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Worth Recalling

Last Labor Day weekend must have stirred nostalgic memories in many of the thousands of our young people who in pre-Pearl Harbor times attended in various cities several or more of the nine annual conventions of the Ukrainian Youth's League of North America—founded in Chicago in 1933 on a non-partisan and non-sectarian base, and dedicated to better American citizenship, the development of Ukrainian culture here, and the support of Ukraine's fight for freedom.

Many a young fighting man, now either in the stinking hell of some Pacific island or on the historic battlefields of Europe, must have recalled during the past weekend, perhaps with a lump in his throat, some of the serious moments as well as gay times he had at the convention:—the excitement Friday evening at home after work, as he and his brothers, sisters and friends made frantic last-minute preparations to make the overnight trip to the distant convention city by train, bus, car or jalopy; the arrival Saturday morning at the convention hotel, escorted by an official or self-appointed "welcoming committee"; the business of registration; the meeting of friends from previous conventions, accompanied by much enthusiastic handpumping and back-slapping; the checking up on room numbers; the formal opening of the convention with an address reiterating the principles of the league and calling upon the convention to deliberate well for the good of the league and Ukrainian American youth in general; the election of presiding officers of the convention; the addresses by key-speakers on topics of importance to the young people (on assimilation, intermarriage, the Ukrainian Cause, democracy versus fascism and communism, the calumnious un-American anti-Ukrainian campaign, etc.); the spirited discussion on them by the youth club delegates; the adjournment late that evening; the rush to get ready for dinner and then to attend the gala welcome dance at the local Ukrainian hall; the flushed faces of the dancers, particularly after the whirling "Kolomeyka" or the all-male vigorous "Arkan"; then, Sunday morning, the Ukrainian church services; the sermon on the vital role of religion in youth life; the resumption after lunch of the convention sessions; reports by retiring executive board; general discussion on them, praise and censure; the excitement and rivalries during the nominations and elections of a new executive board; the drawing up of plans for the coming year's activities of the league; the adoption of resolutions

setting forth the stand of the convention on the various vital issues of the day; and, finally, Sunday night, the formal banquet and dance, attended by young and old, with the usual after-dinner speeches, some short and good, others long and pointless; the spontaneous singing of popular Ukrainian songs ("oy, ty divchy-no saruchenaya, choho ty khodysh zasmuchenaya," etc.) begun a bit self-consciously at one table, then caught up by those around the surrounding tables, then sweeping the entire vast banquet hall in one grand chorus as one and all join in; then the dance and its gayety; the flirtations, often leading to romantic attachments and finally to the inevitable altar.

Monday was usually left free for the convention delegates and guests to visit local points of interest, or to leave immediately for home. In some years, however, the convention would last three days, with one day, either Sunday or Monday, devoted to some outstanding cultural or athletic affair. Thus the 1936 Philadelphia convention of the UYL-NA included a great Olympiad of track, field, and swimming events, participated in by over two hundred athletes, seventy of whom were members of the national Amateur Athletic Union. Thus, too, the 1940 New York convention included a great pageant of Ukrainian songs, dances and costumes presented at the New York World's Fair by several hundred young Ukrainian Americans before an audience estimated by Fair officials to number over 20,000 persons.

Not to be forgotten either, were the convention concerts, in which participated youth choruses from the East and Middle West and the best of young vocalists and instrumentalists. And then there were the radio broadcasts by the outstanding convention chorus. One such broadcast was over the Columbia network from the Cleveland convention in 1937, another over the National Broadcasting Company system from the Pittsburgh convention in 1938, and still another over the Mutual system in 1939 from the Newark convention. Worth recalling, too, are the art exhibits which accompanied the conventions, featuring folk art from Ukraine as well as fine arts of the most talented of our Ukrainian American artists, young and old.

All this, it should be borne in mind, was widely reported in the local press, with pictures and all; and sometimes over the wires of the national press services. Further publicity would be obtained when, as at Cleveland, the mayor of the city would personally address the conven-

Leading Ukrainian Canadian Flier Killed In Crash

CAPT. V. J. KABIN



One of Canada's best Ferry Command pilots, Captain Vladimir Kabin, 31, of Ukrainian extraction, whose home is in Toronto, was killed August 28th at Gander, Newfoundland, in the crash of a medium bomber on a routine flight from Montreal to Britain. Killed in the crash, too, were another serviceman and a civilian.

