Magura of the Jersey City Ukrainian War Bond Committee, for their efforts in promoting the sale of war war bonds among Ukrainian societies.

Master of ceremonies was William

(Concluded last column)

## "I Pledge Allegiance To The Flag..."

An inspiring feature of our grammar school days, which the years have not dimmed in our memory, was the pledging of allegiance to the flag at the opening of every assembly in the school auditorium. After all the children and their teachers had taken their places, the piano player would strike up a march and stepping briskly down the aisle would come the color bearers, three honor pupils, the one in the center bearing the stars and stripes. Mounting the stage, they would face the assembly, and then one of them, or the school principal, would lead the entire assemblage in the brief and simple but inspiring pledge of allegiance to the flag:

"I pledge allegiance to the flag (of the United States of America—is added nowadays) and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

Upon its conclusion the assembly would sing the Star Spangled Banner, and at the phrase "Oh say, does that star-spangled banner yet wave" the flag-bearer would wave the flag.

It occurs to us that in these war times it would be highly appropriate to start all our Ukrainian American meetings, concerts, dedication of service flag exercises, and other similar affairs, with this simple but inspiring patriotic ceremony—the pledging of allegiance to our flag.

## National Coordination Needed

Our Ukrainian-American war effort, though more than appreciable and steadily increasing, could in our opinion be easily doubled if it were coordinated on a national scale by some representative council established for such purpose.

Throughout the land our people are engaged in all sorts of war activities. They are buying War Bonds and Defense Stamps, contributing to the Red Cross, the United Service Organization, the Army Emergency Relief and other kindred agencies, making fine records in war industries, engaging during their spare time in various civilian defense activities, arranging morale-building affairs such as dedication of service flag exercises, and finally, and most important of all, giving the flower of their young generation to the armed forces.

All this is very fine. It shows that our people are well aware of the stakes in this world war and that they are determined to do everything within their power to secure victory for their country, its allies and cause. It shows, too, that in their war effort they are, in proportion to their numbers, way up in front of the various nationality groups, Americans all, which help comprise this great nation.

All this, however, does not belie the fact that the Ukrainian American war effort could be much greater if it were nationally planned, coordinated, and directed. As it is now, it is dependent largely on the initiative and resources of each particular community engaged in it. Its great potentialities are circumscribed by the limits of each such community. As a further consequence, much of it is sometimes not apparent, so that a true estimate of the extent of the Ukrainian American contribution to our country's war effort is not possible; and such an estimate is useful, especially now when Ukrainian Americans are being vilified and smeared by various un-American and undemocratic forces.

Such national planning and coordinating would require, of course, some directing and representative council, which would be charged also with the task of keeping a permanent and accessible record of our contribution to our country's war effort.

The establishment of such a Ukrainian American War Effort National Council, as it may aptly be called, should not prove to be too difficult a task. The experience gained before the war in coordinating help for the old country should now serve in good stead. But the job must be done immediately.

## PHILA. FLIER KILLED IN CRASH IN AFRICA

Second Lieutenant Jerome Seniw, 22, of Ukrainian descent, who rose through the ranks after enlisting in the Army Air Corps four years ago, was killed October 3 "in Africa as the result of an airplane accident," according to a War Department telegram received by his mother recently, a Philadelphia daily reports.

Mrs. Tillie Seniw, of 863 North 4th street, a widow since 1928, said her only son "had always been crazy about planes." Ever since he was 8, she said, he had been building model aircraft, and that enthusiasm led him to enlist immediately after graduating from Central High School in Philadelphia in June, 1938.

The sorrowing mother is reported by the Philadelphia daily as having said she last heard from her son a month ago, when he wrote: "I'm seeing action now." He had entered the service as a ground crew member, and "after lots of hard work," received his commission as a bombardier, last March.

Stationed at the time in New Mexico, Lieutenant Seniw married shortly after he won his gold bars. His wife, the former Ellen Neydean, of Albuquerque, N. M., remained there after her husband was ordered overseas last August.

## PM FEATURES PICTURES OF HERMAN'S DANCING CLUB

The Sunday, October 11, 1942 issue of PM, New York City picture newspaper, featured two pages of pictures of folk dancing at the Community Folk Dance Club, directed by Michael Herman, well known in Ukrainian American folk dancing circles.

Captioned "Folk Dancing's a Good Wartime Builder-Upper," a reporter's blurb accompanying the pictures states that "A pleasant way to spend an evening is to visit a folk dance group. The cost is low, the atmosphere friendly and informal. And if you hate calisthenics, this is a smart way to get your exercise. Many must agree with me, for attendance at the group I visited—the largest in the city—has doubled since the war, and is still growing. This group meets Fridays, 8:30 to 11:30 p. m., at Arlington Hall, 19 St. Mark's Pl., Manhattan. Admission is 50 cents for several hours of dancing and instruction.—Olga."

One of the dances portrayed is the Ukrainian Hopak, which "calls for youthful spirits and great agility. It's particularly tough on the men."

Gela, director of the church's Lysenko Choir, and a Democratic member of the Election Board in his district.

The resolution of commendation to Mr. Muraszko cited him for his efforts as president of U.N.A. in connection with its purchase of War Bonds totalling \$150,000, the limit permitted by the Treasury Department for purchases of this series.



## LELAND STOWE DESCRIBES UKRAINIAN RED ARMY HERO

AN interview he had with Lieutenant Colonel Polevoi, a Ukrainian Red Army hero on the Rzhev Front, was described by Leland Stowe, prominent American newspaper correspondent, in a radio dispatch from that front to the New York Post (October 15, 1942).

The scene of the interview was at Hell's Elbow, one of the short hair-pin twists of the Volga river near Rzhev. It is about a mile and one-half wide, and only a little deeper than that—but it on the German-held bank of the Volga and, as such, was a nasty advance position for the Nazis' fire. Over a month ago before Stowe interviewed him, Lieut. Col. Polevoi led his men across the Volga and in a desperate thrust drove the Nazis out.

But that was only the beginning, Stowe says. In this narrow rectangle the Soviet soldiers had absolutely no cover except German trenches and dugouts which were all facing the wrong way. They had to dig themselves in even as they fought their way to the base of the Elbow. And then the Nazis' fierce and unceasing counter-attacks began. Without any let-up, for days and weeks, the Nazis poured artillery shells, mortars and bombs on the narrow strip of land.

### 600 Sorties in Day

On one of the most terrible days, Stowe reports, Nazi bombers made more than 600 flights in 24 hours. They concentrated terrific artillery fire and then sent tanks and infantry in recurrent waves.

"To any rational-minded outsider—you remember how it was not rational for Poles, Norwegians, Greeks or Yugoslavs to fight?—it would have seemed that the little band on Hell's Elbow was certainly doomed," Stowe says.

But—"our men never gave up a yard of soil," said Guard Colonel Shafranov, a commanding officer in that sector.

