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The Ukrainian Weekly

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

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Chamberlin Advocates Plebiscite In Western Ukraine

A "fair and convincing" plebiscite "without the presence of either Soviet or Polish troops or police" to determine the sentiments of the Western Ukrainians in the current Soviet-Polish border dispute, is advocated by William Henry Chamberlin, noted East European authority, in his column "Where News Ends" in the May 27th number of The New Leader, "America's leading liberal-labor weekly."

Commenting upon the means of attaining a Polish-Soviet understanding, Mr. Chamberlin writes:

"There is a considerable area of southeastern Poland, the regions of Polesia, Volhynia and Eastern Galicia, where there is a clear Ukrainian majority. Politically and economically, a miniature independent Ukrainian state in this region would scarcely be feasible. A fair solution here would be to offer the inhabitants of this area a choice, in a free, secret plebiscite, between association with Poland and with the Soviet Ukraine."

"To be fair and convincing, such a plebiscite should be held without the presence of either Soviet or Polish troops or police. Local order could be maintained by a United Nations police force, recruited from nationals of countries that had no interest in the outcome of the vote."

Deplores Ignorance Here About Ukrainians

Commenting upon the need for a firmer, more positive American policy in regards the Soviet-Polish impasse, Mr. Chamberlin concludes with—

"But perhaps one cannot expect too much of American foreign policy when American public opinion is so ill informed that the editor of a well-known weekly believes that Lvov belonged to Russia before the First World War and a very famous publisher was amazed when I told him that the Ukrainians are distinguished by language, nationality and historical fate from the Great Russians."

CONGRESS COMMITTEE ISSUES SECOND BULLETIN

The second number of the Ukrainian American Affairs Bulletin published by the Ukrainian Congress Committee of America was dispatched during the past week to various responsible quarters, including the press, as well as to the delegates of the Second Congress of Americans of Ukrainian descent held in Philadelphia January 22. The bulletin's purpose is to inform public opinion concerning Ukrainian Americans and their effort, as well as concerning Ukraine's centuries-old fight for national freedom.

Containing 32 pages of printed matter, including an ethnographic map of Ukraine, the current number of the bulletin features an article by William Henry Chamberlin, noted authority on Soviet Union, on "The Ukrainian Struggle for Freedom." Editor of the bulletin is Stephen Shumeyko.

HONORING OUR GRADUATES

As in the previous ten years of its existence, The Ukrainian Weekly will publish reports of graduation this year of young Ukrainian Americans from colleges, universities, professional schools and other higher institutions of learning.

The following information is required: 1. Name of graduate; 2. address; 3. name of college or graduate school; 4. degree received; 5. honors received and honorary societies to which the graduate belonged; 6. activities in which the student engaged; 7. Ukrainian organizations to which graduate belongs; 8. name and address of person forwarding this information.

Pictures are especially wanted. Send picture together with \$3 to cover cost of making a cut of the picture. After use, cut will be sent to graduate.

"HONCHARENKO" TO BE NAME OF LIBERTY SHIP

In recognition of the success of the Ukrainian Congress Committee of America war bond drive, the Treasury Department has made arrangements to have two Liberty ships named after some prominent deceased Ukrainian Americans. The name for one ship has already been selected. It is Ahapiy Honcharenko.

Honcharenko was a Ukrainian orthodox priest and revolutionary of the last century (born 1832 in Kiev), who had to flee from Tsarist political police to London, where he became acquainted with Herzen and other Russian revolutionaries. After wandering about he finally came to America, living for awhile in New York (1865), then gong to San Francisco, where he settled down.

When the United States purchased Alaska Honcharenko was engaged to establish contacts with the native population there and help to enlighten them. For that purpose he published in English and Russian (1868) the bi-monthly "Alaska Herald," which was published in San Francisco. Honcharenko began to criticize the conditions in Alaska and the abuses the authorities in Alaska perpetrated on the native population. He lost governmental support but carried on his fight and thus contributed to the improvement of administration in the territory. Later he published in Russian the "Svoboda" but with little success; it passed out of existence.

Until death Honcharenko was active in helping Russian and Ukrainian refugees from Tsarist exile in Siberia. He died on his small farm named "Ukraina" in Hayward, 1916.

CONGRESS COMMITTEE BOND DRIVE PASSED GOAL BY HALF MILLION

Final figures released this week show that the recent three-month Ukrainian Congress Committee war bond drive passed its five million dollar goal. The drive which ended April 15, netted \$5,484,150.00 in war bond purchases. Dr. Walter Gallan of Philadelphia, chairman of the drive, reported.

The report revealed that New York led the state in drive's war bond purchases, while New York City did likewise among the cities. Total New York state purchases amounted to \$3,437,325, of which New York City's Ukrainian American community was credited with \$3,345,125. Yonkers was second with \$30,550, and Emira Heights third with \$19,300. Twenty seven communities participated in the Congress Committee's drive.

Pennsylvania was second with \$907,445 in bond purchases. Of that amount Philadelphia's share was \$690,800. Chester was second with \$89,000. Pittsburgh was third with \$32,775. Forty-eight Pennsylvania Ukrainian American communities took part in the drive.

New Jersey was third with \$500,445. Jersey City led the communities with \$312,410. Trenton was second with \$110,775. Newark was third with \$34,925. Twenty-five communities were represented in the drive.

Ohio was fourth with \$290,500, with Cleveland as the largest purchaser—\$260,425. Youngstown being second with \$12,525, and Akron third with \$10,025. Six Ukrainian American communities participated in the drive.

Connecticut took fifth place among

the states, with \$147,450 in bond purchases and with fourteen communities taking part in the drive. Of them Ansonia was first with \$110,625, New Britain second with \$11,950, and Hartford third with \$6,500 with Southport a close fourth with its \$6,050.

Michigan was sixth with \$49,700. Three communities took part in the drive, namely, Detroit—\$32,625, Hamtramck—\$15,275, Yale—\$1,800.

Illinois was seventh with \$44,075, and four communities participating. Chicago, of course, was first with \$38,850, East St. Louis second with \$4,650, and Joliet \$500.

Maryland was eighth, \$31,175. The two communities taking part were Baltimore, \$30,475, and Chesapeake City, \$700.

Massachusetts was ninth—\$25,425, with eight communities aiding the drive, of which Mattapan led off with \$12,150, Boston second—\$6,675, and Ludlow third—\$3,250.

Rhode Island was tenth—\$27,450, with five participating communities. Woonsocket was first with \$21,300, Manville next with \$3,750, and Providence third with \$1,100.