The death of Capt. Kabin was widely reported in the Canadian press. The Toronto Evening Telegram published (Sept. 1) the following eulogy of the Ukrainian-born flier:

Canadian born of Ukrainian parentage, Capt. Vladimir John Kabin was a citizen of whom Toronto should be proud, and Mayor Conboy, as President of the Mayors of Canadian Municipalities, properly made arrangements for civic representation at his funeral. This was with full military honors in the beautiful Services Cemetery for Canadian and American airmen in Newfoundland. The plots are all numbered, documented and well cared for. At Mayor Conboy's request, His Worship Mayor Andrew Carnell, of St. John's Newfoundland, attended the funeral and placed a wreath on the grave on Mayor Conboy's behalf.

Capt Kabin was only thirty-one, but his clear complexion, sunny smile and merry eyes always looked to be those of a boy in his teens. He was a member of the Toronto Flying Club and got his first flying ticket by assiduous training ten years ago. He continued his study until he had first-class papers in all branches of aviation—pilotage, navigation, radiology and meteorology.

One of his early assignments was high-altitude flying to secure temperatures for the Toronto Observatory, in which he established records. Then he became a commercial pilot, and flew far Trans-Canada with never a mishap. He gladly went on service with the Ferry Command because it would help to win the war. He became one of the command's best pilots. His reputation for carefulness and efficiency made him very popular and crews were always desirous of making ocean flights under his captaincy. He was

an instructor and control officer at Malton airfield before joining the ferry command.

Capt Kabin's home was in Toronto for almost all his life, although he was born in Winnipeg. His parents, Mr. and Mrs. John Kabin, live here, and his wife and little daughter have returned here. They were living happily in Westmount while he was engaged in the great work of delivering bombers for the Allies. He was accorded the Silver Star for twenty Atlantic voyages some time ago, and was well on his way to the Gold Star.

His flights took him to Greenland and Africa and twenty-one lands in all. It was one of the ironies of war that this flight which was intended to be the last, proved fatal for he was to have been restored to civil aviation for Trans-Canada, from which he was borrowed, on Sept. 1st. His newly bought home in Toronto awaited his coming with his family.

Capt. Kabin married Miss Mary Chabal, daughter of Mr. and Mrs. N. Chabal, 547 Euclid avenue. He was a valued member of the Ukrainian National Home, 191 Lippincott street, and that fine patriotic body is plunged in grief at his loss. He was an ornament to both nationalities as he was to civil and war aviation.

tion. Of publicity value, too, was the large electric sign on Philadelphia's City Hall welcoming the 1938 convention.

We could keep on enumerating more of multifarious events which featured the UYL-NA conventions or the many regional rallies, but space forbids it. Suffice it to say that in looking back upon these conventions and upon the league itself, one cannot help but marvel over the high idealism of those young people who entirely on their initiative and by their own efforts sponsored them, who at their own expense traveled and attended the conven-

tions, who for months ahead worked like trojans to prepare their program, and who while allowing themselves a good sociable time at them devoted many hours to a serious discussion of the burning issues of the day, thereby making themselves better Americans and worthy descendants of the Ukrainian people.

To be sure, in considering the accomplishments of the youth league and its conventions or congresses, one must take into consideration the invaluable publicity given them by the Ukrainian American press, chief-

(Concluded on page 6)

The Pragmatic Value of Liberty

Mr. Chamberlin's Essay on The Moral Paradoxes of Today

[Meriting the attention of thoughtful Americans William Henry Chamberlin's essay on "The Pragmatic Value of Liberty," which appeared in the special Labor Day issue of THE NEW LEADER, liberal-labor weekly published in New York, has the added interest for those who are of Ukrainian descent in that it describes how the Soviet-fostered famine in Ukraine in 1933, the horrible results of which Chamberlin personally witnessed, compelled him then to make a final and irrevocable choice "for democracy, whatever its faults and shortcomings, and against totalitarianism, whatever material achievements might be claimed for it."

A former distinguished Moscow correspondent of the Christian Science Monitor, author of numerous widely-acclaimed books on the Russian Revolution and Soviet Russia, lecturer and magazine writer, and principal speaker at the U.N.A. Golden Jubilee program at Carnegie Hall last March, Mr. Chamberlin has won for himself the reputation of being one of America's leading liberals. His essay on the pragmatic value of liberty is very timely in the light of present day conditions. We reprint it below in its entirety.]