The commander of these front-line Soviet troops was Lieut. Col. Polevoi "one of the outstanding heroes..." Stowe expressed a desire to talk to him, so—

"When we sat down to breakfast in the headquarters dugout, he (Polevoi) had just come back from a night in Hell's Elbow across the Volga. I (Stowe) strangely suspect that Guard Col. Shafranov had called him back just so I could see what kind of commander his front-line troops have. The colonel has plenty of reasons to be proud."

Mr. Stowe then describes his meeting with Lt. Col. Polevoi and some of his men in his New York Post radio dispatch as follows:

From the first moment I had been struck by Lieut. Col. Polevoi's face. The nose, the cheek-bones, the jaw, all were sharp—as if chiseled out of granite. It was a slightly haggard face, but his gray-blue eyes held you whenever he spoke. He is a Ukrainian in his late 30s. He looks like a blade of Toledo steel which war has whetted down to the narrowest, keenest edge imaginable.

"But with all that and with more than 600 bombers in one day, how could your men possibly hold the Elbow?" I asked. Lieut. Col. Polevoi's eyes lighted, his jaw shut tight. He made a swift gesture with a closed fist.

"By moral force," he declared, in a ringing voice. Then, with a second iron-fisted gesture and another snap of his jaws, the lieutenant-colonel repeated: "By moral force."

"But I understand you had no natural protection to begin with," I said.

He smiled: "That's right. But we made fortifications. We dug trenches and improved them. Do you know, there's one spot where our most advanced trenches are only 17 yards from the enemy. And in another place the Nazis are less than 50 yards away? But that's an advantage. When you get really close to Fritz he can't bomb you without bombing his own troops. And you know, the German infantry has very little heart for attacking unless their bombers can pave the way."

The colonel had promised that I would get a chance to talk with some Russian anti-tank men who had contributed greatly toward holding the elbow. Now they came filling into the dugout, led by a young Armenian lieutenant of 27—a dozen hard-muscled, grime-covered soldiers who had been in front-line positions only an hour before and had only had snatches of sleep for a week or more.

### Destroyed 14 Tanks

The Armenian lieutenant was a little fellow as straight as a ramrod, with burning black eyes, black hair and a tiny black mustache. In their last major engagement, his group of 13 had destroyed 14 German tanks. In one fight the lieutenant had knocked out five tanks himself.

He spoke very briefly, without frills. "My men use anti-tank rifles, but in our unit, of course, we also have anti-tank cannon. The Fascists started their last attack at 4 in the morning. Then we counter-attacked and demolished nine of their 18 tanks.

"The Germans retreated, but they tried again about 40 minutes later. We were ready and this time we destroyed five more tanks. Since then the enemy has not made another tank attack—not for four days now."

I noticed that he wore two wound stripes. In his small group were privates who spoke Tartar, Bashkir, Ukrainian and Georgian. With the lieutenant's Armenian and the native Russian of the rest that made six languages.

### Speak Russian Haltingly

That is one of the extraordinary things about the Red Army. It is made up of many races, and some of its men from the deep interior may speak Russian only haltingly, yet soldiers of every origin have distinguished themselves.

In the group was one bullet-headed, high-cheekboned bundle of iron named Asonov. He was a Tartar and wore a wound stripe. He was obviously much more used to fighting battles than telling about them. All he would say was, "I saw five German tanks coming at my position. They were more than 400 yards away, maybe 500 yards, when I started shooting at them. I got two of them, one after the other."

Lieut. Col. Polevoi intervened, as if afraid a false impression would be created: "That's an unusually long range from which to knock a tank with an anti-tank rifle," he said. "A really first-class shot can do it. Usually, though, you have to have them closer than that."

The lieutenant had one more thing on his mind: "The Germans lose courage as soon as you destroy a few of their tanks," he said. "When they see their neighboring tanks burning, they always turn tail and run. We know that if we get a few of them, they'll be finished."

The dugout's windows had been rattling occasionally while we talked. Both the Russian and German artillery had opened up again. Now these youngsters would be going back across the Volga. Before leaving, Lieut. Col. Polevoi told how the defense of Hell's Elbow seemed to have the Nazis buffaloed.

## FRATERNAL SOCIETIES AID THE WAR PROGRAM

NINE PRACTICAL WAYS in which the force of the fraternal benefit system may be directed in the war effort are given by Mr. Bradshaw, who is President of the Woodmen of the World Life Insurance Society. The article is sponsored by the Committee on Public Relations of the National Fraternal Congress of America.

It is well known to all of us that fraternal societies flourish only in democracies, and are harassed, if permitted at all, in totalitarian lands. Freedom of peaceable assembly can hardly be said to receive encouragement from Hitler, Mussolini, or Hirohito.

There are eight million persons in local lodges of fraternal societies in the United States and Canada. This group of people, organized for mutual helpfulness to members and families, comprising a true cross-section of our citizenship, has now the high objective of a total and all-out victory. While millions march to combat, many more millions must stay at home to support them. If we are united, we constitute a mighty power in the effort to crush dictatorship and bring freedom to the nations of this earth.

Practical ways in which the force of the fraternal benefit system may be directed to the successful issue include:

1. The giving of comfort to father and mother when the son leaves home to join his fellows at the front. Though these parents are proud when the boy goes away to fight for his country, yet the occasion is perhaps the saddest of their lives. Let us have our lodge committees always on the scene to comfort and sustain the family in this separation.

2. In no other place so much as the soldiers' camp are letters from home folk received with so much joy. Word to the man in the military service that friends at home are behind him in every effort to win this war stimulates his eagerness to give everything he has to the crushing of the enemy. We should publicize this fact in every way possible.

3. In most fraternal lodges hangs the flag of our country, and the pledge of allegiance is regularly given in concert. The lodge is the forum where we may develop a keener appreciation of the freedoms named in the Bill of Rights, for it is to make truly free the peoples of the earth that this titanic struggle is being waged. Let us use our meeting place for a school of instruction in patriotism. Let us make it a center of commun-

### Losses Mount Steadily

"All through September, the Fascists used to make seven or eight attacks a day, and always with tanks, of course," he said. "But their losses mounted steadily, and the Germans don't like to have to pay dearly for what they can't get. Our men's resistance has never been broken. So lately, the Germans have been showing very few tanks in our sector. They're lying low again now. I doubt if they'll try another major attack until they think they've got a big superiority in forces."

I shook hands with one and all and said good luck in Russian quite a number of times. It seemed futile, really, to try and say anything.

No, I couldn't go with them or have a look at Hell's Elbow because the general's orders were categorical. The Russians' interpretation of hospitality includes safety for any visitor in war zone—at least the elimination of any exceptional or unnecessary risks.

I shook hands last with Lieut. Col. Polevoi. As he and his men filed out of the dugout I thought what good fortune it is to have officers and men like this fighting on your side in a war. You can always find allies. You cannot always find armies.

ity loyalty and war activity. Let us have our lodge officers assure the government that in every particular we unitedly sustain and support it.

4. We should urge members to volunteer for any kind of service connected with the Office of Civilian Defense and should, of course, render one hundred per cent co-operation with such agencies as the American Red Cross, the U. S. O. and other kindred organizations.

