



SECTION II.

The Ukrainian Weekly

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

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Books In English On Ukraine

RECENTLY we received a request from one of our Chicago readers for a list of books and brochures in English on Ukraine and Ukrainians, their history, culture, and achievements. Since we receive such requests from time to time, and since it is impossible for us to answer each one personally, we present below such a list with the hope that all our readers will save it and refer it to it when the need arises.

A HISTORY OF UKRAINE. By Prof. Michael Hrushevsky. Edited by Prof. O. J. Frederiksen. Preface by Prof. George Vernadsky. 1941. (629 pages.) Published for the Ukrainian National Association by the Yale University Press. \$4.00.

This careful translation of the popular work by Ukraine's greatest historian who not only wrote history but made it as well, is by far the best of its kind in the English language. It meets a vital need for an authoritative work in English on the main developments in the history of Ukraine, a country whose centuries-old struggle for independence is beginning to have an important bearing on the course of European events. It has an excellent bibliography, and maps. Highly recommended.—Svoboda Bookstore.

BOHDAN, HETMAN OF UKRAINE. By Prof. George Vernadsky. 1941. 150 pages. Published for the Ukrainian National Association by the Yale University Press. \$3.50.

Written by Prof. Vernadsky of Yale University, author of "Political and Diplomatic History of Russia," "Lenin: Red Dictator," this book tells in an engaging fashion the story of the famous Hetman Bohdan Khmelnytsky, "the Cromwell of Eastern Europe," who led the Kozak Revolution of 1648, in which modern Ukraine was born. Bohdan's life and political career were both dramatic and colorful, a strange story of blood and thunder and diplomatic maneuver. Prof. Vernadsky gives a striking picture in this book of the rise of the Ukrainian people under this powerful leader. Highly recommended.—Svoboda Bookstore.

HISTORY OF THE UKRAINE. By Prof. Dmytro Doroshenko. Translated and abridged by Hanna Chikalenko-Keller. Edited and introduction by Prof. George W. Simpson. 1939. 686 pages. The Institute Press, Ltd. Edmonton, Alberta, Canada. \$3.50.

"No one can read this masterpiece of Doroshenko without keen sympathy for the tragic fate of the Ukrainian nation, 'the Irish of Eastern Europe,' and out of that sympathy may come a happier integration of this colorful race into the national life of Canada . . ." thus wrote about this book the distinguished Canadian scholar, Prof. Watson Kirkconnell. Its 13 maps are very good. Its abridgement, however, is somewhat too cursory. Highly recommended.—Svoboda Bookstore.

THE UKRAINE, A HISTORY. By W. E. D. Allen. Cambridge University Press. London. (Macmillan, New York). 1940. 401 pages. Maps. \$5.00.

On the whole this book should be taken with some reservations. It is, for one thing, poorly organized. As one reviewer (Dr. Arthur Coleman—writing in the Ukrainian Weekly) expressed it, it has everything in it but the proverbial kitchen stove. Its most serious defect, however, lies in its too great a reliance on Russian, or to put differently, on anti-Ukrainian sources. Still in spite of its limitations, it has its uses for the advanced student, who is already acquainted with Hrushevsky's, Doroshenko's, and Vernadsky's works.

UKRAINE, AND ITS PEOPLE. By Hugh P. Vowles. 1941. 224 pages with map. W. & R. Chambers Ltd., London. Cheap edition. 2/6d. (bout 65c.).

This is definitely a pro-Soviet version of Ukrainian history. In it Mr. Vowles calls Ukrainian leaders who dream of an independent Ukraine "irredentists," or "separatists" or nationalists, "saturated in literary romanticism." He further claims that the "resurrection of the Ukrainian people is identical with the creation of the Soviet Ukraine as a member of the U.S.S.R." Mr. Vowles fails to explain, wrote a Polish reviewer in "Free Europe" (London) "why many Ukrainian leaders, communists, or communist sympathizers (like Yefremiw, Holubovich, Sersel, Mazurenko, Kotsiubinsky, Kovnar, Chubar, Skrypnik, or Liubchenko) were shot or 'committed suicide,' or why Petlura and Konovaletz were assassinated abroad." On the whole the book, based on second-hand information, does not constitute a serious study of the Ukrainian people.

POLAND, KEY TO EUROPE. By Raymond Leslie Buell. 1939. Alfred A. Knopf. New York. \$3.00.

This book is highly recommended not only because of its general excellence in its treatment of Poland, but also because of its fine and objective chapter (10th) on "The Ukrainians" under pre-war Poland, 30 pages in all, divided into 1. A Disinherited People. 2. The Cossack Tradition. 3. The Ukraine and the Balance of Power. 4. German and Polish Designs. 5. Polish Policy. 6. Autonomy or Collaboration? It is written by one of America's chief authorities on world affairs, a former Harvard professor of Government, and president of the Foreign Policy Association, and now editor of "Fortune" magazine. Dr. Buell opens his chapter on Ukrainians with the following significant statement: "What the Polish problem was in the nineteenth century, the Ukrainian problem may become in the twentieth. Considerably more numerous than the Poles, the Ukrainians are the largest national group in Europe

AN INSPIRING DATE

ON a clear, cold day a score and four years ago yesterday, January 22, 1919, a historic event took place in the St. Sophia Square of Kiev, ancient capital of Ukraine. Representatives of the Ukrainian National Republic, which had declared its independence on January 22, 1918 and which embraced the territory of Eastern Ukraine, and representatives of the Western Ukrainian Republic, which had declared its independence on November 1, 1918 and embraced the territory of Western Ukraine, met there and amidst great rejoicing proclaimed the union of these two component and newly-freed parts of Ukraine into one Ukrainian National Republic.

What followed is now history. Attacked from all sides by their powerful national enemies, lacking the necessary equipment to conduct a successful war, weakened by the spread of the typhus disease, and denied at international conferences the right of self-determination upon which they had relied, the Ukrainian people soon lost their newly-won independence and found themselves once more under the misrule of their national oppressors.

Today when against a common enemy they have made a common cause with their former oppressors and are waging a valiant fight against the Nazi invaders and occupants, one of their chief inspirations must undoubtedly be the memory of that historic January 22, 1919, when Ukraine was independent and united.

to whom the doctrine of self-determination has not yet been applied."

POLITICAL AND DIPLOMATIC HISTORY OF RUSSIA. By George Vernadsky. 1936. 499 pages. Maps. Little, Brown, and Co. Boston. \$3.

This book at the time when it was first published was a radical and rather significant departure from the usual run of works in English on Russian history, in that it gave a far more adequate consideration to the history of Ukraine than any of them. It serves to bring out the great role Ukraine has played in Russian history, a role which Russian propagandists and even some scholars usually disparage or conceal entirely, in order to create the impression that, as a Russian Minister of State declared in 1863, "there never has been and there never will be a Ukrainian language or nationality." Despite some natural deficiencies, Vernadsky's account of the Ukrainian people here is detailed, well balanced, penetrating, and quite fair. His treatment of the Ukrainian movement during the 19th century is especially good, in that it presents a pretty clear picture of what for an outside observer is usually a confused blur. Although he has not the grasp of those events that a Ukrainian historian would have, his exposition of them is most commendable. Recommended.

PEASANT EUROPE. By E. Hessel Tiltman. 1934. 282 pages. Illustrated. Jarrolds, London (Limited 34, Paternoster. Row E. C. 4). \$3.