The remaining states in the drive placed as follows: 11th, Missouri—\$16,600 (all in St. Louis); 12th, Wisconsin—\$2,025 (Milwaukee \$1,275); 13th, Minnesota—\$1,712 (Minneapolis \$1,512); 14th, New Hampshire—\$1,325 (Manchester all); 15th, Indiana—\$800 (Hammond); 16th, Virginia—\$250 (Burlington and Charleston); 17th and last was Colorado (Denver) with \$100. Miscellaneous purchases amounted to \$350. Total—\$5,484,152.

NORTHEASTERN FIRST STUDENT IS UKRAINIAN GIRL OF 17

Many Interests

A 17-year-old Ukrainian American girl—Stephanie Chopek, daughter of Mr. and Mrs. Elias Chopek of Greenfield rd., Mattapan, Mass. (members of U.N.A. Branch 374)—is being hailed by Northeastern University as its outstanding student, and accounts of her achievement together with pictures of her appeared last week in various Boston papers, including the Christian Science Monitor and the Boston American. She is the first girl to be chosen for the Dean's list, according to Northeastern's Dean of Students Harold W. Melvin.

In one and one-half years of college life Miss Chopek has the academic rank of 3.533, out of a possible 4.00, with nine A's, five B's and one C.

A wizard at math, Miss Chopek, an attractive chetnut-haired lass, is majoring in that and physics.

Stephanie is the sister of Miss Anne Chopek, who is a Portia Law School (Boston) graduate, magna cum laude, and a former officer of the Ukrainian Youth's League of North America. At present Miss Anne Chopek is an Investigator for the Civil Service Commission, working out of New York.

Getting A's with Stephanie is an old routine. At Hyde Park High School, she won A's in everything, besides captaining the basketball team. She used to get A's in grade school, too.

At Northeastern she has been the advertising manager for the Northeastern News. She sails a dingy on the Charles river and goes for long hikes through the Blue Hills. She's an expert at Ukrainian folk dancing, and has appeared publicly as such on many occasions.

Her piano has been neglected during the past year, but she still plays such pieces as Debussy's Afternoon of a Faun and Sibelius' Finlandia passably well.

She sings in the church choir—sometimes duets—and takes the lead in many plays staged by a small dramatic club.

Ter main ambition is to study for a master's degree as soon as she gets her Bachelor of Science, then try for a doctorate, after which she would like to be a physicist in an industrial laboratory.

EVERYBODY SAVING IN EVERY PAYDAY 10 WAR BONDS

CLARE BOOTHE LUCE ON UKRAINE AND THE SOVIET-POLISH DISPUTE

FOLLOWING the speech of Representative Clare Boothe Luce (Rep. Conn.) in Congress on May 3, 1944, honoring the anniversary of Poland's Constitutions, Mrs. Claudia Olesnicki, editor of *Our Life* monthly of Soyuz Ukrainok of America, exchanged correspondence with Congresswoman Clare Boothe Luce on the subject of Ukraine and Ukrainians, in relation to the future peace of Europe.

The letters are printed below with the permission of Clare Boothe Luce.

LETTER TO CONGRESSWOMAN LUCE

New York 28, N.Y., May 8, 1944

The Honorable Clare Boothe Luce
House of Representatives
Washington, D. C.

Dear Madam:

Being active in journalism and social work within a group of American women of Ukrainian birth or descent I strive to bring to their attention the accomplishments of American women. In this work the observation of the careers of the topmost women of America, like you, is very helpful. Your activities and utterances are inspiring not only for their brilliance and high level, to which it is possible for a woman to rise in this country, but especially for your championship of decency in national and international affairs.

The press reports of a few days ago on your speech in Congress on behalf and in honor of Poland aroused my special interest, because of the proximity of the subject to my own Ukrainian people's fate. Not being familiar with the full text of your speech of May 3, I may have arrived at some erroneous conclusions about it, but from reports which appeared in the newspapers it seems to me that in your speech the problem of Ukraine and its people, which is the keynote to any analysis of relations between Poland and the Soviet Union, has been omitted.

Your honoring of Poland and assertion of Poland's right to independence was proper and timely, as anyone not entirely blinded by flashes from Moscow will realize and acknowledge. Even those Ukrainians, who have had their fill of suffering at the hands of Poland, wish that Poland become and remain free from domination either by Berlin or Moscow. But insistence on Poland's rights and freedom cannot be made insignificant with Poland's rights or special privilege to rule other people without their consent.

To oppose any changes in the structure or boundaries of Poland as they existed prior to September 1, 1939, means to hand over to Poland again to trample upon at her whim, of several million non-Polish people, the greatest bulk of whom are Ukrainians. Poland should not be partitioned again. That is a very neat phrase, but there is more than a phrase to it. Would Poland have ever been partitioned at all, if it had not been for her predilection to rule over people not her own? If a subjugated and partitioned Poland is incompatible with decency in international affairs, so is by the same token a subjugated and partitioned Ukraine.

To make the matter quite clear, please understand that no Ukrainian who is not a traitor to his people wishes the "Eastern half of Poland" to be lopped off at some Curzon Line and arbitrarily added to the Soviet Union for its greater size and greater glory. No Ukrainians want to be united, free and independent, just as much as the Poles do. Ukrainians want their country to be independent of Russia, Germany, Poland, Romania, Austria, Hungary, Turkey and Czechoslovakia. All these

eight nations have for centuries been guilty of coveting the rich lands of Ukraine, of having oppressed Ukrainians and denied them freedom at different times in history, and finally of having conspired with each other to keep Ukraine subject and partitioned. The rich lands of Ukraine have been a coveted prize to its neighbors as far back as the times of the Principality of Kiev in the 10th century.

I heard Professor Clarence Manning mention at Columbia University a few years ago, that there seems to be in existence a conspiracy among all neighbors of Ukraine, regardless of their enmity to each other, to keep the world completely in the dark, as to even the very existence of a distinct Ukrainian language and national character; all for the sake of each of them to be able to retain and exploit chunks of this rich land. Light will seep through, however, and even Voltaire caught a glimpse of it, when he wrote almost two centuries ago that Ukraine has always aspired to be free. The Ukrainians' fight for freedom has not stopped for one moment, nor against one aggressor. The biggest offender is, of course, Russia, which has alternately fought, cajoled, starved and banished to Siberia millions of Ukrainians. And still Ukraine is not quite conquered. The reason why the Soviet Union so badly wants "the Eastern half of Poland," Bessarabia, Bukovina and possibly Carpatho-Ukraine, is that Russia would then have all Ukrainians in her own big jail, with never a chance of some Ukrainians breaking out of a smaller Polish or Romanian jail, and helping their 35 million brothers imprisoned in the Soviet Union.