5. We should, as societies and lodges and as individual members, purchase to the limit of our ability war savings stamps and bonds. It matters not that this may mean personal sacrifice in many cases. Let us invest until it hurts.

6. Let us accept graciously the necessity for a lowered standard of living. The small self-denials we now must practice are likely soon to be greatly multiplied. Many articles we consider essential are going to be missing as soon as present inventories are exhausted. Doing with less sugar, coffee, gasoline, and other items is a small contribution when we consider the necessity for winning this war, and the stark fact that losing the war means abject slavery for all of us.

7. Where lodge halls are adjacent to military camps, we should make an effort to open them for recreation to the men in the armed forces under the direction of the United Service Organizations.

8. We should urge our groups to contribute in ever increasing numbers to the nearest blood bank.

9. We should be very careful not to impart any information that may come our way which might give comfort to our enemies. We should be particularly sure that we make no destructive criticism during the course of this war, of either our civil or military officials. We should recognize and combat vicious propaganda, refuse to listen to rumors and report to authorities any evidence of sabotage.

We must preserve the legacy that is ours, a legacy assured by the founding fathers, and consecrated on a hundred battlefields. This means one hundred per cent concentration of the power of our own group with all other Americans in the successful prosecution of this war.

## UNITED NATIONS -- UNITED FOR WAR AND AFTER

"In the last war we spoke of 'the Allied and Associated Powers'—and the United States was but an associate. In this war we speak of the 'United Nations.' The change is significant... Out of association came division and isolation. Out of union comes the certainty of victory over the brutish empire of violence and unreason, and the hope of permanent concord, security and progress..."

"This planet-wide union is impressive in two ways: as revealing the growth of freedom, and as testifying to the solidarity of its adherents..."

"Freedom is diversity. Czechs and Britons, Chinese and Americans, Russians and Brazilians, present broad differences in institutions and opinions. But once they are joined in a common cause it behooves them to think of the far more important and essential features in which they are one. Their union in arms can be matched by a union of spirit..."

ALLAN NEVINS

Professor of American History, Columbia University

Remember Pearl Harbor! Remember it every pay-day! Buy U. S. War Bonds and Stamps.



## American Archeological Journal Digests Reports On Excavations In Ukraine

The January-March, 1942 issue of the American Journal of Archeology quarterly contained quite an extensive digest in its "Archeological News and Discussion" section of ten papers published in *Culture Tripolienne* (vol. 1, pp. 1-594, with plates and maps), published by the Institute of Ukrainian Academy of Sciences in Kiev during 1940, and edited by M. I. Achmev. These articles are devoted to excavations Tripolje (Tripillia) since 1928, some of them critical revisions, the remainder first publication of new materials.

"The results of excavations at Kolomyshchina," the American Journal of Archeology says concerning these reports, "discovered in 1934 near Khalp'e in Obukhov, raion, Kiev oblast' form the introductory section. According to T. T. Passek, who summarizes the results obtained during 1934-1938 by the Tripolje Expedition, this area was thickly populated during the second and third millennia B. C., and the land was extensively cultivated and grazed. They also raised cattle, sheep, and swine, and hunted elk, roe and beaver. Valuable information was assembled on the character of the dwellings and it was proved conclusively that the Tripolje platforms were remains of unbaked-brick dwellings. The outline of the ground plan of the settlement consisted of two concentric circles, the outer 200 m. in diameter with thirty-one dwellings, the inner 60 m. diameter with eight buildings and a small plaza, serving either as a cattle enclosure or ceremonial grounds in the center. The largest houses averaged 140 sq. m.; medium 90 sq. m.; and the small 30 sq. m. The rectangular dwellings, divided by partitions, contained numerous ovens or stoves. Several oaken props, supporting the roof, were found.

"Extensive inventories included flint implements (knives, scrapers, points nuclei), stone querns, slate and gneiss hoes, bone and horn implements (perforators, wedges, hoes) and a quantity of sherds. Unpainted pottery predominated.

"In many cases it was possible to determine the functional role of various types of vessels in a Tripolje household. Other pottery objects included male and female figurines, undoubtedly of ritual significance; spindle whorls, miniature pots, and fragments of burned clay bearing finger impressions. From impressions in the baked clay used for plastering houses, wheat, barley, rye, and acorns have been identified. Many types of fauna were represented.

"Reports by T. S. Passek, E. I. Krichevskiy and N. L. Kordysh of the excavations of nine platforms and of chemico-technical analyses by D. A. Kulshaia and N. D. Dubitskaia on pottery and building materials were prepared..."

According to the American Journal of Archeology Digest, the second section of the reports on the excavations in Ukraine is devoted to the results of excavations at Gorodosk during 1936-1937 and at Belyi Kameh during 1928. The digest describes some of the findings.

"The third section, also by Krichevskiy, is devoted to the problems of dwelling construction in the light of recent researches. He describes the building type of Kolomyshchina, and therefrom proposes a classification of Tripolje sites on the basis of their structural peculiarities."

In addition to the above, the American Journal of Archeology particularizes in considerable length some of the objects uncovered by the excavations, as set forth in the reports of the Institute of the Ukrainian Academy of Sciences.

## Allen's Work On Ukraine Reviewed In English Historical Journal

THE leading book review in the April, 1942 issue of the eminent English Historical Review (London) is that of W. E. D. Allen's "The Ukraine, A History" (Cambridge, 1940), by E. H. Sumner.

### Compared With Doroshenko's Work

The reviewer considers Allen's work as "This remarkable compendium of four hundred pages (which) is much to be welcomed as giving the English readers an opportunity of discovering the complexities of the Ukrainian question and of its place in the history of Eastern Europe. It inevitably challenges comparison with the English abridgements of Hrushevsky's monumental History of the Ukraine (Yale University Press: 1941) and of Doroshenko's History of the Ukraine, published in 1939 in Edmonton, Alberta, the work of another Ukrainian historical scholar which has solid merits, though the translation makes heavy reading. Mr. Allen, unlike Professor Doroshenko, devotes considerable space to the last twenty years: on the other hand, he is much less full on the eighteenth century, and he virtually omits Slobodskaya Ukraina. Professor Doroshenko's maps are inferior to Mr. Allen's, but he has the advantage of printing one of the Dnieper rapids showing the Cossack strongholds. His history reflects the attitude of an Ukrainian nationalist, while in contrast Mr. Allen is at pains to emphasize the harm done by attempts 'to explain the actions and men of a distant past from the point of view of the emotions and aims of political groups of the present day.'...