A STRIKING and significant characteristic of this age of wars and violent revolutions is contempt for individual liberty. The three most important revolutions that followed the first world War, the victory of Communism in Russia, National Socialism in Germany, and Fascism in Italy, repudiated, in practice, if not always in theory, all the essential principles of nineteenth century liberalism and swept away all the safeguards that had been gradually erected to protect the individual against the arbitrary violence of the state.

We have experienced one of the cyclical reactions of governmental thought and theory. The doctrine of the divine right of kings, of necessity and even desirability of absolute concentration of power in the hands of the sovereign, prevailed over much of the greater part of the European continent until the French Revolution.

During the nineteenth century, liberalism, gradually broadening into democracy, won a series of important victories. On the eve of the first World War there was no large country that did not pay at least lip service to the idea of representative government. There were parliaments from China to Peru, although the reality of popular control over government policies varied widely from country to country, depending on such factors as literacy and experience in self-government.

But the world trend toward democracy and popular government was unmistakable. The limited suffrage and the weighting of the voting scales in favor of the propertied classes which had been general in the early stages of constitutional government were giving way more and more to the principle of universal manhood suffrage; many countries were on the point of granting the ballot to women. With the extension of the franchise went an extension of social services and protective labor legislation.

Last War Broke Trend Toward Democracy

The first World War, with its unparalleled destruction of life and property, interrupted an era of progress, marked by a steady growth of democracy and of individual liberty, two trends which had been generally considered inseparable. The Bol-

shevik, National Socialist and Fascist revolutions have limited, instead of expanding the freedom of the individual.

The very theory of liberty has been challenged in our time, not by the pretensions of crowns and churches, as in the period before and immediately after the French Revolution, but by a new philosophy of government and social order which may be defined as totalitarianism. (The words "fascist" and "communist" are sometimes employed loosely and unjustly as terms of abuse, and of argument.)

But the totalitarian state can be clearly defined by certain distinctive features. These include the monopolization of political power by a single party, headed by a supposedly infallible leader, the concentration of economic as well as political power in the hands of the state the complete suppression of civil and personal liberties, the intensive indoctrination of the people, especially of the younger generation, with the ideas of the ruling group. One may also note, as characteristics of the totalitarian society, a tendency toward isolation from foreign political and intellectual influences, a trend toward autarchy in economic life, an attitude of nervous suspicion toward foreign visitors who may bring with them, quite unconsciously, the contamination of "dangerous thoughts." Much of the hold of the totalitarian state on the minds of its subjects depends on the maintenance of false or greatly exaggerated ideas about the achievements of the existing regime and the supposed decadence, weakness and social injustice of non-totalitarian society, which are stigmatized as "democratic" or "capitalist."

Two causes have obviously contributed to the growth of totalitarian systems. The first is the tremendous suffering and dislocation of the first World War which predisposed the masses, especially in the countries which suffered most severely, to seek violent short-cuts to improvement. The second is the failure of any system in any country as yet to solve satisfactorily the economic and social problems posed by the technological expansion of the modern industrial system.

Totalitarianism, either in its communist or in its fascist form, is a much more serious challenge to liberal democracy than the old-fashioned type of despotic monarchy. The latter was rooted in conditions which have ceased or are ceasing to exist in every large and important country, in the ignorance and illiteracy, with the consequent political passivity of large masses of the people.

The totalitarian state, on the other hands, fits in with the requirements of a streamlined mechanized age. It makes full use of the opportunities of film and radio to spread its propaganda. It relies not on keeping its subjects passive and uninterested in public affairs, but on pumping them full of its own one-sided viewpoint.

Allied Victory Will Not Rid World of Totalitarianism

Some Americans doubtless feel that the military victory of the United Nations will dispose of the issue of totalitarianism. Unfortunately, there can be no such reasonable assurance. In the first place, one of the the strongest of the totalitarian states, the Soviet Union, will, in all probability, emerge as one of the victors in the present conflict, as the strongest land power in Europe and in Asia.

In the second place, while war may be an effective means of disposing of a single ruler, of stopping the ag-

gressive designs of one or more powers, it is much less sure as a weapon against the spread of an ideology. The first World War was widely and sincerely hailed as a crusade to "make the world safe for democracy."