The question of a permanent peace in Europe can only then be answered in the affirmative, if a stop can be put to trading countries and peoples like cattle. Ukrainians will again refuse to be put under foreign rule; therefore one sure way of paving the future peace, is to realize the necessity of a free Ukraine. A free Ukrainian state, as a guarantee against future wars, is surely as interesting a subject for conjecture to Americans unwilling to underwrite more wars in Eastern Europe, as a free Poland.

Poland is gallant, but Poland is also incurably dominant. Therefore in any discussion of Poland's eastern boundaries, the people who contribute a majority of population on these territories, that is the Ukrainians, must invariably be taken into consideration. The handing over six or more millions of Ukrainians without any reservation, either to Russia or again to Poland, will certainly not contribute towards the establishment of peaceful conditions in Eastern Europe.

Believing you to be as much of an idealist in international affairs as unobscured thinking permits, I venture to say that a study of Ukrainian problems may produce a revision of some of our concepts about Poland and cause some feeling of sympathy for Ukraine, the champion underdog of Europe. Knowing what influence you have on the political thinking of a large number of your countrymen, I am inclined to believe that your attitude towards the problems of Ukraine, might at the proper time add much to a just solution of relations among Eastern European countries.

Ukrainians have been fighting for their freedom for so long and against such odds, that they have long since stopped counting on outside help. Ukraine's greatest poet, Taras Shevchenko wrote exactly one hundred years ago: "Ukraine will yet be blessed with its own George Washington." This liberator is still being awaited. In the meantime, the great-

UKRAINIAN JEWS

By HONORE EWACH

IN 1939 there were at least 2,800,000 Jews living in Ukraine. There were at least 1,750,000 Jews at that time in the Soviet Ukraine alone, some 950,000 in Western Ukraine, and almost 100,000 in Carpatho-Ukraine and Bukovina. These are but approximate figures, based on the census taken by the Polish authorities in Western Ukraine in 1921 and by the Soviet authorities in 1926. It would be wrong to make any guess about the number of Jews in Ukraine now, after the doublewar has rolled through the whole length and breadth of the Ukrainian ethnic lands. One would be just as wrong in making any statements about the number of Ukrainians now living in Ukraine. Still it would be safe to say that there is still a very high percentage of Jews living in Ukraine. Therefore there are still Ukrainian-Jewish problems worth discussing.

There is a deep, natural reason why the Jews and Ukrainians should have sympathy for each other. Both have been persecuted for ages gone by. And both the Jews and the Ukrainians are still striving to build up their national homes. On the other hand, there are also many reasons why there is some misunderstanding between the two peoples.

Most of the Jews came to Ukraine from Germany, through Poland. Many of them came at the invitation of the Kievan Ukrainian kings and princes, as artisans and business men. Even more of them came later on, during the Lithuanian and Polish domination of Ukraine, invited there

est aid this martyred land can have from the American people, is the breaking down of the awful conspiracy, which hides or denies Ukraine's existence.

Very truly yours,

CLAUDIA H. OLESNICKY
Editor, "Our Life" monthly
of the U.N.W.L. of A.

CLARE BOOTHE'S REPLY

Congress of the United States
Editor, "Our Life" monthly
Washington, D. C.

May 10, 1944.

Mrs. Claudia Olesnicki
151 East 81st Street
New York 28, N. Y.

Dear Mrs. Olesnicki:

Thank you for your kind and interesting letter of May 8 in regard to my Polish Constitution Day speech.

I did not in this speech make any definite recommendations about the future of the Ukrainians, nor on the other hand, did I make a definite recommendation for the geographic site of the post-war Polish Boundary. My reason for avoiding such a recommendation was my belief that these questions, dealing as they do with millions of human beings, are far too big for any individual or any single nation to settle or try to settle.

All I asked for is all that I believe the great majority of Ukrainians (yourself included) and the great majority of Poles would want—a just settlement of this question. Such a settlement can only be reached calmly over a peace table at which all the groups concerned have a chance to speak (Our bold type—Editor) and all the United Nations have some say in the final decision.

I am sure you will agree that such a method of handling the Ukrainian question, the Polish Boundary question and all similar matters is the only possible way to guarantee a durable peace.

Under separate cover I am sending, for your possible interest, the full text of this speech.

Sincerely,

(signed) CLARE BOOTHE LUCE.

by the Polish or Polonized landlords and squires. And as such they usually acted as agents for their Polish and Polonized landlords. That was the main reason why the oppressed masses of Ukrainian villagers learned to identify the Jews with the Polish feudal landlords, as the men who in many cases were in the service of those lords. And that was also the reason why in 1648, in 1768, and in many other years, the revolting masses of oppressed Ukrainians made no discrimination between their real oppressors, the Polish landlords, and the Jews. The revolting masses of oppressed people usually took it for granted that the Jews, who were in the service of the Polish landlords, were also their enemies. Both the Jews and the Ukrainians could not then see that there was more reason for them to act as allies than as enemies.

Tsarist-Instigated Pogroms

It is also true that there were Jewish pogroms in Bessarabia and other places inhabited by Jews in the Tsarist Russia in 1905 and 1906. But the truth is that the common masses of people were incited against the Jews by the Tsarist agents, provocateurs, and hooligans. It was in the interest of the Tsarist officials to incite the masses against the Jews, thus deflecting the people's fury from themselves. On the other hand, all the pogroms of 1919 and 1920 in the western half of Ukraine were entirely due to the chaotic conditions then existing in Ukraine, as an aftermath of the revolution of 1917.

The fact is that all the Ukrainian governments that existed between 1917 and 1920 passed no discriminatory laws against the Jews, nor did they ever publish any decrees or proclamations with any such discriminations. For instance, there were many prominent Jews employed by the Central Rada of the Ukrainian National Republic as judges, consuls, advisers, etc. There were Jews even in the national secretariat (cabinet) of the Ukrainian Central Rada. Nor were the Jews molested after the fall of the Central Rada. Jews were also treated as equals with the Ukrainians by Directory and the government of the Western Ukraine. But the truth is that the Ukrainian authorities had so little police and regular troops at their disposal that there was anarchy in many regions between 1917 and 1920. There was not enough police, militia, or troops, for instance, in 1919 and 1920 to cope with the chaotic conditions in Ukraine. So some pogroms took place. And of course, the whole blame fell on the heads of the Ukrainian leaders and commanders.

There are no proofs whatsoever that there was ever any order or approval given by Ukrainian governments or military commanders to incite pogroms. If there were any pogroms, they were usually of a local character. Only in some instances they were incited by such self-styled commanders like Makhno. But Makhno and such others had nothing to do with the Ukrainian governments. In many cases they even fought against the Ukrainian government. That is why Makhno and such other anarchists should be treated only as such, without connecting them to Ukrainian governments and national leaders.