### "Ukraine—the Graveyard of Rzecz Pospolita"

"Mr. Allen, however, is by no means unsympathetic to the Ukrainians, and his strictures are mainly reserved for the Poles, who let slip 'the greatest opportunity in the history of their race', when in the century after the Treaty of Lublin (1569) they failed to bring about 'a racial fusion with the heterogeneous and uncultured population of the Ukrainian new lands'. Thanks mainly to the religious rivalries envenomed by the Uniate policy after the Union of Brest (1596), and to 'the incorrigible class instincts of the Polish gentry, the future of the Polish nation was wrecked. The Promised Land of the Ukraine became the graveyard of Rzecz Pospolita' (p. 76). In the century of struggle between Poland, Russia, and Sweden, from 1553 to 1667, which for Eastern Europe was the equivalent, and in part the projection, of the Counter Reformation and the Thirty Years' War, the Ukraine played the major role in the calamitous period remembered in Polish history as 'the deluge', which opened with the great rising of the Cossacks under Bohdan Khmelnytsky, and was not closed until 1667 when the treaty of Andrushevo partitioned the Ukraine, leaving the left bank of the Dnieper and the city of Kiev to Russia. 'Few Polish historians', Mr. Allen sums up, 'will deny that "the Ukrainian problem" proved fatal to the old Polish state' (p. 383).

"Mr. Allen also considers it to have been almost as fatal to the Polish Republic set up in 1919, which finally included Eastern Galicia and Volhynia..."

### Allen Not Familiar With First-Hand Sources

The reviewer then continues with a discussion of Ukrainian history in the light of Mr. Allen's work. It is quite evident that like Mr. Allen himself, Mr. Sumner has certain misconceptions concerning Ukrainian history. "The construction of the book," the

reviewer says in conclusion, "is remarkable for the length of the (foot) notes—placed at the end of each chapter and covering a very wide range of subjects—some of which run to the length of appendices; e.g. the excursus (pp. 370-7) on the Soviet Ukraine; that on the Ukrainians in Poland since 1920 and Ukrainian émigré bodies (pp. 339-43); the note on the Jews in South Russia (p. 263) or on the development of New Russia in the nineteenth century (pp. 261-2), developing what is said in the text in praise of Potemkin, who is too frequently written off as a little more than the last but one of Catherine II's paramours. The bibliographical notes are particularly full, and well up to date in Ukrainian and Russian, but Polish works are scanty. The book is the result of the collaboration of Mr. Allen with 'three or four scholars, Russian and Ukrainian', who desired to remain anonymous, assisted by Professor E. H. Minns. Unfinished when the war began, it had to be completed in the absence of the author. It is part at least due to these difficulties that the book makes difficult reading, despite the vigour and zest of the author. It is over-weighted with detail and lacks that final process of digestion which both clarifies and curtails. The impression is given that, despite the wealth of bibliographical references, the author is not himself fully at home with the first-hand sources for any particular portion of Ukrainian history, and a much fuller discussion of these would have been welcome. While great emphasis is laid on social developments and the process of colonization in the Ukraine, these are not, in the treatment of the seventeenth and eighteenth centuries, well combined with the political and military history which occupies the main space. It is curious that, although the author elsewhere shows a keen eye for things military, he does not give any adequate account of the military organization, equipment, or tactics of the Cossacks. (The Zaporozhian Cossacks were only rivalled by the Vikings in their combination of seamanship and horsemanship; like them, they excelled as mounted infantry, while as cavalry, except in pursuit of an already beaten enemy or as scouts, they were inferior to the Polish cavalry. In lager, behind the stockade of their transport waggons, they were extremely formidable.) Another feature of these two centuries, which is unsatisfactorily treated, is the religious and cultural, after the Union of Brest itself and its immediate consequences. Thus, Peter Mohila, the Kiev Academy, and its cultural influence on Moscow are barely mentioned save in a note on page 127; while in the eighteenth century the name of Skovoroda does not appear. Little interest also is shown in institutional history, to which in contrast Hrushevsky and Doroshenko pay special attention. Despite these defects Mr. Allen's work remains a very spirited treatment of a very large subject, which becomes even more complex within the last century, to which over a third of the book (and in some ways the most valuable third) is devoted. It will certainly prove a storehouse of varied information and of suggestive pointers."

"B. H. SUMNER"

### Smoke Up

Salesman: "Did you like that cigar I gave you? For 500 coupons of that brand you get a banjo."

Clerk: "If I smoke 500 of those cigars, I'd need a harp."

### Not So Dumb

Kemmerer: "Why is your car painted blue on one side and red on the other?"  
Hulen: "It's a great scheme. You should hear the witnesses contradict each other."

## Lepky's Masterpiece

By HONORE EWACH

BOHDAN Lepky was a genuine lyrical poet, but he wrote no masterpiece in verse. There is more literary virility in his monumental historical romance on Hetman Mazepa than in all the rest of his literary works. Even the titles of the six volumes of his Mazepa trilogy are significant. The first two are named after Motrya, who was Hetman Mazepa's fiancée. In them Lepky gives us glimpses of the old hetman's lady of the heart. But the picture he creates in them of her resolute and ambitious mother, Colonel's Kochubey's wife, is far better. And as for the old hetman, he is presented as a well brought up and educated gentleman, more of a clever politician than of a man of action, a ladies' man, warm-hearted, resourceful, patriotic, but certainly not an iron-fisted Oliver Cromwell or Bohdan Khmelnytsky.

The names of the two volumes of the second part of trilogy are "Thou shall not kill" and "Baturyn." Somehow the name of the third volume, "Thou shall not kill," jars on one's ears. The old hetman was forced by awkward circumstances to give up two of his colonels, Kochubey and Iskra, to the executioner, as men who denounced him to Tsar Peter I as a traitor. Of course, the two colonels were right in what they said about their superior's intentions, but the Tsar still had more faith in Mazepa than in their denunciation. It was the tsar who in his turn denounced them to Mazepa. So the hetman had no choice. He had to treat Kochubey and Iskra as traitors. That is why the reader wonders why Lepky wanted to remind him of the fifth commandment. "The Deserved Reward" would have been a more suitable title for the volume.

The fourth volume, "Baturyn" is really the very heart of Lepky's trilogy. It describes in a masterly way the heroic defense of Baturyn, Mazepa's capital. There Motrya emerges for the first time as a real heroine, with bravery not less than her charming beauty.

The two volumes of the third and last part of the trilogy, under the title "Poltava," describe the events that took place between the burning down of Baturyn and the tragic Battle of Poltava. They have here and there very fine artistic scenes, but on the whole the third part of the trilogy lacks literary concentration. They are certainly not on the par with "Baturyn."

Lepky's trilogy is a great work, even though some parts of it sound too pretentious, not as thoroughly sincere and genuine as most of the author's short stories and lyrical poems. It is, however, certainly as good as the best historical romances of Sir Walter Scott.

Winnipeg, Can.

## ON HUMAN FATE

(Fragment from "Natalka Poltavka")  
by Ivan Kotlyarevsky)

O human fate—fate is blind!  
Serving often men of evil and unworthy mind.  
Letting good men suffer, knock about,  
Luckless in whate'er they venture out.  
But whosoever 'scapes false fortune's frown,  
Lives on, like cheese in butter, sleeves rolled down.  
Without a trace of intellect lives pleasantly,  
While brilliant but unlucky men watch life pass fruitlessly.  
O human fate, why can't you play an open game with us,  
Always so kind to others and to us contemptuous.