The war ended in a complete military victory over the Central Powers. But democracy was far less secure after the end of this titanic conflict than it was in the generation of comparative peace and progress that ended abruptly and tragically in August, 1914. The unforeseen and uninvited victors of the last war were a little-known Russian revolutionary named Lenin, an Italian with the reputation of a radical socialist named Mussolini, and a completely unknown corporal in the vast German army named Adolf Hitler.

There is every indication that the United Nations are strong enough to win this war, just as the Allied powers possessed a sufficient preponderance of strength over Germany and its allies to win the last one. But will the peace be won for the idea of liberty? That is a far more complicated and uncertain question. The aftermath of this war, as of the previous war, will almost certainly produce its full quota of surprises.

One of the peculiarities of our age is that words like liberty and democracy are often invoked by regimes which represent a complete negation of what would seem to be the plain and obvious meaning of these terms. Stalin quite seriously described the Soviet Constitution as the most democratic in the world. Hitler and Mussolini more than once claimed the merit of "true freedom" and "true democracy" for their systems.

So, before we discuss the question of whether liberty possesses a pragmatic value, there must be some agreement as to what liberty is. Obvious prerequisites of liberty in the political field are freedom of speech and press and assembly and political association and voting. Almost inseparably connected with these political freedoms are the established legal safeguards for the individual, against arbitrary arrest and detention, against execution, imprisonment or banishment except after a fair and public trial. Equally important, in the economic field, is freedom of trade-union organization and action, the right of workers and employees to bargain collectively through unions which are kept under rank-and-file control, in which the officials are subject to re-election by free and secret ballot of the membership at reasonably frequent intervals.

It would be superfluous, under present circumstances, to prove that these rights and liberties are completely nullified in the Fascist or National Socialist state. Because communist propaganda has been subtler and more astute than fascist, and because the Soviet Union is an accidental ally of the democracies in the present war, there has been more confusion about the state of affairs in Russia, more disposition to take the Soviet regime on faith as a democracy. (One uses the term "accidental ally" deliberately. There is no evidence that Stalin would have ever entered the war on the side of the democracies if Hitler had left him any alternative.)

Soviet Union Totalitarian

But when one examines the realities of Soviet political practice it is clear that political and personal liberty is non-existent, as must be the case under any totalitarian regime. There can be no freedom of election where there is only one legal politi-

cal party and where there is no room for even a single newspaper or magazine that would express a dissenting viewpoint. The very unanimity of the voting in Soviet parliamentary sessions is the best proof of its essential irrelevance.

When people are allowed freedom to express divergent views there are always differences. There has been no system since the beginning of recorded history so perfect that all its decisions would voluntarily elicit unanimous approval. Habeas cadaver, rather than habeas corpus, is still the rule in Soviet jurisprudence; the individual has no security against the arbitrary violence of the state.

Soviet trade-unions are still run on totalitarian principles. Their heads are responsible to the ruling party, not to the workingclass membership. As soon as this type of organization goes into effect a safeguard against exploitation by the employer, whether it be a private capitalist employer or as in the Soviet Union, a state-capitalist employer, disappears. The trade-union becomes simply another agency of state control and regimentation, as is reflected in the following description of some of the more important functions of Soviet trade-unions at a meeting of the Soviet Trade-union Council in 1939:

"To help the workers improve their technical skill, to encourage Socialist competition, to see that the workers do not get more sickness and disability benefits than they are entitled to."

Is There a Pragmatic Case for Liberty?

The spread of totalitarian ideas, and systems poses very sharply the question whether there is a pragmatic case for liberty. Is intellectual freedom merely the luxury of an intellectual minority? Is the common man better off when there is a central authority with tremendous overriding power? Does democracy lead only to the growth of a plutocracy and discrimination against the poor?

A curious united front against liberal democracy has grown up. It includes sentimental conservatives who exalt the pre-industrial age, Communists, Fascists, and what might be called "totalitarian liberals," individuals and groups that are prepared to use dictatorial or semi-dictatorial methods and to short circuit constitutional procedure in the supposed interest of social reform.

One is impressed by the similarity of argument in many passages of the writings of Lenin, Hitler and Mussolini. All these dictators argued that so-called bourgeois democracy was unreal, that a press controlled by the government is the freest in the world, because it serves the entire nation, not the special interests of small groups.

Few individuals are in a position to make their decision in this great debate between liberty and totalitarianism, the greatest of the twentieth century, intelligently because few are equally acquainted with the two systems. It is an understandable policy of totalitarian regimes to isolate their subjects, by every means in their power, from contact with democratic countries and ideas. The number of Americans, or of citizens of other democratic lands, who have lived in totalitarian countries is comparatively very small. And ideas formed on the basis of books, lectures and radio discussions may often reflect wishful thinking or prejudice, rather than the actual situation.