It is but fair to say that no Ukrainian government—from Central Rada to the Soviet government of Kharkiv—ever participated in any anti-Semitic propaganda or pogroms. That this statement is true can be authenticated even by some prominent Ukrainian Jews who occupied high positions under the Central Rada or other Ukrainian governments.

(Concluded on page 3)

A Brief Outline of Ukrainian American Life

(Editor's Note: From time to time we receive requests for a brief outline of Ukrainian American life and activities. Usually the request comes from persons—such as Mrs. Cherniavska of Bridgeport, Conn.—who have been asked by an American institution to deliver a talk on that subject. The outline below may be of service to such persons.)

Early Immigrant Life

THE outbreak of World War I back in 1914 created a whirlpool of events on the European continent that at once sucked in those gigantic waves of emigration that had been inundating American for well-nigh one hundred years. Just before it did, however, one of those emigratory waves cast upon the American shores close to one million Ukrainians.

Approximately 85% of them came from Western Ukraine (then under Austria), although the forerunners of this wave, appearing here in the 60's of the last century, came from Eastern Ukraine (then under Tsarist Russia), as the tail end of the famous "Gold Rush" to California. Recent researches reveal that even before this time, as early as the Colonial Period, there were already a number of Ukrainians in this country; and some of them fought in the Revolutionary War. The real Ukrainian emigration to America, however, did not begin until about 1870, and it did not assume any appreciable proportions until 1899. Beginning with that year the Ukrainians began to arrive in this country in ever increasing numbers, until the last war put a stop to them.

The earliest of them settled in the industrial centers of New York and New Jersey. Others went to the gold and silver mines of Montana and Colorado. Still others went to Minnesota, Nebraska, and other farming states. Today most of them occupy the Middle Atlantic and the Middle West sections of this country.

Driven from their native land by economic, social and political oppression, the Ukrainian immigrants encountered upon their arrival here difficult problems of adjustment. Furthermore, unlike those of other nationality groups who upon coming here found many of their countrymen occupying positions of power and influence, the Ukrainians had no one to extend to them a helping hand. Nevertheless, despite the many hardships they had to endure, the inherent adaptability, perseverance, and ideal-

UKRAINE'S JEWS (Concluded from page 2)

Ukrainians and Jews Must Collaborate

In short, both the Ukrainians and the Jews have to realize that as neighbors and as subjects of Ukraine they must collaborate for the good of each other. If there are any Ukrainians who still have some special prejudice against the Jews—through tradition still identifying Jews with the Polish squire and landlords—it is high time for them to bury their grievances. On the other hand, it is also high time for all such Jews who deliberately identify the Ukrainians with either Poles or Russians to look to Ukrainians as to their friends, neighbors, and fellowmen.

The sooner both the Ukrainians and the Jews come to a friendly understanding, as people who have been brought up on Ukrainian soil, the better it will be for both of them. Otherwise one unradicated prejudice will breed in time ten other prejudices and more bitterness. Let bygones be bygones.

It is the present and the future time that belongs to us. There is enough space in this world of ours for all the races, peoples, and creeds. If we want to derive more joy and benefit from life, all of us must collaborate and help each other. The Jews need as much Ukrainian sympathy and help as the Ukrainians need Jewish help and sympathy.

ism of the Ukrainian immigrant enabled him to gradually forge ahead.

Being of a spiritual and mystically inclined character, one of his first acts upon establishing his family on this soil was the building of a place of worship, of which the first was the Ukrainian Greek Catholic Church in Shenandoah, founded in 1885. Today practically every Ukrainian American community has one or more churches.

The Fraternal Societies and the Press

Arising almost concurrently with his spiritual needs was the need of providing some form of protection for his family in the event of his natural or accidental death. As a result there was founded in 1894 the first and largest of the several fraternal organizations now in existence, the Ukrainian National Association, with its home office in Jersey City, N. J., with a membership of over 42,000 and assets over seven and one-half million of dollars.

The Ukrainian immigrants found these fraternal societies such as the Ukrainian National Association to be the best-suited form of permanent organization. The insurance features of such societies (death and sick benefits) induce the members to stay in the organization. The printed organ each one publishes provides the means of expression, communication of news, exchange of ideas, dissemination of knowledge, and literary entertainment. Furthermore, the union of branches (lodges, assemblies) from various localities and states gives the feeling of united strength and creates the desire of activity in other than the fraternal field.

Together with the church and the fraternal society, the newspaper has played a very vital part in the life of the Ukrainian immigrant. In some respects, it has exerted a more profound influence on his life and thoughts than any other single element. On the one hand, it has helped to make him a better American citizen, by constantly impressing him with his duties and obligations as such. On the other hand it has always fanned in him the ever present desire to help his kinsmen in Ukraine win their national freedom and independence.

The oldest of these newspapers is the daily "Svoboda," established in 1893, and published by U. N. A. The younger American-born generation has "The Ukrainian Weekly," published in English as supplement to "Svoboda" since 1933 by the U. N. A. It strives to serve the younger generation from the viewpoint of their American environment and Ukrainian background; imparting to them a keen appreciation of the best elements of both and helping them to adjust themselves properly to both.

Other Forms of Group Development

Aside from the above mentioned churches, fraternal societies, and publications, the Ukrainian Americans have produced various other units of organized activity, including community centers, schools, choruses, youth leagues, political associations, communal and private business enterprises, and building and loan associations.

With this development of his group life and activities, came the improvement of the individual lot of the Ukrainian American. Through hard work and thrift he began to slowly rise above his mean surroundings to a more comfortable state and financial independence. Having been denied by adversity the advantages of even an elementary school education he sacrificed a great deal in order that his American-born children become well educated. As a result, Ukrainian American society, formerly composed of the laboring class, with but a faint sprinkling of intellectuals, is today assuming a more natural and

balanced social order, one including, besides the laboring, the professional, business, and cultural classes a well.

All this while, too, the Ukrainian American people have constantly borne in their hearts and minds the plight of their kinsmen in foreign-occupied and now war-torn Ukraine. In every possible way they have striven to improve their lot over there and win support for their centuries-old struggle for national freedom.

Needless to say, they have been among the best of American citizens, and the most law-abiding, as police records reveal. Furthermore, despite their comparatively small number here then, during the last war over 30,000 men of Ukrainian descent fought overseas with the A. E. F. And although during that war they were as a group quite poor, still they were among the heaviest buyers of the Liberty Bonds among the foreign nationality groups.