This is an unusually fine book written by a well known English writer and newspaper correspondent (now in New York City) and it is highly recommended. "Look for the Ukrainian state on the map of Europe and you will not find it," thus begins Mr. Tiltman his extensive and several-chaptered account of the Ukrainian peasants. "Yet there is abundant evidence that the Ukraine still exists, six hundred years after the independent Ukrainian dynasty disappeared from Europe, and nearly two centuries after the last autonomous Ukrainian state allied to the Russian Empire, was annexed by

that nation in 1764." Exposing the oppressions practiced on the Ukrainians by their oppressors, the author prophesies that the day will yet come when they will regain their national freedom. "The Ukrainians have been called the 'British of Eastern Europe,'" he writes. "The name fits. Like the British race, they have by their industry and enterprise created a culture and civilization superior to those which surround them. And, like the British, they have the fatal defect, from the point of view of their adversaries, of never knowing when they are beaten." The book has some fine illustrations of Ukrainian types. It may be out of print now; some libraries may have it.

SPIRIT OF UKRAINE. By D. Snowyd. 1935. 152 pages. Illustrated. Published by "Obyednanye" with the assistance of the Ukrainian National Association. Svoboda Bookstore. \$1.00.

This highly recommended work deals with the question, "What have the Ukrainian people contributed to world's culture?" The answer to it should be well known by our young Ukrainian American. It will help him understand and appreciate the richness of his heritage, and its possible role in the development of his American culture. Besides containing a brief historical survey of Ukraine, the book also contains chapters dealing with the Ukrainian cultural ability, with the Europeanizing influences of Ukrainians in Russia, the Ukrainian literary contributions, Ukrainian music, folk dance, national costume, arts of the home, architecture, painting, etchers and illustrators, moral and legal heritage, religious life, as well as sketches of representative men and women of Ukraine and their contributions. Its many illustrations are of a especially fine quality.—Svoboda Bookstore.

(To be continued)

EVERYBODY SAVING IN EVERY PAYDAY 10% WAR BONDS

Ukrainian Women and Their Organizations

Written by YAROSLAV J. CHYZ for the Jubilee Book of UKRAINIAN NATIONAL WOMEN'S LEAGUE OF AMERICA, and reprinted here by the kind permission of both.

In Early Times They Had Few Rights

IN early Ukrainian history women could hardly lay claim to any rights, as the term is understood today. Concerning this, Michael Hrushevsky, Ukraine's greatest historian, has made the following observation:

"Among the Slavic tribes, the Rus-Ukrainian particularly, as shown in the oldest historico-literary and legal sources, man was always on a higher plane. Christianity later bore similar influences but it certainly did not create the idea of man's superiority; contrarily, it weakened the significance of his control over his wife and children, which had been handed down from pagan times. The early marriage ceremony requiring a woman to take her husband's shoes off, as revealed in our earliest chronicle, clearly demonstrates that a wife was regarded as her husband's servant. Such practices as killing a woman after the death of her husband, show that she was considered his property, his chattel. This idea is found in polygamy, which in pagan times was widely practiced among Rus-Ukrainian tribes... We see it in the great moral demands made upon women and in the great or complete freedom of the men..."

"A purchased or stolen wife was at first as much of a piece of her husband's property, a part of his inventory, as any other object in his possession. If he wanted more than one wife, and he had the means to buy and support a larger number, nothing stood in his way in acquiring more..."

Hrushevsky makes these claims on the basis of writings by Greek, Arabian and Western European travelers who journeyed through Ukraine in the 9th and 10th centuries or who met Ukrainians, then known as Ruthenians, in other countries. From these same sources we learn that Slavic women of that period were very faithful and that many of them freely submitted to the death rite performed after their husband's passing in order that they might be buried in the same grave.

"Ruska Pravda" Improved Their Lot

With the passing of time, however, after the earliest Ukrainian state had taken on a semblance of organization and was dominated by the already settled population, conditions changed for the better. The first Ukrainian Code of Laws, established by Yaroslav the Wise (1019-1054), known as "Ruthenian Justice" (*Ruska Pravda*) granted women comparatively numerous rights. The penalty for murdering a woman was the same as for murdering a man. Upon the death of a father, the mother would become the head of the family. Estates were divided equally among children and mother. A guardian for orphaned children would be appointed only after their mother re-married. Hrushevsky observes that a widow, with few reservations, would virtually have the same rights over her children and their property as her deceased spouse had.

The Ukrainian people, chiefly upper classes, honored these laws and they remained in force for many ages. In contrast with this, Muscovy, the predecessor of modern Russia, curtailed women's rights and,

with the passing of time, turned back the clock to a stage in her development when the status of women could be characterized as state of virtual slavery. Ukrainian women of this period enjoyed even more rights than their sisters in Western Europe, where the Old Germanic and Roman law prevailed. The Ukrainian woman had greater freedom of action: she could accompany her husband—or, with his permission, go without him—to entertainments, banquets, parties and hunts; she could obtain a divorce and re-marry; and she could gain custody of one or more children after being legally separated from her husband.

Famous Ukrainian Queens

Small wonder, then, that such conditions should produce feminine figures in Ukrainian history, such as the idomitable Princess Olga (946-960), who ruled the great domains of the Kievan state from the time of her husband's death until her son Sviatoslav came of age. Another was the daughter of Olga's grandson Yaroslav, Anna, who married the French King Henry I and, after his death, ruled France until her son Philip ascended to the throne. Anna's sister, Elizabeth, married the Norwegian King Harold, who courted her, at first unsuccessfully, and brooded in a song, which survived to our times, that "the Ruthenian girl with the golden necklace does not want me."

The widow of the Galician Prince Roman lived in exile with her sons for many years and stubbornly defended their rights to the Galician throne until she achieved her goal; her eldest son Danilo ultimately became the most powerful Ukrainian ruler of the 13th century.

During the course of subsequent centuries, when Ukraine came under the rule of Lithuanian princes, and later of Polish kings, this old law, which granted women such relatively wide freedom, remained intact despite attempts of Polish lawmakers and church authorities to curtail it. In the writings of Polish clergymen from the 15th and 16th Century, many complaints are found to the effect that in Ukraine divorces are easily granted, that women receive one-third of their deceased husband's estates (such were the provisions of Ukrainian law), that girls have the right to disobey their parents in matters of matrimony. It would appear from these complaints that despite Polish rule Ukrainian womanhood managed to retain rights which were denied to women of Polish nationality, who belonged to the dominant nation in the Polish state.

Ukrainian Woman Had More Rights Than Polish or Russian Woman

During the Kozak age in Ukrainian history the position of women remained the same, i.e., better than in Poland or Muscovy, where, following Tartar rule, Oriental conceptions of women's rights spread and prevailed. Only a girl brought up in such an independent atmosphere could have ascended from the mean station of a captive slave sold to the Sultan's harem to the exalted position of Wife No. 1 and trusted confidante of Turkey's greatest ruler, Suleiman the Magnificent (1520-60). Such a girl was Anastasia Liskova, the daughter of a Ukrainian priest in the town of Rohatin, the famous Roxalana of the Turkish history.

The traveler Paul Alepsky, who visited Ukraine during the Hetmanship of Bohdan Khmelnytsky (1648-57) records with admiration that a

large number of Ukrainian women could and loved to read.

This near-equality of Ukrainian womanhood remained a vital force in daily Ukrainian life throughout the periods of Russian, Polish and later Austrian rule. The peasant form of the Ukrainian word for "companion of her husband. Even her name—"druzhina"—is the feminine form of the Ukrainian word for "companion." Never in their history have the Ukrainian people subordinated their womanhood to the low status into which it has been forced today in such countries as Germany, Italy and Spain.

In spite of these conditions, however, the modern feminist movement appeared in Ukraine relatively late. This may be attributed to the fact that Ukrainian people had to live under reactionary, antiquated forms of government imposed upon them by Russia, Poland and Austria. Another cause may be found in the fact that educated classes of Ukraine became polonized and russianized.