Famine in Ukraine A Soviet Totalitarian Product

Experience, I think, is more impressive than any amount of theoretical argument, in arriving at a decision of this kind. I know that my own choice for democracy, whatever its faults and shortcomings, and against totalitarianism, whatever

(Concluded on page 3)

FRAGMATIC VALUE OF LIBERTY

(Concluded from page 2)

material achievements might be claimed for it was made finally and irrevocably during some mild autumn days in the Ukraine and the North Caucasus in 1933, when my wife and I went from village to village, compiling the ghastly chronicle of the man-made famine of the preceding winter and spring.

There was not a village, among a score that we visited, which did not report a death rate of at least ten percent. In one of the worst of these villages, Cherkass, near Belaya Tserkov, the secretary of the local Soviet reported over six hundred deaths in a population of about 2,000. I can still remember vividly, over a span of a decade, the tears of the mother of three children who had died of hunger and whom she lamented, in simple peasant fashion, because they were "so learned"; they had had gone to school, while she had remained illiterate. I can still remember the argument between the mother who said it would be better not to bear children if they were doomed to die and a boy who reasoned: "No, if there are no people, who will fill the land?"

Famine a Political Weapon

Now this famine was not only one of the greatest, it was one of the least excusable of human tragedies. There had been no war, no disruption of communication facilities. It was primarily a political weapon with which the Soviet Government was crushing the passive resistance of the peasants to the introduction of collective farming and to certain methods of grain collection and agricultural organization which the Government itself repudiated later as "bureaucratic distortions."

As I moved among the scenes of this immense slaughter, which, as I am convinced by comparing the mortality proportion with the population of the affected area, took the lives of some four million beings, I put a question to myself: Could such a monstrous atrocity have occurred in any country where newspapers could have published pictures and accounts of the dying villages, where the Government would have to face the test of a free election, where a campaign for relief could have been energetically organized? The answer is obviously No.

Many other experiences in the Soviet Union pointed in the same direction. I recall a conversation with one of the finest men I have ever known, a Russian author whose name I will not mention, because he is still alive in Russia. He remarked that he felt like a hypocrite when he signed Communist-sponsored protest against the execution of Sacco and Vanzetti.

"Not that I do not sympathize with Sacco and Vanzetti," he said. "We Russian radical and liberal intellectuals were always quick to protest against cruelty and injustice, in our own country or abroad. But there are so very many Sacco-Vanzetti cases in the Soviet Union; and we cannot say a word of articulate protest against them."

President Quezon of the Philippine Commonwealth once declared that he would rather see the Philippines run like hell by Filipinos than run like heaven by Americans. And even if the faults and weaknesses of democracies were ten times greater than they actually are, free countries would still enjoy a comfortable margin of advantage, as regards justice, humanity and material well-being, compared with totalitarian regimes. Paraphrasing Quezon, I would say, on the basis of personal experience, that I would vastly prefer a democracy run like hell (not that I believe a democracy must be or should be run in this fashion) to the most efficient, streamlined totalitarian state, where the spirit of liberty is dead.

Ivan Kotlyarevsky's Anniversary

(September 10th)

By HONORE EWACH

EVERY year on the anniversary of Ivan Kotlyarevsky's birthday, on September 10th, Ukrainians remind themselves of the memorable year 1798 which brought forth in print the very first book written in the Ukrainian vernacular that was the harbinger of Ukrainian renaissance. The book was written in a humorous vein; it made the educated Ukrainians roar with laughter; and at the same time it made them realize that they were members of a separate people and that the language of their countrymen was suitable, not only for daily conversation, but also for literary expression.

There are not many people who can understand and appreciate serious poetry. But there are millions of men who delight in reading light and humorous verses. That was the main reason why Kotlyarevsky's "Travesty of Aeneid" found so many readers in Ukraine at the end of the eighteenth century. Kotlyarevsky chose a very happy medium to reach the heart of thousands of his countrymen. He pretended to be writing of the ancient Trojans and their leader Aeneas but he really wrote of the Zaporozhian Kozaks and Ukrainians in general. His heroes start their voyage from the ruined Troy and have all kinds of adventures in their travels in the Mediterranean region as if they were Trojan exiles, but in everything they do and say one can recognize Ukrainian Kozaks—the unhappy Zaporozhians who were forced to go as exiles to Turkey when the

Russian army destroyed their Zaporozhian Sitch fortress in 1775.