(Trans. by Marion Moore Coleman)



# "CHORNA RADA"

(BLACK COUNCIL)

## A Historical Romance of Turbulent Kozak Times After Death of Hetman Bohdan Khmelnytsky

By PANTELEYMON KULISH (1819-97)

(Continued)

(Translated by S. Shumeyko)

(9)

### CHAPTER VII

SOMKO began seating his guests behind the long table. Shraam and Cherevan he seated in the place of honor—"pokutya," in the corner, while he himself sat down at the head of the table, with Mrs. Cherevan and Lesya on his side. The Zaporozhian, Kyrylo Tur, sat down at the other end, together with his Comrade, Chornohor.

Much to his discomfort, Petro found himself seated next to Lesya.

"Tell me Ataman," said Somko turning to Kyrylo Tur, "what winds blew you here to Kiev." "The holy wind itself," replied the Zaporozhian, "we were escorting a candidate for renunciation to the Mizhirsky Spas Monastery."

"Well, why aren't you with your crowd now?"

"Just bide your time, sire Hetman, and I shall tell you the whole story just as soon as I wet my whistle a little. And that takes a little time, for your drinking cups are so small! Our drinking goblets down in the Sitch—ah! they're made really for drinking! In fact, you can just about drown a Pole in one of them."

"It's the thwuth, bwother, it's the twuth!" spoke up Cherevan. "I always said that only down in the Sitch do people know how to live like human beings. By God, if it weren't for my wife and daughter, I would give up everything I have here and hie myself to the Zaporozhe!"

"H-m!" said Tur, examining Cherevan's expansive figure. "It would take some to drown you in one of our goblets."

Everybody laughed, especially Cherevan, even though the jibe was aimed at his stoutness.

"I like that Tur very much," the Hetman remarked in a low voice to Shraam. "Sometimes he does what he shouldn't do, yet, devil take him, he will laugh in such a taking manner that you really cannot remain angry at him."

"The only trouble, however," replied Shraam, "is that such as he will buy a man with a laugh and sell him with a laugh."

"What is the truth is the truth, father. According to their Sitch way of thinking, there is hardly anything in this world that bears any real value to them. They're very philosophic, murrain take them. They look out upon the world from a barrel, not an empty one like the one which housed Diogenes, however, but one filled with whiskey, into which they stick their heads up to very neck."

"So you would like to know why I am not with my friends now," the subject of their conversation interrupted them, having downed his drink. "Well, here's how it happened. You have probably heard of the 'brotherly pact.' Who hasn't! That is one of our Sitch customs. No matter how little a man may care for earthly things, yet somehow he always leans towards companionship; so if he hasn't a real brother, he looks about to adopt one. They make this 'brotherly pact' and live together thereafter like fish with water. Well, that's what I did. 'What do you say, Chornohor,' I said one day to him, 'let's make a brother's pact.' He agreed. And so we went to the monastery and asked the reverend-father there to read for us from the Apostles, that we were born not of the human body but of the Holy Word; and thus we became brothers."

"And so what?"

"Well, what happened is what always happens when a man does some good deed. Satan loses no time in placing in his way some kind of temptation. That's what he did to me. And in my case this temptation is a princess, and is she a beauty!"

"Is that anything so strange. It's not the first time a Zaporozhian has been troubled by a woman."

"Oh, my Hetman, and how! And it's nothing to be wondered at either. After all, look at Adam himself, and his experience with Eve!"

"Who is this princess you speak of, and where is she from?"

"Ask her yourself, if you want to know; I shall not dare to take up the time of such a high personage as she."

And with these words Kyrylo Tur glanced meaningly at Lesya.

"There, there, you fool!" laughed Somko. "That's my fiancée."

"That she is your fiancée troubles me not," replied the Zaporozhian, sighing. "What troubles me is that she has enchanted me so much!"

Everyone laughed at this.

"Bravo!" exclaimed Somko. "The bear has at last become entangled in a net. What now?"

"What do you suppose? The bear will go into his den, pulling the net after him."

"What do you mean by the den, the Sitch?"

"Why the Sitch? Is the world no larger than what you see through the window?"

"What a Kozak you are, and a Ataman at that, for the sake of a woman ready to forsake your comrades!"

"And why not? For such a princess it's worth forsaking not only comrades but the whole world as well."

"Well, where then would you drag your net?"

Kyrylo Tur laughed at this.

"You would like, sire Hetman, to know everything, and all at once too. Really, though, I'd rather not tell you everything, nor lie to you."

"Because, as you're likely to say, you've never told a lie before?" Somko said in a bantering tone.

"And I won't lie now either," replied Kyrylo. "Now before I talk some more give me first another drink to wet my throat."

Downing his drink, he glanced around the guests, brushed back his moustaches, and continued:

"You should know, sirs, that the Black Mountain is just as good as the Sitch; except that in the former they do not renounce womanhood. There, too, they've got a system like ours down in the Sitch, except in place of the 'kuren' they have their 'brotherhood, and each brotherhood is headed by an Ataman. And they're always scrapping with the moslems. And how they do scrap! When my comrade here Chornohor begins telling me about it, my very soul rises in happiness. He, you know, has been here in Ukraine for quite some time, and now is longing to return to the Black Mountain, and he invited me to be his guest long ago. And so, why shouldn't a Kozak play a little in the outside world, why shouldn't he see how people who speak a different language live?"

Everybody listened in silence, wondering to what the Zaporozhian was leading.

"Good, I said to my comrade, I'll show your countrymen our Kozak valor; let it become known even there. And so I entered into this brother's pact with him, sharing with him everything I have and he likewise with me; each of us helping the other; the younger being servant to the older, and the older one being a father to the younger. Everything was all in order, when suddenly I ran across this princess. So I says to my comrade: 'Whether you like it or not, but I shall not leave Ukraine without this girl!' To which he replied: 'And why not! Among us, if one takes a liking to some girl, he just seizes her and off to the priest he goes!'"

"Yes, that's what my comrade Chornohor said to me," repeated Kyrylo Tur, "that like a falcon seizes a lapwing, I should seize my heart's desire and bear her off to the nearest priest."

"That's too much like the Rape of the Sabinas," laughed Somko. "But suppose that that lapwing has brother-eagles, or parent-falcons to protect her?"

"That will be well taken care of, rest assured about that. All a man has to do is to gather ten stalwarts to aid him, and kidnap the girl; and just as sure as I am sitting here at this table no one will ever get her out of their hands again; they'll die first before letting anything like that happen. Yes sir! Such is the custom among us, and it certainly suits me! I would not be Kozak, if I could not do the same."

"We certainly have a good tall-story teller among us, haven't we," smiled Somko, turning to the others. "More than likely things are so dead down in the Sitch that they have to invent such tall tales to amuse themselves."

"Eh, there, sire Hetman, our Zaporozhians down in the Sitch daily perform such great deeds that they have no time for story-telling. Yet I bet even they'll be wonderstruck at the feat I'm going to perform today."

"What kind of a feat will that be?"