THE UNIVERSAL FEMINIST MOVEMENT

The injustice of legal curtailments of women's rights in cultural, economic and political spheres found its critics even during the American and French revolutions. As early as 1790 an Englishwoman, Mary Wollstonecraft, demanded in her book, *Vindication of the Rights of Women*, equality for her sex in matters of education and political rights. But it was not until the first half of the 19th Century that American women became really active in the movement for feminine equality.

At that time, well over a century ago, women were not admitted to higher institutions of learning. In the various capitals there were indeed schools where daughters of well-to-do families might learn something of music, literature, French, but formal higher education could be obtained only by men. Failing to gain entrance into universities, women decided to establish their own schools. Thus, Emma Willard organized a teacher's seminary in Troy, N. Y., Mary Lyon initiated some courses in higher learning, which in 1837 culminated in the establishment of a woman's college in Mt. Holyoke, Mass. Oberlin in Ohio began to admit women. And in this way hundreds of feminist leaders got their education.

Simultaneously, women began to take interest in various humanitarian movements, as in the reform of prison conditions, the emancipation movement, temperance, and relief of the needy.

With the outbreak of European national revolutions in 1848, when the second Republic of France was established, and an era of reform began in various countries, women sharpened their demands also. In England and in the United States a fresh impetus was given to the feminists. A convention for Defense of Women's Rights was held in Seneca Falls, N. Y., where a declaration of women's demands was issued. Laughter and ridicule emanated from male circles in both the United States and in England, where twenty years later John Stuart Mill was to issue his famous tract *The Subjection of Women* (1867). But, as the saying goes, he who laughs last laughs best.

Leading Events in American Feminist Movement

Without entering into anything even remotely approaching an account of the long, drawn-out feminine struggle for equality, let us mention a few of the important events leading up to the feminine emancipation. Following the women's

convention in 1848, the New York State legislature abolished the old English law which decreed that all property of a married woman, even her earnings, belong to her husband. California and Wisconsin (1850), then Massachusetts (1851), Kansas (1859) and other states followed suit. Then, after widespread feminist activities in the '60s and '70s, in which Susan B. Anthony played such a great role, the Territory of Wyoming, not yet admitted to the Union as a State, granted women the right of suffrage in 1869. Colorado (1893), Utah, Idaho (1896), and many others did likewise. New York, however, remained adamant until 1917.

At the beginning of the first World War the women's movement in America had become a vital factor in this country's life. The now powerful National Federation of Women's Clubs, was then formed. Before the war ended, President Wilson, on September 30, 1918, requested Congress to amend the Constitution in order to grant women equal political rights. In June of the following year the amendment passed both houses of the national legislature by a two-third vote, and on August 28, 1920, the thirty sixth state, Tennessee, ratified the amendment.

The feminist struggle in other countries was of a similar nature. Before the first World War only the women of New Zealand, Australia, Finland and Norway were allowed to vote. Mexico did not grant its female population this privilege until 1917, England a year later, while Holland, Germany, Czecho-Slovakia, Poland, the U.S.S.R., Latvia and Lithuania waited until 1919. Frenchwomen still haven't been granted the use of the ballot, while the women of Germany have had their rights revoked by Hitler. In Italy and Spain the female population enjoyed the privileges of citizenship and equality only during a short space of time. The women of Turkey, whose lot was once probably worse than that of their sisters in other lands, received equal rights during the rule of the great Turkish reformer Kemal Ataturk.

UKRAINIAN WOMAN UP TO THE 20TH CENTURY

Throughout the Kozak period in Ukrainian history, when the upper classes of Ukraine were denationalized, the Ukrainian womanhood consisted of the peasants' wives and daughters, petty noblewomen, priests' wives, and the wives and children of such Kozaks who settled on the land and engaged in husbandry during times of relative peace. They had no particularly extraordinary privileges in the written laws, but they nevertheless enjoyed a great measure of freedom, equality in marriage and freedom in the selection of life partners, as well as a tolerable measure of justice in legal matters pertaining to testaments and estates. There, however, their freedom ended.

The feminist movement which became so widespread in America and England during the 19th Century appeared in Ukraine much later. Only certain individuals emerged from the daily routine of domestic life as leaders in special fields of endeavor such as literature and the theater.

It could not have been otherwise under the Tsarist regime of Eastern Ukraine, where every progressive thought was suppressed and even such activity as the establishment of private schools in which Sofia Linfores Russova (1856-1940) was so active, brought about arrest and police persecution.

The somewhat more liberal atmosphere in pre-war Austria-Hungary, however, lent itself quite favorably to the development of a women's movements among the Ukrainians of Galicia. There Uliana Kravchenko young poetess, and the peasant Anna Pavlyk (1855-1925) were raising demands for feminine equality through the Ukrainian Radical Party.

(To be continued)

¹ Michael Hrushevsky: *Istoria Ukrainy Rusy* (History of Rus-Ukraine) L'viv, 1904; Vol. I, p. 308.

² *Ibid.*, Vol. III, pp. 382-3.

Real War Spirit

EGGs, as everybody in the British Isles knows, have become about as scarce there as the teeth of the hens that lay them. Not long ago Staff Sergeant Russell Jones, of the U.S. Army, set out like a gastronomic Christopher Columbus to discover eggs. He found them. What is even more important, in the finding he seems to have found himself through something suspiciously like a spiritual regeneration.

This is a great deal to get out of the discovery of a few eggs and the Sergeant has described his whole adventure so entertainingly that we are glad to reprint it here from *The Stars and Stripes*, official newspaper of the U.S. armed forces in the European theater of operations.

An "Average Guy"

Northern Ireland—Like the average guy, I've been going along, not paying much attention to what was going on and even less to the speeches that are made about the war. I figured I was in it because I had to be, not because I had any responsibility or obligation.

But the other day something happened to me that kind of changed my slant on things.

I never went for this moral responsibility stuff, but I guess that's what we owe the little people who are the ones that are backing us up, never complaining and content to be forgotten.

It was a woman and her daughter—I suppose that you'd call them peasants—that made me realize that we do owe something.

Dreaming of Eggs

I stopped at the little stone house with its thatched roof on the off chance that I might buy some eggs. I knew that eggs were strictly rationed, but when you go to bed thinking of eggs and wake up still thinking of them, you don't care much for the rules.

And you don't get any more law-abiding eating the evil-tasting mess that results when they mix water with powdered eggs.

I had asked farmers all along the road if they could sell me some eggs, but the answer had always been no until I asked one old lady, who whispered that if I tried "Wee Tommy Fitch o'Banbridge" I might be able to get some. She explained that I would have to use the full name because there were three Tommy Fitch's, one who was wee but didn't live in Banbridge, one who wasn't but did, and the right one, who was and did.

So here I was in Wee Tommy Fitch's barnyard, passing his friendly old sheep dog and knocking on his door in order that I might ask him to break the law. I felt a little guilty, but when a hen cackled her triumph over a new-laid egg I lost all my scruples.

Request for "Feast"

When the door opened, I stuttered out my request to the matronly-looking woman who stood there. Expecting a curt refusal, I was amazed when she invited me in and called to her daughter to fetch as many eggs as I wanted. She insisted that I sit down and have tea.

I didn't have any answer when she said that although she wouldn't break the law by selling me eggs, she would give all the eggs I wanted because I was in uniform.

As she bustled about, stirring up the fire, I looked over the first rural Irish home that I had seen. The wall was of rough-hewn stone; a single thickness, with no inner wall. The floor was packed earth, and the fireplace just a recess in the wall. If you stooped you could see the sky

through the chimney. An iron rail with hooks dangling from it ran along the top of the fireplace. It was here that all the cooking was done; where all the water was heated; from where all the warmth of the house emanated.