Cultural Contributions

Although the Ukrainian Americans have done their share in the building of America by their labors in the mines, factories, railroads, and farms, especially noticeable, however, has been their contribution to the expanding American culture, which to a great extent is still a combination of European traditions and American environment. In the early 1920's for example, Prof. Alexander Koshetz, one of the world's foremost choral conductors, toured this country with his world-famous Ukrainian National Chorus, which many critics declared to be the finest ever heard here. Since then Ukrainian choruses, composed principally of young folks, have won wide recognition throughout the land. In the field of art, by way of another example, the world renowned Alexander Archipenko, of Ukrainian nationality, has made his contribution to the American scene with his modernistic sculptures and paintings, which adorn leading museums throughout the world.

"In our search for immigrant gifts," wrote Allen H. Eaton in his book on "Immigrant Gifts to American Life," (Russell Sage Foundation; 1932) "sometimes the most interesting and colorful are found among the late arrivals. To me, one of the most picturesque of our rather recent immigrant groups is from the Ukraine. Their entertainments are full of vivid beauty and action... and he found himself 'impressed... with the thought that their power and beauty will ultimately find their way into the stream of our culture...'"

That has been one of the principal aims of the younger generation Americans of Ukrainian descent: to preserve and develop here some of the finer aspects of their Ukrainian heritage, and thereby (1) make a genuine contribution to American culture, and (2) aid the Ukrainian national cause, whose goal is the establishment of a free and independent republic of Ukraine.

The War Effort

The outbreak of the present war affected Ukrainian American institutions and organized activities of both the older and younger generations in a manner to be expected. America's war effort now became their principal objective. The older generation, grateful for the privilege of living in this free land of their adoption, and the younger generation, proud to have been born as Americans, are today doing their utmost and making every possible sacrifice to help their country win this war against the forces of evil and oppression.

On the fighting fronts lads of Ukrainian extraction are distinguishing themselves in a manner that gives vivid testimony to the fact that the Ukrainians are a hardy, fighting people,

WHAT THEY SAY

Harold L. Ickes, Secretary of the Interior:

"Mayor La Guardia has protested against the relocation of persons of Japanese ancestry in New York City, apparently on the theory that these people are dangerous and subversive. Actually there has not been one proved case of sabotage on the part of a Japanese-American since the war began, not even in Hawaii. The people who are being relocated from War Relocation Authority centers have been painstakingly checked and found, on the basis of their records, to be loyal American citizens or law-abiding aliens. Approximately 800 of these people are now living in New York City. To the best of my knowledge, they have not caused the slightest trouble and I am sure they have no intention of doing so."

William H. Davis, chairman of the National War Labor Board, in an address before the Economic Club of Detroit, Mich.

"Employers should not cause dissension in their plants by 'challenging the right of a duly certified union to represent their employes' in collective bargaining. The same holds for unions and their raiding tactics, of course. Let's leave the raiding to the Navy's task forces, which seem to be quite expert at it."

Governor Thomas E. Dewey, of New York:

"We as a people are spending the blood of our soldiers, our toil and our substance in the fight against the beasts in human form who seek exterminate a race. But what is going on daily in the gas chambers of Poland and what impends because of the Nazi occupation of Hungary and Rumania requires even more. First, we must strengthen ourselves against anti-Semitism within. Second, we must extend to the victims abroad every kind of help, both physical and spiritual. We are determined that they will once again be free men, living their lives under God."

FOR VICTORY BUY BONDS

as witness the feats of the Kozaks of several centuries ago in defense of Europe against the unceasing invasions of the Asiatic hordes; as witness, too, the great victories the Ukrainians have won over the Nazis in driving them out of their native land. Many of the American servicemen of Ukrainian origin have already paid the supreme sacrifice for their embattled country and its cause. Many others, too numerous to mention here, have won high military decorations.

Here on the home front Ukrainian American life is geared to winning the war. As during the last war, the Ukrainians today are again among the heaviest buyers of war bonds among the foreign nationality groups. Red Cross and USO drives among Ukrainian Americans have also brought in returns that show that they are fully aware of the importance of sacrifice in this most terrible of wars. War industry, too, knows the value of steady and skilled workers of Ukrainian nationality; while Ukrainian owned war plants, have won production awards. Especially notable, however, has been the war effort of the fraternal societies and their press, particularly of the U.N.A. and its "Svoboda" and "Ukrainian Weekly." The former's bond purchases and contributions to various war services and agencies, and the latter's guidance, inspiration, and news-dispensing qualities, have greatly helped to make the contribution of Ukrainian Americans to our country's war effort one of which they can justly be proud.

On both the fighting and home fronts the Ukrainian Americans are striving their utmost to help their country to win the war.

WHY WE SING IN CHOIRS

By WILLIAM PALUK

IT is said that when a group of Scots meet, the first thing they do is form a St. Andrew Society. Of the Ukrainians it might be said that their first move is to organize a choir. Go out into any part of the country where a number of Ukrainians have settled together, and you will find that the local choir is a household word. Peter completes a hard day's work hauling grain, and Annie leaves the dishes to be done by mother. Then the two set out to walk three or four miles to the Reading Hall where the school teacher from the city will wave a white hand in their tanned faces while the small room is filled with rich chords of Lysenko or Stetzenko. Very often, in sub-zero weather, they face a four mile walk. The words of the songs they sing are not so important to them; content and language have changed continually, but the Ukrainian has sung for centuries.

If culture is the expression of a people's temperament, then the Ukrainian temperament is musical as few others are. A traveller in Russia states that he would recognize a Ukrainian on the train by the fact that he was always humming or whistling or singing. Why is singing such a spontaneous thing with these people?

In Fortune and Misfortune We Sing

We, all of us, have the urge to sing—the natural, popular, (though sometimes deplorable) urge to sing. (Man, it seems, remembers to sing, but he quickly forgets that he hasn't always a patient, ready desire to listen.) Now we are happy—the world seems gay; we meet the same people we always see, good and bad, and we feel a kindly, brotherly emotion towards them all. So we sing. Or we are unhappy: life seems a plot devised to make us feel miserable. So we sing again. In fortune and misfortune, in success and frustration, we give voice to a song. Song is an expression of many emotions and moods.

The art of singing is as old as man himself. So highly did he think of it that he connected it of old with supernatural forces: they used to speak of the music of the spheres, the singing of the cherubim and seraphim. But obviously singing came to be when man first found that by controlling the pitch of his voice he could produce different sounds, interesting and pleasant. Perhaps the singing of birds suggested the art to him; perhaps a mother uttering soothing monosyllables to put an Ice Age baby to sleep was the first songstress. Whatever prompted its origin, singing in the sense that it is an intelligent arrangement of sounds is the invention of man, for to our knowledge, no monkey or other non-human has been overheard humming a tune. Yet, singing as we know it today, with its complicated theory and practise, is a surprisingly modern innovation. In all the four hundred centuries of man's history, progress in singing has been shown almost wholly in the last thirty.