"Oh, nothing much; I'll just seize this young princess here among us, and be gone with her like the wind. With my comrade guiding me, I'll head straight for the Chornohor. My, but she certainly is beautiful!" he exclaimed, casting a wolfish glance at Lesya.

This was too much for Lesya. She managed thus far to conceal the fear that Kyrylo Tur had aroused in her. Now it welled up. Clapping her hands to her face she stifled a scream that broke out from her. Without a word her mother quickly rose and led the now tearful girl out of the room.

Their exit was followed by laughter from the Kozaks.

"You stinging insect!" said Shraam. "Look what you've done. You've really scared the poor child."

Neither daughter nor mother returned, and yet no one even thought of inquiring thither Lesya had perhaps become ill from her fright of the Zaporozhian. In those days woman's troubles and tears had little effect upon a Kozak's stout heart.

Rising from the table, Kyrylo thanked for the repast in his own inimitable manner. "I thank God, and myself, but not my host, for if he doesn't feed me someone else will; at any rate I won't die of hunger." And with these words he left the room, together without much as bidding farewell to anyone, whistling a care-free tune.

"That's just like him," said Hetman Somko to Colonel Shraam. "No one can fathom him unless he chooses to reveal himself. I am convinced that there is really something in that Kyrylo Tur. He makes believe he is just a rascal, but I've already the opportunity of perceiving that he is not. In fact, I think that he is quite a God-fearing man."

"Well, he has a peculiar way of showing it," said Shraam.

"Whatever way he has chosen, it is his Nevertheless, what I say is true. In a sense he is a scoundrel, yet I well remember the night I found him praying so ardently to God that tears rolled down his cheeks; in fact, his prayer was even more ardent than that of most religious men. Hearing him thus, I myself... well, what's the use of my talking about such matters. They are the works of God. Now I shall disclose to you the reason why I am here in Kiev. Matchmaking is not it. The only time when you can marry me, reverend-father, is when Poles have been driven beyond the Slutch, when I become absolute ruler over all our lands. And now, on the eve of war, we must begin preparing for it here in Kiev. We must gather enough food-stuffs, powder, and arms, and then take care of one more matter yet. Let us go, therefore, to see the archimandrite, our counsellor. Hizel Innokentiy has as wise a head as Mohela had. We shall consult with him in the matter of the Hadiatch Articles. Vyhovsky was no fool in drawing them up but he was a fool in allying himself with the Poles. Between the Poles and the Kozaks there will never be peace and order. Whether we want to or not I think we should live together with Russians. We simply must!"

"Oh, my son," replied Shraam, shaking his head forebodingly, "we've had good opportunity of seeing what sort of people are these Russians, especially their boyars and other leaders."

"Nevertheless, the Russians are closer to us than the Poles," persisted Somko.

"God knows whether that is so," said Shraam, sighing. "Well, maybe what you recommend will be better after all."

"In any case, it can't be any worse. For among the Russians there is but one ruler and all obey him, while among the Poles every lord is a king, and everyone of them wants to grind us Kozaks out of existence."

"They'll never live to see such a day!" exclaimed Shraam heatedly, seizing his moustache.

"That's it exactly, reverend-father, if they are not to live to see such a day then we must hold hands tightly with the Russians. After all, when we manage to bring about order and peace here in our country, the same will come for the Russians in their country. Just as soon as with God's help we succeeded in uniting both banks of Dnieper, we will establish everywhere regular law courts, schools, academies, printing-shops, and thus raise high the name of Ukraine, and gladden the souls of her ancient rulers, Yaroslav and Monomakh."

And thus conversing, the two made their way on foot to Abbot Innokentiy, while the others went sightseeing about the monastery.



# Ukrainian-Canadians

By J. F. C. WRIGHT

(Courtesy, Canadian Geographical Journal, August, 1942)

(3)

George Michalenko, 16, third youngest, picks up his mandolin and plays a lively dance, Kozachok. Behind him on the wall is a 1942 calendar picturing a dashing Cossack on a spirited horse. The Cossack, round fur hat pushed back on his head, sabre held high, looks free and happy as his horse prances over a map of the Ukraine. Ukrainian Cossacks like these kept the Ukraine free many years. George, who has not read much history, seems to sense something of his background in his music, but as if to show he is a North American, his guitar now plays "You Are My Sunshine."

Though the early years of freedom and developing democracy on the open steppe were ended 275 years ago when the Ukraine was partitioned between Russia and Poland, and while the Ukrainians who came to Canada mainly from the Austro-Hungary dominated province of Galicia knew little of their early background, the Canadian prairie gave rising generations opportunity to express the democratic ways latent in the people. The vast majority of Ukrainian immigrants could neither read nor write in any language when they came to Canada. An exploited peasantry in Galicia, they lived a cramped and depressive existence in dirt-floored huts. They suffered pioneer hardships without having pioneer freedom. In Canada, pioneer hardships and pioneer freedom were one. At first the older folk in general did not understand this. Too long had they been overworked, overtaxed, undernourished, beset by officialdom, and conscripted into armies in which they had little interest. Thus the "Galicians," in their years of adjustment to Western Canada, became unfairly known as thieves, liars, and sweaty foreigners who got drunk on their own homebrew and fought with neck yokes and pitchforks at their three-day weddings and funerals. While some individuals indulged in these activities, their names and stories appeared prominently in local gossip and the newspapers. And other Canadians, unaware of the oppressed background of the "Galicians," and unacquainted with the people as a whole, accused all un-

justly. As one Ukrainian put it: "Yes we learned to steal in Galicia. We had to steal back from the landlord at night what he stole from us in the daytime."

## "Two Characteristics" in Ukrainian History

Two characteristics stand out in Ukrainian history. They can be gleaned from both Doroshenko's (somewhat Rightist) *History of the Ukraine*, and Hrushevsky's (somewhat Leftist) *History of Ukraine*. They are a love of the land, and of freedom and democracy in practice, often captured in poetry, song and dance; also a tendency to split into factions and look to other nations for national and political salvation, rather than consolidating their own state. Ukrainians have turned for help to Moscovy, Poland, Lithuania, Sweden, Turkey, and even the Tartars by turns. Had the Ukrainians with their originally larger population, richer land and culture, stuck together, it is reasonable to assume that a Ukrainian culture might today extend from Eastern Europe to Pacific. Of the various aspiring and expanding states adjacent to the Ukraine, Moscovy was the one which out-pushed them all. Moscovy became Russia, the Empire of the Tsars spreading eastward across the Urals to the Bering Sea and Vladivostok.