The chairs and the table were hand-made, and on the walls were stitched mottoes hanging in hand-carved frames. In this atmosphere, it was a surprise to see a modern radio.

When I remarked on this, Mrs. Fitch replied, "How else would we be able to hear when Hitler gets his from our boys?"

She talked of the war, and I was surprised at her knowledge and perception. Few women in the United States, with all their newspapers and their hourly news bulletins, had as clear an understanding of events.

She said, "Things like our radio are the things that will help us win the war. We are poor—sure and I don't have to tell you that—but we know what we are fighting for and we have faith in our cause.

"Hitler can't beat us when we are determined not to be beaten. And as long as we hear the truth we can stand anything and keep our faith in you lads to do the job for us."

That stopped me. Here I was—a typical American wise guy, knew all the answers and all the angles, nobody's sucker—and I was getting this from an humble Irish woman who probably hadn't been more than 30 miles from Banbridge in all her life. Here was a person who believed in us because she believed in right. You don't brush that off with a wise crack.

It was the first time anyone had tried to pin a halo on me or even included me in a group halo, and it made me think. It was a pretty cheap trick to be doing things like bumming eggs from people that were trusting us in the blind conviction that we wouldn't fail them.

I got up and said I had changed my mind. I never liked eggs anyway. But the daughter, a shy, pretty girl, stopped me with: "But you must, Sergeant. I know that if my Johnny" (she blushed) "were in your country, your people would be glad to do far more for him."

Speechless

What the hell could I say? You aren't rude to people like that. You just start thinking of what a heel you really are, and feel ashamed of the times that you have been scornful of them and their customs.

You know that there isn't a wise answer to this—that you can't figure an angle for these people. They are the kind that you call suckers. Then you wonder just who in hell really is the sucker. And you figure that it isn't the tough guy that Hitler has to fear; it is the people that believe in the simple things like right and wrong, and know that you can't beat right.

That's where I got the idea that maybe we owe them something. They have given the one thing that they can—their faith. And we can't let them down.

Translators Wanted

Ukrainian-English translators are urgently needed by the Federal Government for duty in Washington, D. C. Salary: \$2,000-2,300 per year. Appointment for duration of the war, plus 6 months.

Requirement: Ability to translate everyday Ukrainian into English rapidly and correctly. Preference to applicants with college degree or its equivalent in history or social sciences. For application blanks, write to the United States Civil Service Commission, Washington, D. C., or your nearest Post Office.

IN UKRAINE

(Before the War)

By HELENE SEARCY PULSE

FALL

This is the second day of Fall. The first

I was too blinded by the sparkling air

To write. It was as though a star had burst

And scattered silver fragments everywhere.

The millet where the wind has lately sighed

Stands up in shining packets for a god

To carry home at sundown to his bride;

That such a metal lifts itself from sod!

The river goes in blue like mandarin,

The steppe is turned into bazaar of gold;

The next man that we meet will pause, begin

To tell the half that Polo never told.

WINTER

Further I see, now that the leaves are gone;

Blue houses show where were but trees before.

Now red tiled roofs display the green laid on

By lichens, greener since the snow falls more.

The steppe is but a gray surmise of space

That ends beyond the furthest millet field

Man ever sowed, that ends where human race

Has never built a yurt or hung a shield.

There is a tale that once this land was green

As moss tufts are, that flowers lit the grass

Thick as the stars in great Orion's belt.

I am not credulous; I gaze between The iron black trees at hooded folk who pass,

Their faces hid in fur, their feet in felt.

(From *The New York Times*)

THE STORY OF UKRAINIAN LITERATURE

(32)

MIKOLA Kostomariw (1817-1855), writer, historian, professor of the Kievan and St. Petersburg universities, one of the founders of the famous SS. Cyril and Methodius Brotherhood, and a "brilliant essayist" in the opinion of W.E.D. Allen (author of "The Ukraine," a history, Cambridge University Press, 1940), was one of the most prominent figures in the Ukrainian national movement during the 19th century. He especially devoted much of his talents and labors to raising the general educational level of the Ukrainian people, issuing with that purpose in mind various kinds of historical and literary works, including a number of books on the history of Ukraine.

Kostomariw's researches and writings in the field of Ukrainian history served as a basis for similar work of future Ukrainian historians. He defended the right of the Ukrainian people to national independence, and stressed at every opportunity their independent national character, as distinguished from that of the Russians and Poles.

As a historian, Kostomariw was one of the very first to stress that the Treaty of Pereyaslav (1654) between Muscovy and Ukraine was not, as the Russians still say, an unconditional union between the two, but "an act of personal union" between them, which meant that the treaty regarded Ukraine as an independent country. The very fact, as Kostomariw pointed out, that Clause 14 of that treaty provided that the Ukrainian Hetman had the right to receive foreign ambassadors, just as Khmel'nitsky actually did even before that treaty, is but one indication of the independent national character of Kozak Ukraine.

Russian by Birth, But Drawn to Ukraine

It is interesting to note that Kostomariw was half-Russian by birth. His father was Russian but his mother was Ukrainian. At an early age he was brought to live in Ukraine, and it was here that he fell in love with the simple Ukrainian people, their beautiful countryside, and their glorious past. It was this love of the past that united the historian Kostomariw with the author Kulish and the poet-painter Shevchenko in their desire to improve the lot of the down-trodden Ukrainian people.

As he himself wrote in his autobiography, Russian-born Kostomariw felt drawn to the Ukrainian people because their native heritage captivated him and because in studying their history he was moved by the callous manner in which they had been treated. Writing to Izmail Sreznevsky (1812-80)—another Russian who became captivated by the Ukrainian native heritage and who wrote the six-volume "Zaporozhian Yore"—Kostomariw complimented himself for having learned the Ukrainian tongue and also for having been able to write in that tongue a letter to the Ukrainian poet Ambrosius Metlynsky (1814-1870), although, as he noted, Metlynsky probably made fun of that letter, for "he (Metlynsky) is a Kozak, his father was a Kozak, his ancestors were Ukrainian Kozaks; while I am but a neophyte Ukrainian. Still, though I cannot be re-born a Ukrainian, there may be some hope for me on account of my love for Ukraine, which is greater than that of many a native-born Ukrainian."

It was this love for Ukraine that caused him to suffer for her, as when together with a number of other members of the SS. Cyril and Methodius Brotherhood he was arrested and exiled by the Russian police.

His Works

Kostomariw's historical and literary works are numerous. Suffice it to mention here the already-famous "Books of Genesis of the Ukrainian People," as well as "Bohdan Khmel'nitsky," "Ruin," "Mazeppa and the Mazeppists," "The Last Years of the Polish Republic," "The Two Rus' Nationalities" (Russian and Ukrainian) "The Truth for Muscovians About Rus'," and "The Truth for Poles About Rus'." Some of his literary works bore the pseudonym of Jeremiah Halka. He was also a dramatist, having written "Sava Chaviv," named after the Kozak leader who betrayed his followers to the Poles and for that was slain, and "Pereyaslav'ska Nitch," which deals with the night when the Kozak Taras Triasylo defeated the Poles.

Most of Kostomariw's works were written in Russian, and many of them appeared in their Ukrainian translated form under the general heading of "Ruska Istorychna Biblioteka."

(To be continued)

THE STORY OF UKRAINIAN PHILOSOPHY

(2)

III

Outside Influences

A NUMBER of Skovoroda's contemporaries prepared the ground in Ukraine for the Western European philosophy of those times. But it was only with the philosophy of the German idealists that Ukraine entered into closer contact. Thanks to the Ukrainian scientists, the philosophic systems of Fichte, and still more of Schelling and Hegel, exercised a deep influence on the universities of Kharkiv and Kiev as well as other schools of University standard, the theological Academy at Kiev, the "Lyceum" in Odessa, and others in Ukraine.