Choral singing arose still later—with the development of the higher forms of music that occurred about the 10th century A. D. About that time, man sensed that there was more to singing than the strain—that the melody was only a part of the circle. Consequently, the harmonic line came into being; then the third, finally the fourth voices. Even classic thinkers had guessed that a single line of music implies a chord. So the early history of singing brought about the integration of the chord. Choral singing is but another result of man's striving for perfection, for beauty, for truth.

Poor Choir Better Than No Choir

Today choirs are to be found everywhere. Though abilities range from the sublime best to the utter

worst, yet one can never justly say that "Better not to have a choir at all than to have a bad choir." Singing in choir gives importance to and enriches the average singer who otherwise would not be prominent or perhaps even interested in the art. A choir can be composed of mediocre talent, and yet achieve a high degree of success, for something new, something often great can be gained when a group of unspectacular individual voices blend. Perhaps the consciousness that greatness can be achieved by indifferent abilities, through organization and training, constitutes the attraction that draws many singers to choirs.

However popular the art may be in other lands, it is the Ukraine that has taken choral singing to its heart and given the world (though the world may be unresponsive at times) great choral culture. Hungary has its Bartoks, Poland its Shimanowskis; but is there any nation that can boast of so many composers who have given their lives to build up choral art, to record the innumerable folk songs, as Ukraine can? To mention some of them, Verbytsky, Vorobkevich, Vachnyany, Matiuk, Bazhansky; more recently Lysenko, Stetzenko, Leontovich, Nyzhankivsky Lyshko, Kolesa, Hayvoronsky, Yaroslavenko, and last but not least, Koshetz. To Ukrainians, choral singing is as treasured and rich a heritage as the language.

Origins of Ukrainian Polyphony

The origins of Ukrainian polyphonic art go back to pre-Christian times when the pagan cult dominated the lives of their distant ancestors. Worship of the sun and of other forces of nature gave rise to certain acts that assumed a seasonal, holiday character. The uttered phrases and incantations that accompanied such ritual soon acquired a sing-song character. The first ritual songs, of which a few have come down to us, were barely distinguishable from speech itself. Their melodic ambitus is a one or two tones interval. "Schedryk, Schedryk" is one such song. Though in some cases the melody was intoned by one person, it can be readily seen that ritual performed by a group of persons resulted in polyphonic singing, sooner or later. And group singing was by far the most popular mode accompanying ritual: there were the Kolyadi, originally sung to celebrate the winter solstice (but later taken over by the Church, their content altered, and renamed Christmas Carols); the Spring Songs, even today retaining fragments of pagan pantomime and games; Harvest Songs; Koopalo Songs (which the Church again employed to be sung on St. John the Baptist's day, for which act the folk retaliated by renaming the holiday St. John Koopalo's day); finally, some of the Wedding Songs. Of a homophonic nature were only the New Year's Songs, and many Wedding Songs. Thus, from the earliest stages of Ukrainian singing, we find that the polyphonic mode of expression was the most popular.

A love of group ritual is, then, the first and most important reason for the richness of this choral legacy. But perhaps this does not explain everything. Without a strong inner drive, without his deep religiousness, or "natural Christianity" as it has been called, this legacy would not have been possible.

Significance of Church Architecture

To explain the last statement, we might glance for a moment at the outward form of expression that their religious instinct adopted. By this is meant the type of architecture originated or selected by the people to suit their temperament: we refer to the Byzantine style, more particularly to the domed, turreted church, typified by St. Sophia Cathedral in

The Wandering Minstrel

No one knew where he came from, or where he was going. He wandered alone through the towns and villages of the Poltava Region singing his beautiful songs. Levko, he called himself, and by that name he was known in Kremenchug and Mirhorod, in Sorochyntsi and Poltava itself.

Wherever the blind old man appeared in his worn grey coat, his bandura (Ukrainian stringed instrument) under his arm, the Ukrainians living wretchedly under the German occupation gathered to hear him sing. Levko sang Ukrainian songs, of the good old times when they were free and independent. He called the Germans bandits and murderers, and people wept to hear him, for his songs reminded them of their beloved dead.

One day the Germans found out what the blind minstrel sang about in the village market-places. They seized him and tortured him, trying to make him tell where the guerrillas were hiding, and how many there

were. But Levko only said: "I know nothing about guerrillas. I know only one thing: my beloved land, where my fathers and forefathers lived. And the songs, the beautiful songs of my Ukraine."

Old Levko was found at a crossroads near Poltava, a bullet in his head, and his old bandura bullet-ridden, pressed to his breast. The Germans had shot the old man for his songs. The people buried the minstrel at the crossroads, marking his grave with a high mound. And now when travelers pass this place they say: "Here lies our Levko, our blind minstrel Levko."

The songs the old Ukrainian sang have made their way to all parts of the Poltava district and the whole Ukraine. They are now being collected by folk bards and minstrels, and written down in memory of the beloved Ukrainian folk singer who called down himself Levko.

A. Y.

Kiev and the Pecherska Lavra. Historically, the Ukrainians evinced a taste for a church building of many domes, or of one central dome surrounded by a cluster of cupolas. In contrast to the spire popular with the Western European countries, suggesting a reaching for the infinite, the dome reveals a mind that felt itself surprisingly complete, integrated, though the plurality of the cupolas reminds one of the vastness, the greatness of religion. To explain this sense of completeness, is it not logical to suppose that the worshippers within felt and experienced religion and all its mysteries so satisfyingly that they did not require an outward symbol to express the unattainability of God? The domical style of architecture seems to indicate that the religious ritual he observed was wholly satisfactory to his soul when it sought spiritual consolation.

Can the Ukrainian's strong inner spirituality, so intense as to require a representation or bolstering by a corresponding outward form, can this spirituality have resulted in his uncommon aptitude for soul-searching song? If we subscribe to this line of reasoning, we come to the conclusion that an ancient love of ritual, felt by a deeply religious soul, has resulted in the Ukrainian's marvelous legacy of choral singing.

How will Ukrainian singing fare on new ground, under new influences, in a new age? It is interesting to speculate whether this music, which is the reflection of a profoundly religious, melancholy, sensitive, but vigorous temperament—whether it will fit in with the optimistic, impersonal, business-like attitude or mind of the average Canadian. It is possible that Canada may dismiss this music as belonging to another age and country; or it may be that such a musical spirit will make Canadians more sensitive to the beauty of simple, deeply-felt musical expression. In any case, we must remember the strong influences of a new age—history speaks of no place under the sun like modern radioland and movieland where Jazz rules in splendor and squawk.