In 1917 when the Tsarist regime collapsed and the provisional Russian Government assumed office under Kerensky and Prince Lvov, Ukrainian independence came to a head in Kiev, the ancient capital of the Ukraine. The Ukrainian Provisional Government with the liberal-socialist Professor Hrushevsky at the helm consisting chiefly of social democrats and social revolutionaries, prepared to co-operate with the Kerensky Government on condition that the Ukraine become a federated republic within the Russian union. In October 1917 the Bolsheviki led by Lenin came to power, and removed the Kerensky regime. In January 1918 the Ukrainian Government proclaimed Ukrainian national independence and the Bolshevik Government declared war and occupied Kiev. The Ukrain-

ian administration fled from Kiev and approached Austria and Germany with a proposal of peace. In February 1918, a separate peace between the Ukraine Government in exile from Kiev, and Germany and Austria, was concluded at Brest Litovsk. In accordance with the treaty Germany and Austria sent troops into Kiev and drove out the Bolshevik forces. But breaking their agreement in the spring of 1918 they forcibly removed the re-instated Ukrainian Government and set up the Ukrainian reactionary Skoropadsky as puppet ruler. When Germany and Austria collapsed in November 1918, a popular revolt in the Ukraine led by Simon Petlura, expelled the remaining German troops. Skoropadsky fled to Germany. The Petlura Government, similarly to the original Ukrainian provisional government, continued the struggle against the Bolsheviks for another year, collapsing in November, 1919, due in part to a severe outbreak of spotted fever and lack of munitions.

In the meantime, in November, 1918, at the collapse of the Austrian Empire, the Ukrainians of Galicia Province proclaimed an independent West Ukrainian Republic. The Poles who had historical claims to this territory declared war on the new West Ukrainian Republic, defeating it in nine months. The Poles were supported by a Polish legion of 50,000 men under General Haller; an army equipped in the United States and Canada and originally intended to fight the Germans.

And so the Ukrainian land was mainly divided between a Poland created by the Treaty of Versailles and a Soviet Russia thrown up by the revolution.

Between 1925 and 1929, due to a hesitant revival of earlier Canadian immigration policy, immigrant men were allowed in from Europe. Among them came Ukrainians who had been through one or more of the national and civil wars, and have since played some part in Ukrainian-Canadian factions. Factionalism in Canada expresses itself in religious and ideological differences, and various groupings are inclined to make headquarters in halls built or acquired by their supporters.

Englishmen gather in their public pubs and private clubs where they play darts and bridge. Ukrainians in Canada gather in their respective halls where they play their stringed instruments, sing, dance and have concerts, drama plays, gymnastic dis-

plays and bazaars. The Englishman's pub or club is not visibly dominated by religion or politics. The Ukrainian's hall in urban centres is closely linked with his church or ideology. In every Canadian city and larger town where they are living in sufficient numbers to accord it, the Ukrainian-Canadians have built their various halls. In cities like Toronto, Winnipeg, Saskatoon, Edmonton and Vancouver there are as many as five and six different types of halls.

## Community Centers

Because of the importance of halls in the lives of Ukrainian-Canadians, and because of the confusion in the minds of some other Canadians concerning these institutions, an attempt to clarify the situation is worthwhile. The order in which they are here discussed must not be taken to indicate the chronological order of their appearance or of their relative worth:

(1) Ukrainian Greek-Catholic Church halls are those owned by the church members who look to the Pope in Rome as their head. They are Roman Catholics in fact who are allowed to use Greek-Slavic ritual, sometimes called Eastern ritual, in place of regulation Roman Catholic ritual. Also the priests are allowed to marry. These concessions go back years to Ukrainian areas of Central Europe that were dominated by Roman Catholic nations anxious to Catholicize their Ukrainian subjects.

(2) Ukrainian Greek Orthodox Church hall are those owned by the members of the church who look to Archbishop Theodorovich in Philadelphia, Pennsylvania, as their head. This church has its roots in beginnings of Christianity in the Ukraine. For years this church looked to the Patriarch of Constantinople. In 1685 Moscovite domination resulted in the transference of religious direction to the Patriarch of Moscow. Subsequently, the Russian Tsar became head of both Church and State.

Besides cultural activities and entertainment, concerts and meetings are held in both church halls to assist the church proper in operation and finance.

(3) Non-denominational halls, variously called reading halls, people's homes, national homes, wherein educational work, including the teaching of Ukrainian language and history, is carried on. These halls are largely supported by members of the two main religious denominations.

(To be continued)

# The Story of Ukrainian Literature

(26)

IT is true, as pointed out here last week, that quite a number of the Ukrainian intellectuals, in the face of the flattering attentions and favors showered upon them, forsook their Ukrainian nationality and went over to the Poles and the Russians. But this was only for a time. The birth of a new spirit of liberalism that was sweeping through Europe at that time had its effect upon the Ukrainian intellectuals also.

Circles characterized by liberal thought began to appear among the Ukrainian educated classes. Distinct trends of reaction against the existing political and social order appeared among them. This reaction against the oppressive Russian and Polish rule exhibited itself at first in form of satirical and humorous poems and pamphlets on political and social problems. This was the earliest stage of the revival of Ukrainian literature, the beginning of a truly national Ukrainian literature.

## Gregory Skovoroda

One of the earliest figures connected with the revival of Ukrainian literature and the Ukrainian national

movement was Gregory Skovoroda, philosopher, teacher and writer.

Skovoroda was born in 1722 (died 1794) in the region of Poltava, Ukraine. After studying in Kiev he journeyed to countries of Western Europe, to continue there his studies and in search of new ideas.

Besides being an ardent student, Skovoroda was also very fond of travelling by foot and observing at first hand the life of the different classes of society. And thus he travelled through Ukraine, Poland, Hungary and Italy. And everywhere he went what impressed him most of all was the new spirit of liberalism sweeping through Europe.

Upon completing his studies, Skovoroda settled down as an instructor at the Pereyaslav Monastery, but soon he found out he did not care for this sort of teaching and so he gave it up and entered the service of a wealthy Ukrainian as a private tutor. Subsequently he received an appointment to the faculty of the leading universities of that period, in Kharkiv.

Here, too, Skovoroda did not remain long. He discovered that the liberal philosophy of life he had worked out for himself during his

studies and travels clashed constantly with the hidebound traditions of the said university. So in the end he was forced to give up teaching at that institution. From then on he never again taught at any formal institution of learning. Instead he dedicated his life to teaching the common, ordinary people, the underprivileged, those who did not have the opportunity of attending school or university. In this manner he became what can aptly be described as teacher-at-large.

Often amidst great hardships and danger, penniless more often than not, Skovoroda traveled throughout his native land Ukraine, even to its furthest corners, and everywhere he preached his message of a new order of things. But what he stressed most of all, was the vital necessity of establishing universal education. This idea was then without precedent in Ukraine, yet it readily found root in many thinking people.

## The Socrates of Ukraine

Contemporaries of Skovoroda used to call him the "traveling academy," and placed higher value upon his teachings than upon what could be learned at the universities.

Much of what Skovoroda taught could not be printed then, as the Tsarist Russian government considered it inimical to its policy of Russifying the Ukrainians.

From village to village he journeyed, ever teaching the common people, ever pointing out to them the truth, hitherto obscured by ignorance and oppression, and thereby uncovering to them new paths of progress and development. He taught everywhere, no place was too humble for him, in the shadow of churches, in market-places, humble peasant huts, any place where he could find a few who would listen to him. And thus he became greatly beloved among the people, and in time became known as the "Socrates of Ukraine." As such he paved the way for Ivan Kotlyarevsky, the "Father of Modern Ukrainian Literature."