Likewise, it should be noted, the systems of these German philosophers exercised a deep influence on the universities of Russia proper as well.

Kant did not arouse so much interest. Prof. Chyzhevsky does not enumerate all the followers of German idealism in Ukraine, but only mentions the most important, I. B. Shad, an eminent follower of Fichte and Schelling, who lived in Kharkiv from 1803 to 1816; the first rector of the University of Kiev, Michael Maximovich (1804-1873), a renowned Ukrainian scientist and a follower of Schelling; S. Hohotsky (1813-1889) who propagated Hegel's ideas at the University of Kiev; two influential Ukrainians Nicholas Stankevitch (1813-1840) and Nicholas Strakhov (1828-1896) who propagated and made accessible Hegel's ideas in Russia.

From the forties of the nineteenth century philosophic thought began to penetrate into society at large. The spread of romanticism is especially apparent. Russian "Slavophilism" and Polish "Messianism" also exercised some influence. We would, however, only call attention to the philosophic world conceptions of two outstanding Ukrainian men of letters, Mikola Hohol (Gogol) and Panteleymon Kulish.

Mikola Hohol

Mikola Hohol (1809-1852) known abroad almost exclusively as a man of letters, was at the same time one of the most prominent Ukrainian religious thinkers. True, he expressed his thoughts only occasionally, in letters, but he exercised a deep influence, for instance on Dostoyevsky, as well as on Russian religious philosophy of the twentieth century in general.

Hohol's fundamental interest is in the human soul. Like Skovoroda before him, he declares that "the human heart is a bottomless, unfathomable vessel; where every moment we make mistakes." "The human soul is a well that not all can plumb..." But the way to all human souls is through one's own soul. "Find the key to your own soul; when you find it, you will open all other souls with it." For Hohol, this key is feeling, emotion, above all aesthetic emotion. Hohol defines more closely the idea of "the heart," which Skovoroda accepted from the Church Fathers, giving it a definitely emotional character, which accords with general Ukrainian characteristics.

The first task of man is to "work on himself." "Undertake the management of the human soul. There only wilt thou find happiness." For "the human soul is a treasure for which we must all care most greatly..." "It is a sweetness of the highest rank to rejoice over the beauty of the soul which is the ornament, the pearl of God's creations." The purpose of "the management of our souls" is to rouse the soul, make it "a living soul." In order to attain this aim Hohol seeks an individual way, a certain "inner asceticism," an "inner monastery" as he expresses it; but also another way, that of an aesthetic and social Utopia: The way toward "the management of our

souls" leads through a system of rules. Each man has his own set place in the world. "Only through labor man improves himself and attains completion... In undertaking work, man places himself on the soil. Only in the soil can seeds be sown." Hohol seeks the ideal of a religiously organized and religiously led society. This ideal of his is entirely aesthetic.

Contrary to Skovoroda, Hohol did not find adequate expression for his thoughts. He died suddenly and tragically deserted by all, and his thoughts incompletely formulated by himself were elaborated somewhat later and have only been given attention anew in our own times.

Panteleymon Kulish

Panteleymon Kulish (1819-1897), who was a member of the romantic "Brotherhood of Cyril and Methodius," remained fundamentally loyal in his various works to the conceptions of his youth. "The heart," the inner man, is the basis of his conception, especially of his history of philosophy. "We need only obey God, and God speaks to us through our hearts." In history, in national life, in language, and in social life, he seeks that which has its foundation in the "depths of the heart," in the "unfathomable" bottomless something of the emotional life, and wants to build on these elements the ideal of Ukrainian culture. This ideal reminds us in several respects of Hohol's ideal. Only Kulish's ideal does not so explicitly emphasize religious motives and gives more space and value to historical traditions, to the regeneration of the national language and the return to agricultural life.

It is interesting that the same cult of emotion, "the heart," as well as the assumption that emotionalism is the characteristic trait of the Ukrainian nature is also found in the contemporaries of Hohol and Kulish.

IV

Pamphil Yurkevich

The most prominent thinker of the nineteenth century was undoubtedly, Pamphil Yurkevich (1827-1874), a countryman of Skovoroda and Hohol, that is from the Poltava district, a professor of the theological Academy of Kiev (1851-1860), and of the University of Moscow (1860-1875). Because he lived in an atmosphere in which materialism and positivism were dominant, his influence was not so great as his excellent and deep lectures and his penetrating and magnificent writings deserved. One of his pupils was, however, the famous Russian philosopher, Vladimir Soloviov.

One of Yurkevich's merits is his severe and convincing criticism of philosophic materialism, which in those times was deeply and widely rooted in Russian society. In a beautiful sketch he gives a deep interpretation of the philosophy of Kant and summons philosophy to return to Plato. Boehme, Leibnitz and Swedenborg, were his favorite philosophers.

We shall consider here only the most original ideas of Yurkevich, namely his teaching about "the idea" and his "philosophy of the heart."

His doctrine of "the idea" is a peculiar interpretation of the platonic doctrine of the "ideal existence." Yurkevich wishes especially to emphasize that the "ideal existence," "the idea," is not the same as all other "existence" in the empiric world. It is not a "force" which works as a cause in relation to the objects of the "outer world," it is only a "postulate." "The idea" is what the object should be. "The idea" is the "basis" not the "cause." Ideas can be realized only by the activities of wise beings. Thus Yurkevich develops a form of platonism which may be compared with the later

How Canadians and Americans Differ

By HONORE EWACH

IT is more easy to point out the similarities between Canadians and Americans than the differences between them. For one thing, Canadians and Americans are still full of youthful zest and vigor. Both are enterprising and resourceful. Most of the books, magazines and newspapers they read are alike. They eat the same kind of foods. They ride in the same kind of cars. They dress alike. They build their houses and cities alike. They speak alike. Even their slang expressions are similar. And yet they are not alike altogether. In some ways they think, talk and behave differently. An observant Canadian at once recognizes an American in Canada. In general, a typical American behaves like a jolly young fellow. He brims over with optimistic and somewhat exaggerated statements and exclamations. He is the one who would most likely start talking to a Canadian.

But that something that makes a typical American different from a typical Canadian is acquirable. A young Canadian college student who goes to study or work for a year or two in the United States returns from there with the air of a typical American youth. He is usually more chummy and more addicted to optimistic overstatements. He may even remark that the Canadian ways of life are somewhat too slow to suit his taste. Besides, his personal tastes for people would be less exclusive.

But when a grown-up Canadian, who has spent most of his life in Canada, goes to the United States for a few weeks' summer holidays, especially to some big city like Chicago or New York, he may upon his return home be out of breath. He will have so much to say about the American skyscrapers, museums, zoological parks etc., and yet after awhile most likely remark that, "Yes, but life there seems to move too fast. It is more quiet here, in Canada. We make less money here, but we spend less, too. Still I am sure my boys would be very much at home down there."

An observant American traveler may notice three main types of Can-

adians. Down in the east, in the Maritime provinces, Quebec, and eastern half of Ontario, he will find a markedly reserved, and to a certain extent class-conscious, Canadian of British origin, and a strongly clanish and fervently religious French Canadian. As people of two different religions, Protestant and Catholic, they keep quite aloof from each other. But in general both of them officially get very fair treatment from each other. For instance, even Ottawa, the Canadian capital, has almost as many French-speaking officials as those who speak only English. That is no wonder, for Canada is really a bilingual nation—all Canadian state documents are printed in English and French.