Future of Choral Work in Canada

Yes, it would be foolhardy to undertake to prophesy the future of polyphonic singing in Canada. Any art in this period of history is subject to innumerable changes and influences, and we are far removed from the closed form of society that enabled singing to arise and to be passed unchanged down the centuries. In the face of new conditions, the most we can do is to attempt to preserve the values out of which a high culture may arise. But that is all—we cannot deliberately create culture for culture creates itself. The

future belongs to the people in it. But there are in our present living certain tendencies that seem to indicate a cultural trend.

For instance, when the Ukrainians came over to Canada and began, among other things, to set up places of worship, their style of architecture showed a decided change. Nowhere in Canada can one find the majesty of old country architecture reproduced, with the one notable exception of the Blessed Virgin Mary Church in Cooks Creek, Manitoba. The preference as a rule was for a small structure barely sufficient to remind the worshipper of its vastly greater counterpart across the ocean. It was not an emergence of a new art: it was a diminished echo of the great cathedral art of Ukraine. In no sense could this style of building be called original: It represented a hearkening rather than an awakening.

That such churches as were built in Canada nevertheless fulfilled and are fulfilling a definite purpose cannot be gainsaid. The future indeed points to a continued vitality in the various institutions of religious worship. But the state of the Ukrainian-Canadian mind as revealed by the Church building is unmistakable: it subsists on mores that are a product of old Ukraine and that have no existence in Canada. In other words, the basis for the arts—architectural, choral—has been left behind in the old country, but the art continues to live—a static, precarious life. For, though Canada has at least something to thank its citizens of Koszak descent for, the fact remains that the splendid right arm of Ukrainian-Canadian energy has been engaged in forging a thoroughly Ukrainian destiny.

Every art has a spirit: the art changes, but the spirit can live on. The thing to remember is that if we wish to preserve the art and the spirit both, we are in grave danger of losing both.

Winnipeg, Canada.

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TWO WEEKS BIVOUAC

COMPANY was on a two-week bivouac. It was toward the end of november. Snow was on the ground and the air was cold. The men had pitched pup tents; on the ground inside their tents they piled heaps of leaves; on this they spread out their raincoats; then came two blankets. All during their first day in the field the rookies kept telling each other they weren't going to freeze. That's why they made up their "beds" so well.

Night comes early in November. The men had hardly eaten their rations and washed their mess gear when all was darkness. As the mess tent was some distance away from the men's pup tents, and the area was heavily wooded and hilly the men had a somewhat difficult time in locating their tents. To make matters a trifle worse, the tents were nicely camouflaged. The numerous foxholes in the vicinity did much to lower the men's morale. The atmosphere became thick with vituperation.

"Quiet!" roared a sergeant. "Ya want the enemy to hear ya?"

This reminded the stumbling rookies that they were camping under simulated battle conditions. So they cussed in whispers.

"Hey Joe!" called Pvt. Snowtnoski. "Which way is our blankety-blank-blank tent?"

Pvt. Joe Blow struck a match and peered into the darkness. The flickering flame disclosed Sgt. Wolfgang's sardonic features leering at him out of the blackness.

"Put out that blankety-blank-blank light!" bellowed the non-com. "Ya want the enemy to dent that big thick empty skull of yours?"

"We can't find our tent," complained Joe Blow.

"And you call yourself a soldier!" sneered Wolfgang. "Why, you wouldn't even make a good girl scout! Your tent is straight south of here."

Wolfgang strolled away. Soon a crash was heard, followed by violent language—the kind mad sergeants use.

"Wolfgang, the big dope, mustta walked right smack into a tree, or something," commented Snowtnoski. "My heart bleeds for him," said Joe Blow. "Which way is south?"

"Are you kidding?"

In a little over an hour, however, most of the men had located their temporary shelters. A few G.I.'s were still stumbling around. One man stuck his head inside a tent.

"Who's in here?" he asked, hoping his buddy would answer.

"Who're you?"

"Stop being funny! Who the heck's in here?"

"Lt. Cruikshank. Now, who are you?"

The G.I. was so taken aback he nearly uprooted the tent.

"Sorry, sir!" he apologized. "My name is Pvt. Matskinytinna."

"Report to me in the morning."

"Yes, sir!"

As the soldier hurried away, he heard laughter within the officer's tent.

"Oh ho!" said the rookie. "So it's a joke? Well, won't he be surprised to find there's no Pvt. Matskinytinna in the outfit!"

Eventually all had found their homes, or what they believed were their homes. The men lay on their beds of leaves, raincoats and double blankets; they wore all their clothing, including snow shoes, field jackets and overcoats. Some wore two sets of winter underwear and socks. They covered themselves with two blankets. And, all night long, they froze and shivered and cussed and shivered some more.

At 5:45 A. M. someone blew a whistle. The men groaned.

"Chow!" someone yelled out of the darkness.

The men groaned again.

Fifteen minutes elapsed. No one stirred. The men were too busy being miserable.

Sgt. Wolfgang finally succeeded in thawing out and proceeded to get the men out of their tents with the aid of a flashlight.

Pvt. Joe Blow blinked as the sergeant turned the light into his face. "Up and at 'em Blow!" Wolfgang roared. "Time for chow."

"Ain't you afraid of getting your head blown off, flashing that light like that?" Joe inquired innocently.

The sergeant departed hastily, putting the flashlight in his pocket. He pulled a whistle out of another pocket and commenced to blow lustily, hollering "Chow!" between blasts.

"Quiet!" someone shouted. "Ya want the enemy to hear ya?"

From all sides came infuriating laughter. Wolfgang was ready to blow a fuse. He wished he was back in New Guinea.

My ones, twos, and groups, the men of C Company flocked to the mess tent, stumbling into each other in the darkness. They formed a line outside the tent, mess gear in hand. One by one they were served hot food; they sat under trees and ate in the darkness.

"What the heck are we eating?" one man asked.

"Who knows? You ought to be glad you can't see the chow. Field rations aren't bad in the dark; you can pretend it's strawberries and cream!"

The food cooled faster than the men could eat it.

"The cook could have saved a lot of time and fuel by serving this stuff cold," a G.I. observed.

"Wait 'til you taste the coffee!" another rookie said. "Better drink it before it gets solid!"

"Where's the latrine?" Pvt. Hornblow inquired.

"The latrine is on the hill in the middle of the camp area," a corporal answered.

Hornblow departed.

Sgt. Wolfgang looked at his watch and blew a blast on his whistle.

"Fall in!" he hollered.

The men fell into marching formation.