(To be continued)

## Famous Last Words:

He has a head like a doorknob—anybody can turn it.

Disgruntled schoolboy: It's not the school I don't like; it's the principal of the thing.

Alimony is a man's cash surrendered value.

My morning-after headache was built for a hippo.

Men are like corks—some will pop the question; others have to be drawn out.





By MARGARET SCHERF

I don't want to tell anyone else what to do with his money. This is a note to myself:

What do you mean,  
Walking around in Nylons without runs,  
When MacArthur needs guns?

You've killed a lot of people, Scherf,  
But what have you done  
To hustle Adolph under the turf?

Oh! you bought some 10-cent stamps?  
Well, well.

An occasional dime  
Isn't going to reconstruct a griddle  
For Goering's middle.

You'd better fork over to your Uncle Sam,  
Or you'll be sitting in the Nazi stables  
Writing publicity for Goebbels.

## YOUTH AND THE U.N.A.

### PROMOTE FRATERNALISM BY MAKING FRIENDS

Before the war many young Ukrainian-Americans living in small towns were attracted to big cities by the prospect of employment and opportunity. Since this country entered the war many more young people left their homes to work in war plants, ship yards, and the like, not because jobs were scarce in their own localities, although this may be part of the reason, but because of the better opportunities offered in the big cities.

It is a fact, verified by the writer, that many New York and New Jersey war plants are employing hundreds, perhaps thousands, of young Ukrainian-Americans from Pennsylvania. The job-seekers also come from other States. It is safe to say that the situation is more or less the same throughout the country; the small town young folk are seeking and finding good jobs in or near big cities where there are war plants.

Naturally enough these newcomers to big cities face many problems. One of these problems concerns all of us, particularly those of us who are active in club and social affairs. The newcomers are total strangers in the big cities. It is up to the young Ukrainian-Americans residing in the big cities to help the newcomers by inviting them to join their clubs and organizations and giving them the opportunity to participate in affairs and the like. The newcomers want to meet people and make friends. The clubs in big cities can give them the chance to do so.

The newcomers in big cities have no way of knowing how to find the Ukrainian-American clubs and organizations in the city. It is up to the clubs to advertise themselves via Ukrainian newspapers, Ukrainian radio programs, circulars, and by word of mouth. Clubs should sponsor affairs designed to attract the newcomers, such as a "Get Acquainted Dance." They should devote some of their meeting time to the question, "How to make newcomers in our city feel at home."

Many large cities such as New York, Newark, Philadelphia, Chicago, Pittsburgh, Baltimore, and others, have branches of the Ukrainian National Association. As we all know, one of the main purposes of this fraternal order is to promote fraternalism. Therefore any person who becomes a member of a U.N.A. branch becomes a member of a family of 40,000 persons who are interested in and

contribute toward each other's welfare. U.N.A. branches offer much in addition to fraternalization; they sponsor affairs and hold meetings; they give the members the opportunity to become officers of the branch and delegates to quadrennial U. N. A. conventions; they give special benefits for sickness and disability. The association offers free of charge to its members The Ukrainian Weekly, which contains news items and special articles of interest to the youth; it also offers dividends after two years' membership; benefits for chronic incurable sickness and permanent disability; a sports program designed to create interest among the younger members, which the institution helps support financially; stipends to students attending colleges and universities; and other attractive privileges.

Branches of the Ukrainian National Association should make a special effort to attract newcomers to their localities as members, as the majority of the newcomers are not members of the U.N.A. The branches are in an excellent position to attract these newcomers as they offer everything that the newcomers desire in a strange city. As a matter of fact, it is because the U. N. A. branches offer everything desired that the newcomer does not hesitate to join. Some of the branches in New York and New Jersey have already organized many young people from other States recently.

What makes U.N.A. membership especially attractive to young people is the fact that the dues for adult membership are as low as **eighty-three cents per month**. For this small amount the member is entitled to all the privileges of adult membership as printed in his certificate and in the U.N.A. By-Laws; in addition he is insured for \$500... all for less than twenty cents per week.

We urge the U.N.A. branches to go out of their way to promote fraternalism by making friends with the newcomers in their respective localities.

We urge any non-U.N.A. members who may read this to consider the advantages offered by membership in the U.N.A., especially the advantage of fraternalizing with one's own people in any city or town where the 40,000 members of the fraternal order maintain their 475 branches.

THEODORE LUTWINIAK

—FOR VICTORY: BUY BONDS—

## SERVICE FLAG EXERCISES IN WHIPPANY, N. J.

On Sunday, October 11th, 1942, the St. John's Ukrainian Greek Catholic Church of Whippany, New Jersey, held Service Flag Exercises. The ceremonies were begun with an invocation by Rev. John J. Dorohovich, pastor of the church, followed by a salute to the flag and singing of the Star Spangled Banner. The Service Flag was raised by Rev. Dorohovich. Toastmaster at the banquet was Mr. Victor Woodruff, Supervising Principal of the Whippany Public Schools. Principal speakers were Owen J. Steele, chairman of Hanover Township Committee; Rev. William Garnette Kenne, professor of St. Elizabeth's College, Elizabeth, New Jersey; and John Romanition, Newark attorney.

The Service Flag bore forty-five stars, representing the boys from the parish who have entered the armed forces.

The committee in charge of the arrangements was headed by Chairman Michael Pasecznyk. Mrs. Michael Boychuk, Mrs. Michael Pasecznyk, Mr. Michael Kocak, Mrs. Peter Karlak, Mr. John Bobeck, Mr. John Yurick, were the other members of the committee.

In his talk at the banquet Rev. Keene declared that,

"The ideal foreign-born American doesn't lose his national identity, forget his old country customs; instead he retains them proudly and absorbs the good of the American way of life. American culture it is still in process of formation. All nationality groups here contribute their bit to it. Eventually America will consist of the best of all the nationalities that came to our shores."

John Romanition

Paid Political Ad.

Paid Political Ad.

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**NATHANIEL L. GOLDSTEIN**  
FOR ATTORNEY GENERAL

**MISS WINIFRED C. STANLEY**  
**CHARLES MUZZICATO**  
FOR REPRESENTATIVES AT LARGE

## Marusia Says:

Women, as a rule find it hard to make up their minds. Lots of time they are not sure they know just what they want. Take a fur coat for example, they may not be sure just what kind of fur they want, but they do know that it must flatter them, be in style, keep them warm, wear like cast iron and not put a hole in their budget.

Smart women go to Michael Turansky's for their furs. There they can try on a large selection of coats made up in Persian Lamb, Muskrat, Skunk, Silver Fox, Caracul, Raccoon, Beaver, Mink and others. Many styles and all sizes, and at budget prices. For the convenience of business girls, Michael Turansky's is now open to 9:00 P.M. on Thursday night. Daily to 6:00 P.M. and on Saturdays to 5:00 P.M.

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