Most likely, however, our observant American visitor will find himself altogether at home in Western Canada—in Manitoba, Saskatchewan, and Alberta, in their open spaces where high grain elevators remind one of Egypt's pyramids. Most of the population there is still very rural and exceptionally democratic in its ways of life. It is there that Canadian farmers of many European racial origins live side by side without any bickerings or animosities. Western Canadians are in general very hospitable and ready to help each other. (It is here also that the bulk of the Ukrainian Canadians live. Here they are altogether at home in the democratic setting of the Canadian prairie wheatlands.) And as to the Canadians of the Pacific coast—well, in most ways they are very much like the English-speaking Canadians of Eastern Canada.

In general both the Canadians and Americans, as nations, are still very young and full of youthful zest. Even their national cultures are still in the making. And that is the most hopeful point about Canada and the United States. Both Americans and Canadians have everything in their favor to create a great race of people and civilization—most likely superior in many respects to Europe's. They are still in their full bloom, promising a superb cultural harvest.

Winnipeg Can.

teachings of Lotze, of the German "Marburg school," or of Husserl at the present time.

Still more original, especially for those days, was Yurkevich's "philosophy of the heart." He does not think that philosophic perception can grasp and understand all "existence." Beyond the boundaries of the human intellect there is a higher and deeper function of the human spirit. Skovoroda and Hohol had already spoken of it; Yurkevich, like Skovoroda, calls it "the heart," and describes it as a function explicitly permeated with emotion. Yurkevich emphasizes the importance of emotional elements not only in the moral and religious spheres, but proves in detail their great importance also in the sphere of knowledge. He maintains that the heart helps one to grasp certain aspects of the real world which are inaccessible to the cold theoretic intellect, and that the "heart" plays not the least part in the systematization of knowledge into the oneness of a "conception of the world," or a philosophic system... "the tree of knowledge is not the tree of life." "The heart," and not "the head," gives us the living knowledge which overflows the boundary of theoretic consciousness and makes man whole. Though in the thoughts of Yurkevich there is some similarity to the psychology of German romanticism, yet his precise theoretic, philosophic formulation of emotionalism makes it possible to place him as the forerunner of the theory of emotionalism of today developed, for example, by M. Scheller, or, in Uk-

raine, by Zinkivsky, or even—in certain aspects—as the forerunner of the psychoanalysts. Only for Yurkevich "the heart" is not a subconscious, but rather—in comparison with the "head" or the intellect—a higher function. "The philosophy of the heart" had a great influence on the philosophy of Vol. Soloviov and on other Russian religious philosophers of today. Among Ukrainians, V. V. Zinkivsky is developing Yurkevich's ideas at the present time.

(To be concluded)

IN PHILADELPHIA

Sunday, January 24:

The Ukrainian Catholic Cathedral Choir will sponsor a post-Christmas Concert featuring the U.C.C. Senior and Junior Choir under the leadership of Stephen Marusevich. Special settings are being designed and dialogue written to make the program the most enticing of its kind. The Place: Ukrainian Hall, 849 N. Franklin Street, Philadelphia. A dance will follow the Concert.

Sunday, January 31:

A rally or "viche" will be sponsored at the same Hall in an effort to better acquaint U.N.A. non-members with the Ukrainian National Association. Featured speakers will be Mr. Malanchuk, U.N.A. organizer and also a member of the Ukrainian National Ass'n Executive Committee. There will be free entertainment for those attending.

D. S.

YOUTH AND THE U.N.A.

WHY I JOINED THE U.N.A.

I am a member of Branch 167 of the Ukrainian National Association, which is located in Toledo, Ohio. I joined the U.N.A. because it represents something very big and worthwhile. Among other things the U. N. A. binds the descendants of a once great nation into a compact group, a group that can do much more than any single person can do. So strong and influential has the U. N. A. become that it is now recognized as the very basis of Ukrainian American life.

The U.N.A., through its fraternal system of subordinate self-governing lodges or branches, offers its members the opportunity of fraternalizing and becoming acquainted with each other. The occasional affairs sponsored by U.N.A. branches, such as plays, concerts, and summer picnics, keep the interest of the members centered in the branch and go a long way toward fostering the proper fraternal spirit so essential in an organization such as the U.N.A.

A member who is in good standing and who has a knowledge of the Ukrainian language may be chosen by the members of his branch to represent that branch as a delegate to the quadrennial conventions of the U.N.A., which are usually held in leading American cities. A delegate has fine opportunities to learn at first hand what the other U.N.A. branches have done to promote and improve themselves, and he will see for himself how the U.N.A. convention affects the organization, for changes of by-laws and new ideas are adopted and approved at the convention and these have an important bearing on the future of the institution. He will acquire a sense of responsibility toward the U.N.A. because he will help frame, improve and pass the new by-laws and ideas; he will also be instrumental in the election of new U.N.A. officers, and he himself has the opportunity to win a position. He is bound to get ideas that will improve his own branch, which will please the members and earn him recognition as a delegate who is aware of his obligations and responsibilities. If he wins such recognition he may be elected delegate again when the next convention date nears.

The younger members of the As-

sociation are afforded the opportunity to acquaint themselves with the members who came over from the "old country," and to learn what these pioneering immigrants have accomplished in America. They will discover that the U.N.A. is an accomplishment of these hard-working people from overseas, and that they expect the American-born generation to carry on with the work they started. Where the U.N.A. is concerned the old people hope that their children will not let the organization which represents so much dissolve. They hope that the young people will continue to support and build the U.N.A. after they are gone. It should be the duty and obligation of every American Ukrainian to see to it that the greatest accomplishment of their elders in this country remains in existence; the continued existence of the U.N.A. will serve as a monument dedicated to the Ukrainian immigrants... a reward they richly deserve.

Young men, women, and even children may become members of the youth branches of the U.N.A. and fraternalize with the children of the "old folks." They have much in common and will attract many additional members as a result of their numerous activities, which may be publicized in The Ukrainian Weekly; this paper is published for them by the generous organization of which they are members.

I recommend that those who desire to become acquainted with men and women, young and old, of their own nationality, investigate the opportunities offered by the Ukrainian National Association. They should visit the U.N.A. branches nearest to them when the branches are having their regular meetings. Be they "old folks' branches" or "young folks' branches," the opportunities are the same. I urge them to attend the meetings and see for themselves.

NICHOLAS BLASETZKY

For his contribution Mr. Blaszetzky will receive a free copy of the monumental U. N. A. Jubilee Book. All articles concerning the U. N. A. accepted for publication entitle the writers to gratis copies of this valuable book. Articles may concern any phase of the U. N. A. or its branches. Writers are asked to mention their U. N. A. branch numbers. All contributions should be addressed to Ukrainian National Association, 83 Grand St., Jersey City, N. J.

TO BE AN AMERICAN IS A PRIVILEGE

By ANNETTE L. KMETZ
President, "Soyuz Ukrainok Ameriky"

The Ukrainian immigrants in this country who have or who are becoming its citizens realize very well that no other nation can ever give them as much for their allegiance to it as does America. And one important feature of that allegiance is the support that must be given our country in its present war against those who would enslave the world. This fact is well realized by the rank and file of the "Soyuz Ukrainok Ameriky,"—Ukrainian National Women's League of America. That is why they are in the very forefront of those who every day and in every way are doing something to support their country's war effort. Thereby they are likewise executing one of the chief purposes of their organization, which is "mutual understanding and helpfulness, emergency relief, civic promotion..."