"We're going to march to the maneuvers area, four miles away," the non-com announced. "There we'll spend most of the day on maneuvers. But first we'll have roll call."

Using his flashlight, he read off names from a paper. One man was missing.

"Where's Pvt. Hornblow?"

"He went to the latrine," someone answered.

Wolfgang blew a fuse.

"Latrine? Didn't I make it clear yesterday everyone would fall out at 0600 hours? We'll march off without Hornblow. Corporal! Tell the mess sergeant to put Hornblow on K.P. when he gets back."

The company marched off. It was daylight when Hornblow returned. No one was in sight. He went to the mess tent.

"Where's everybody?" he asked the mess sergeant.

"Gone for the day. If you're Hornblow, you're on K.P. Where the heck were you all this time?"

"I was looking for the latrine. It must be a military secret or something—I never did find it."

The mess sergeant pointed to the top of a nearby hill. "See that? That's it."

Hornblow departed. He returned in a surprisingly short time.

"Find it?"

"Yes. Now I'll know which way to go if I have to use it at night."

The mess sergeant scowled. He kept Hornblow very busy all day.

The second night was just as miserable as the first for the men of C Company. At 0300 hours, Pvt. Hornblow went in the direction of what

"SEE YOUR DENTIST..."

A Civilian Precept becomes an Army Order As Soldiers Learn the Value of Oral Hygiene

AMONG a group of many applicants who were being examined for enlistment at an Army recruiting station shortly after the attack on Pearl Harbor was a young man who had little difficulty in meeting all standards—until he opened his mouth wide for the dental examination.

The medical officer who was examining this applicant shook his head.

had appropriately been named Latrine Hill. At 0500 his buddy became alarmed and reported Hornblow missing to Sgt. Wolfgang. The non-com went looking for him. He returned at 0540 hours, without the private. At 0545 the men had chow. At 0559 the roll was called. Hornblow was absent. The mess sergeant was informed of the fact. At 0601 the men marched off. At 0702 Hornblow showed up.

"Well," said the mess sergeant, "what happened this time?"

"I guess I got lost," Hornblow explained. "I climbed up the wrong hill."

That night a red lantern gleamed on Latrine Hill.

"That," said Sgt. Wolfgang to the men, "is where the latrine is located. From now on these will be no excuses for getting lost at night."

It worked. Pvt. Hornblow found the latrine without difficulty that third frigid night. The men referred to the red light as "Hornblow's Glow." Anyway, Hornblow was present for roll-call in the morning, and had his first taste of maneuvers. Before the day was over he wished he had pulled K. P.

That evening the men received a totally unexpected surprise.

"Tomorrow being Thanksgiving Day we'll pack up now and head back to camp," the commanding officer announced. "We'll have a road march with full pack Friday. The usual inspection Saturday, and continue our bivouac operations Monday."

The men were very happy that night. They had expected to sleep in their pup tents again, but found themselves in the "good old barracks" instead. They enjoyed a very nice Thanksgiving Dinner the next day, which included entertainment.

Monday arrived, however, and the men found themselves back in pup tents. They had been paid out in the field, it being pay-day. As usual, it was cold, and more snow had fallen. It was a thoroughly miserable night. There was small consolation in that the bivouac would end Saturday evening. Very few men expected to survive that long.

Tuesday rumors began flying around around thick and fast. Everyone hoped it would be true that the bivouac would end that evening. But the commanding officer killed all hope by announcing they would stay bivouacked all week. Morale hit zero.

So Tuesday evening, after chow, the men busied themselves with their bedding, preparing for another cold night. A whistle blew. Hopefully, the men assembled around a group of officers who apparently had an announcement to make.

"Men," spoke one of the lieutenants, "it has been observed that most of you are sloppy in setting up pup tents and bedding." There was more in this vein. The men groaned. Then: "Get every thing packed up—and make those packs good and tight!"

For a full minute silence reigned as the men absorbed this order. Then bedlam broke loose! The bivouac was over!

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"You didn't visit your dentist twice a year, did you, young man?"

The applicant stammered, "Well-1-1." Then, forcing a laugh, he chuckled, "Gee whiz, we don't have to bite the Japs, do we?"

The medical officer did not laugh.

"No," he said, grimly. "But, as a civilian, you probably seldom thought about your teeth. Until they ached. Then you probably put off going to a dentist until the last possible moment. A soldier is different. He can't put off the visit to a dentist 'until tomorrow.' If his teeth ache, he can't eat. If he can't eat, he can't fight. And if he can't fight, our fighting strength is reduced—and we need every man fit for duty!"

Putting the accent on oral hygiene... seeing to it that our fighting men suffer no dental ills... that's the job of the medical officers of the Dental Corps. Their success must be measured by the magnitude of their task. Consider the facts from a recent analysis:

Eighty-eight percent of men inducted into the military service have one or more teeth missing.

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Approximately thirteen soldiers in every 1,000 require full sets of dentures (false teeth).

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Reduced to simple terms: Army dentists handle more than three million patients a month—about 54,000 soldiers every day!

Most dental officers come from civilian life, giving up lucrative private practice to do their vital part in the Dental Corps. For the Army dentist is as much a member of the life-saving team of medical officers as is the Army doctor or Army surgeon.

The Army dentist, acting as an assistant to the medical officer in combat zones, is a combination of doctor and soldier. True, he bears arms; but his training takes him over the hurdles, under the barbed wire and the curtain of live bullets; he goes on long marches with the men, and his knowledge of tactics is important to his own safety and to the safety of his patients.

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Know How to "Hit the Silk"

The Army dentist knows how to "hit the silk" with parachutists. Dentists were among the first chutists to land with the parachute troops who descended from the skies upon Sicily.

Army dentists sail on hospital ships with returning wounded; they go with ski troops, living with the "snow men," sharing their hard life in the open.

If, in his civilian practice, an Army dentist has specialized in reconstruction work or has had sufficient experience in such maxillofacial surgery, the chances are that he will become a member of a surgery team specializing on jaws and surgery associated with the mouth tissues.

Great advances have been made in the science of reconstructing faces of soldiers which have been severely damaged. New horizons of hope have been opened to such men.

During the North African landing in November 1942, a young private was hit by a shell fragment, losing most of his lower jaw. He was given preliminary treatment in a French hospital, but was quickly returned to the Army Medical Center at Washington, D. C.

(Concluded on page 6)

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(Concluded from page 5)

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"By the skin of his teeth" is no mere figure of speech when applied to a fighting soldier. Engagements may be won or lost by that "skin." An efficient fighting man is a healthy one, and the Dental Corps is dedicated to the task of maintaining the Army's magnificent health record.

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