In supporting our country's war effort and bringing nearer the day of victory, we Ukrainian American women are likewise striking a blow also for the cause of our kinsmen in war-torn and devastated Ukraine. We cannot forget the fact that the very principles over which our country is engaged in this world-wide conflict are the principles for which Ukrainians in their native land have sacrificed and died for centuries, and for which they are fighting, suffering, and dying today. Only last November we observed with appropriate ceremonies throughout the country the anniversary of a day upon which those principles were realized in Western Ukraine, November 1, 1918, when our kinsmen over there finally managed to establish their own free and independent Western Ukrainian Republic. Though that republic eventually collapsed before the mighty array of its many enemies, still it has remained to this day as an inspiration to all true lovers of freedom and democracy. And it shall inspire us, Ukrainian Americans, with the hope that after the present war is over and victory crowns our country's arms, that over there our kinsmen will once more have that freedom and democracy to which they so ardently aspire, and which we, their American kinsmen, are so fortunate in having here. Then, it is our hope, the Stars and Stripes will wave over an American embassy

in the capital of Ukraine, while the Ukrainian golden and blue banner will be unfurled over a Ukrainian embassy here in our nation's capital.

Such are the thoughts, hopes and prayers of the members of the "Soyuz Ukrainok Ameriky" as they do their bit at home, on the production front, or in the various war services. In practically every community where there is a branch of the organization, there can be found a group of women, young and old, who are, for example, doing fine work for the American Red Cross, for that "Angel of the Battlefield," the Red Cross Nurse. Likewise they are buying War Bonds, taking part in salvage drives, saving fats, and preparing economical yet nutritious meals for their families so as to enable them to become more healthy and more able to do the various war tasks that the war and their sense of obligation to their country have imposed upon them.

It is noteworthy that one of the outstanding resolutions of the "Soyuz Ukrainok Ameriky" limits membership in it strictly to American women of Ukrainian descent who have no affiliation whatsoever with any groups who would "revolutionize" or attempt to overthrow our American system of government.

Bearing all this in mind, let us continue our good American patriotic work. Let us continue folding surgical dressings for the Red Cross, knitting warm helmets, sweaters, socks, etc. for our soldier boys, selling bonds and stamps, and generally taking an active part in the women's War work campaigns. Especially let us strive to have at least 90% of our branch memberships to be buyers of war bonds, so that each branch can proudly display its Certificate of Merit from the Treasury Department.

Holy Mary knew that her Son would suffer, yet she was brave in the knowledge that He would die in order to deliver us from the bondage of freedom. Blessed Mothers of men who are today fighting throughout the world, let us, too, be brave, and let us pray for the day when we shall hear the angels' song of peace, when again there shall reign "Peace on earth, and good will toward all men."

(29 Cedar St., Yonkers, N. Y.)

THE UNITED NATIONS

XII. SOUTH AFRICA

AREA—472,550 square miles. Population—2,152,000 whites, 6,600,000 natives (Negroes), 770,000 mixed, 220,000 from India. Capital—Pretoria, Transvaal. Cape Town, however, is the seat of Parliament. Principal cities—Johannesburg, Cape Town, Durban. Products—Gold, diamonds, asbestos, copper, chrome, manganese, iron ore, platinum, fruits, cotton, corn, wheat. Flag—Blue, white, and orange, with a miniature Union Jack and the flags of the Boer states, Transvaal and Orange Free State in the center. Armed forces—190,000 (including 30,000 Negro troops). Form of government—Self-governing Dominion of the British Empire.

Jutting southward into the sea some 7,800 miles from New York and washed by the water of two great oceans lies the Cape of Good Hope. This jagged, rocky peninsula meant "Good Hope" to the hardy mariners of the 15th century who were seeking the fabled riches of India. "Good Hope" this peninsula promises today to the ships of the United Nations. Round the Cape go vast convoys of men and arms from Britain and

America to Libya, India, Australia, and other battlegrounds, stopping at Cape Town, once called the "tavern of the seas," to take on supplies or to leave ships and weapons for repair. The Cape stands as one of the vital bastions of the fight for freedom.

The Country

Much of South Africa is like Texas and our western prairies—land that is fairly high, dry, and covered with sparse foliage; much is wasteland, barren and waterless. The country is something like an overturned saucer, with a narrow coastal belt fringing the sea; thence a steep escarpment and mountainous ridges and finally a great central plateau. Practically no harbors or ports break the bleak monotony of the western seacoast and only a few—Cape Town, Mossel Bay, Port Elizabeth, East London, and Durban—are to be found along the Indian Ocean side.

South Africa is still a frontier country, its farmers and cattle growers living close to the soil. Most of its towns are small and isolated. Only the rugged mining town of Johannesburg, the busy wharves of Cape Town, and the urbane English at-

mosphere of Durban reflect the changes of the 20th century.

Racial Issues

The first Dutch and English settled along the Indian Ocean. The English stayed in and near the ports in order to conduct their trading and banking interests; the Dutch farmers—called Boers—trekked through the mountain passes into the greener pastures that later became the Orange Free State and the Transvaal.

Today the descendants of the original Dutch settlers—now called Afrikaners—account for about 56 percent of the white population and the British about 39 percent. Both Afrikaans and English are recognized as official languages.

Political Issues

The political division within the Union might have proved extremely serious had it not been for a great soldier-statesman, Jan Christiaan Smuts, who fought against the British in the Boer War and for them in the first World War and who helped Woodrow Wilson draft the covenant of the League of Nations. While a member of the British War Cabinet he induced Lloyd George to establish the R. A. F. as a separate unit, and had the prophetic vision that in the future mass attacks from the air on populous industrial centers

would become an important part of war. General Smuts assumed control in South Africa in September 1939, after the cabinet had split down the middle on the war issue and after Prime Minister Hertzog, another veteran of the Boer War, had been defeated in the House on his resolution for neutrality.

The War Effort

South Africa's industry plans to produce 600,000 tons of steel yearly; it builds armored cars, artillery, rifles, bombs, shells, bullets, uniforms, shoes, and many other necessities of war. One out of every seven white men is in the armed forces. A large proportion of these men have fought valiantly in East Africa, where today they are aiding in the defense of Egypt. South Africa's planes, manned by graduates of 24 training schools, and a small navy of patrol boats are guarding the vital sea lanes to the Cape. Conscription is limited to service within southern Africa and the government has promised that no Union troops will be sent outside African territory. Yet many thousands of English and Afrikaner volunteers are standing shoulder to shoulder on the sands of Egypt and will continue to do so until victory is won.

—FOR VICTORY: BUY BONDS—

LEND LEASE

Current events prove that unity between nations, based on understanding and mutual respect, alone spells hope for the future.

Lend-lease operations continue to illustrate what that unity implies. The transfers made under the Lend-Lease Act are not commercial loans to other nations. They are contributions of material to a common pool with which a common war is being waged. In return, other nations are contributing their utmost to the common fight—in men, materials and machines. They are furnishing us with weapons and supplies which we, rather than they can most effectively use. The real cost of the war cannot be measured nor compared nor paid for in money. They must and are being met in blood and toil.

Up to December 7, 1941, lend-lease had several important results. Great Britain, Yugoslavia, Greece and others were given assurance of our unlimited material support. After the Nazi attack on Russia, the hard-pressed armies of the Soviet began to receive supplies from us. In the course of the year, the lend-lease program resulted in a great expansion of our war production facilities. Furthermore, the "cash-and-carry" method, whereby governments in need of war materials placed their orders directly with American factories, was displaced by centralized handling of war contracts through the government. In this war, our "total defense" planning prepared the ground for the more difficult job of conducting war.

The total value of lend-lease aid by the United States from March 11, 1941, to November 30, 1942, was about seven and one half billion dollars. The dollar value of the goods and services we have received in exchange is less than that which we have extended to our Allies, but their war value to us has been immense. Wherever our fighters have been stationed on foreign soil belonging to our friends many of their wants have been supplied by local governments. Their machines have been serviced, fueled and supplied with replacement parts, wherever possible. They have received local foods. Air fields, Naval stations, and shipyards have been placed at the disposal of our forces, and protection has been given to our convoys on the sea, and troop movements on land. In addition, considerable quantities of precious raw materials have been delivered to us under lend-lease arrangements and other products are scheduled for delivery in the near future.

More than half of all the lend-lease supplies we exported in 1942 were military items. American tanks and planes have played a major part in the British North African campaign since the Autumn of 1941. British pilots have flown American-made planes over Europe, downing Nazi fliers and smashing Nazi war centers with our explosives. The Russians have used our planes and tanks in increasing numbers against the Nazis. Since the loss of the Burma Road route, our lend-lease aid to China has been transported from India by the most hazardous air route in the world—over the Himalaya mountains. Chinese air cadets, trained in this country, also have been carried to their own land by plane.

XMAS CONCERT

— sponsored by —
UKRAINIAN CATHOLIC CATHEDRAL
CHOIR
SUNDAY, JANUARY 24, 1943
6 P. M.
at UKRAINIAN HALL,
847 N. Franklin St., Philadelphia, Pa.
STEPHEN MARUSEVICH, Director

The Sporting Way

By DIETRIC SLOBOGIN

HOT STOVE LEAGUE

BACK in the days when France was France, England was England and, most of all, America was America—existing under normal conditions—the baseball fan of this nation was a baseball fan 365 days a year. Baseball seasons didn't commence with spring training and conclude with the World Series. Instead, the enthusiastic fans gathered for meetings of the so-called Hot Stove League sessions during the off-season, especially the winter.

Its Inception

The name Hot Stove League is reported to have come from... well... any old town, any old home, in any old room possessive of a pot belly stove. Around this red-hot burner the fans—the real fans—would fervidly talk baseball.

Today's, H. S. L.

We doubt whether there are many Hot Stove Leaguers today discussing baseball. They're mapping out war strategy, adding up United Nations' victories and defeats of the day, and wondering why Mr. Whoozit gets more oil than Mr. Howzit.

Our Policy

Knowing that you hear and read more than enough of war news, The Sporting Way will continue to at least keep the spark glowing in that old hot stove, and perhaps take your mind off the war situation for a few brief moments.

York Sets Assist Mark

Rudy York, Detroit Cherokee, initial sacker, broke the American League record for assists at first base with 146... Baseball turned in \$1,314,825.03 to the war effort through exhibition games... For the second time in its history, the American League had no triple plays in 1942... Baseball players working at defense jobs will be released for the 1943 season to continue baseball playing.

The St. Louis Browns, who finished third in the American League standings, won the "night championship" by capturing 16 of 23 after-dark encounters... the Boston Red Sox won the A. L. overtime championship, copping 10 of 16 for a .625 percentage, just 10 points ahead of the lively Brownies who won 8 extra inning tilts while losing five... Through Monday, January 11, the American League had 120 of its players in the armed forces... When the first World War ended 24 years ago, the A. L. had a total of 144 of its players in the uniform of their country.

Ted Lyons

Ted Lyons, always a real credit to baseball, has written another brilliant chapter to his great pitching record—and it may be the final one of a grand career.

The Chicago White Sox hurler, who has just observed his 43rd birthday, is in the armed forces—and the 1942 season may have been his final one in the big show. If it is, and there are a few million fans who hope otherwise, there's no denying that Ted did his last campaign up in style—for his feat of leading the American League in the earned run averages column and finishing every one of the 20 games he started is an appropriate climax to an amazingly fine span which saw him join the White Sox in mid-summer of 1923, stick with the same club down through 20 straight seasons and wind up the 1942 drive with an earned run rating of 2.10 on a showing of 14 games won and six lost for a sixth place club.

Several weeks ago Lyon wrote

U.N.A. Franko Club Holds Elections

Continuing its pace as one of the largest and most active youth branches of the Ukrainian National Association, Branch 180 of Akron, Ohio, Ivan Franko Club, at a recent meeting elected officers to head its organization for the 1943 year. Elected as President was Jennie E. Pulk; as Vice President, Dorothy M. Sudomir; as Treasurer, Michael Huryn; as Recording Secretary, Dorothy Kudera; and as Financial Secretary, Genevieve J. Zepko.

Pausing in review of our activities for the past year we find that world conditions kept social activities at a minimum although our members took active part in all local Ukrainian affairs, UNA sponsored affairs in this territory, and the Youth League Rally at Detroit, Michigan.

For the first time since the Ukrainian National Association undertook the sponsoring of athletics, we were without a representative basketball team. Lack of material was our only reason for non-participation. Our girls, however, continued to bowl and play basketball. Badminton proved a popular sport during the season.

Our membership continued to increase and more new members in 1943 is our goal.

Initiating the practice of selling War Stamps at each monthly meeting of Branch 180, we find that this venture has met with much success. In addition, a recent survey discloses that over 90% of our aggregate membership is purchasing War Bonds regularly or systematically.

Contributions to the American Red Cross and the participation in all affairs sponsored for the same and like purposes was also numbered among our activities.

Of great importance to us is the fact that our organization has, to date, thirteen of its male members serving our United States in various branches of the Army and Navy. Several of these young men are stationed overseas and in faraway lands. Christmas packages and checks were sent to each of them. They are also recipients of the Ukrainian Weekly. Their leadership and services are missed, but the fact that they are serving their country in the same indomitable, spirited and useful manner that made them leaders in our group, compensates for their absence and assures us of their expeditious return.

GENEVIEVE J. ZEPKO.

Billy Webb of the White Sox staff that he had received his commission in the Marine Corps—and those who know Ted are certain he'll make the same fine record with the Marines that he did with the American League.

When Ted beat Cleveland Sept. 24 by a 3-1 count, he hung up his 259th major league victory—one more than the total of Red Ruffing of the Yanks. And when Ted's age is considered, his record of consistency for the past two seasons is all the more remarkable. He was not taken out of any games this past season and was removed only three times in 22 starts in 1941.

A visit by Ray Schalk, famed White Sox catcher, to the Baylor University campus started Lyons on his big league career. Schalk warmed up young Lyons and was so impressed he advised the late Kid Gleason, then Sox manager, to give Ted a trial. Lyons reported to the Sox in July of 1923.

His 1942 season gave him this 20 year major league record:

Games, 289; Innings pitched, 4118-2/3; Won 259; Lost 226; Struckout 1063; Bases on Balls, 1112; Hits 4451. A remarkable record.

TAKE PART IN UNITED NATIONS PROGRAM

The United Nations War Fund Week, observed in all movie theatres during the week of January 14th to the 20th, was opened in the Jersey City theatres with the aid of Ukrainian groups, the first of the nationality groups appearing throughout the week. Answering an appeal from Mrs. Anastasia Wagner, Ukrainian board member of the International Institute, the Misses Mary Barna, Nettie Barna, Eva Barna, Luba Bezushko and Marian Wagner offered their services as Ukrainian-costumed usherettes to collect funds in the various theatres for the War Fund. The SS. Peter and Paul Catholic Choir, under the direction of Mr. William Gela, appeared at Loew's Jersey Theatre and sang several Ukrainian selections. As usual, the picture of unexpected beauty made by the appearance of the costumed choir on the stage moved the audience to spontaneous applause. Informing the audience that the day marked the observance of Ukrainian New Year, the director led the choir in a rendition of the beautiful carol, "Nova Radist' Stala," whose simple beauty held the people in a spell-bound hush. The Koshetz arrangement of "Oy rano, rano" and the marching "Hey vydno selo" followed, after which the Misses Marian Wagner and Nettie Barna gave the audience a sample of Ukrainian folk-dancing with a gay "Kozachok." The ever-beautiful "Silent Night," sung in Ukrainian by the choir ended the ten-minute appearance of the Ukrainians, too soon for the audience, judging from the thunderous applause still sounding as the feature picture flashed on the screen.

Mildred Milanowicz

EVERYBODY SAVING IN EVERY PAYDAY  WAR BONDS

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