Kotlyarevsky's "Travesty of Aeneid" appeared in print just twenty-three years after the Zaporozhian Kozaks had to seek refuge in Turkey. The sad event was still very fresh in people's memory in Ukraine. That is why the Ukrainian Kozaks in exile masquerading as Trojans found a warm echo in the hearts of all the Ukrainians who read Kotlyarevsky's rollicking poem.

We have to remember, however, that Ivan Kotlyarevsky was not an isolated Ukrainian figure of the time. There were many other Ukrainian patriots at the time who dearly loved their own country and people. There were Ukrainian patriots at the time who still dreamed of liberating Ukraine from under the Russian domination.

Kotlyarevsky's contemporary, Jacob Markovich, wrote a book of information about Ukraine, "Notes on Little Russia," which appeared in print in the same year as the "Travesty of Aeneid." Every page of the book breathes of love for Ukraine and everything Ukrainian. It gave a start to many other books on Ukraine and her people. For example, twenty-one years after the appearance of Kotlyarevsky's book there appeared Prince Nicholas Tsertelev's collection of the famous "Kozatski Dumy," the folklore epics of the Kozak period.

Ivan Kotlyarevsky was born on September 10, 1769, and died in 1839. His grateful countrymen raised for him a beautiful monument in 1903.

The Youth's Companion's Pledge

Half the people who say it have no certainty of what they mean—they merely repeat the words they learned in school. Even more of us have no knowledge of where the Pledge-to-the-Flag comes from.

No piece of English written during the past 40 years has gained so wide a circulation—and no wonder. The Pledge is a part of the daily opening of public and private schools, is recited at meetings of both the Sons and Daughters of the American Revolution, and repeated in the rituals of the Boy and Girl Scouts.

You will find a clue to the Origin of the Pledge when you remember Aunt Polly or Uncle Joseph who used to talk about "The Youth's Companion Flag Pledge." That's because, back in 1888, John B. Upham, then a member of the Perry Mason Company, publishers of "The Companion," opened a campaign for better schoolhouses, better school-grounds and flag-poles from which Old Glory might fly. It wasn't long after that when Mr. Upham and his fellow editors, supporting a program of increased patriotism, urged appropriate celebration of the 400th anniversary of the Discovery of America. The suggestion, made in February, 1891, was followed in October of the following year by the first Columbus Day.

The Pledge itself was the direct result of a meeting called by "Youth's Companion" editors and attended by education authorities from all over the country. Mr. Upham had worked up a rough version beforehand. It may have been changed a little at the meeting but when it was tried out, it brought full approval as a part of subsequent Columbus Day programs. "I pledge allegiance to my flag" and all the rest has been going the rounds ever since, with slight change. Boys and girls now say "I pledge allegiance to the flag of the United States" which has greater clarity.

Ordinarily the Pledge calls for a salute of the right hand. That brings up the question, usually, as to who,

representing a foreign power, was first to salute our flag. Up in the Court House at Concord, New Hampshire, they answer the query graphically by pointing to a portrait hung there. It's a likeness of Johannes de Graaf, a Dutchman, governor of the little island of Eustatius in the West Indies during the Revolution. Johannes saluted the new American flag first, they say, and paid for it. When the British commander on the nearby island of St. Kitts heard that Governor de Graaf had saluted the flag on the American privateer, "Andrew Doria," he complained, first to Johannes, then to the Dutch diplomats upstairs. The result was that Johannes was reprimanded and ordered home.

Oddly enough, the island of Eustatius continued its salutes. What is more, Paul Jones was allowed to refit his ship in ports of Holland, even before a treaty was arranged between the Colonies and the free city of Amsterdam. Finally, Admiral Rodney descended on St. Eustatius, confiscating more than \$15,000,000 in a way that became a Parliament scandal.

Some day when the war is over, and travel is normal again, stop off at the little island and look up the grave of Johannes de Graaf. After the American Revolution, he came back to where he first saluted the brand new American flag.

Playing It Safe

A private in an Army chapel was seen to bow slightly whenever the name of Satan was mentioned. One day the minister met him and asked him to explain.

"Well," replied the private, "politeness costs nothing—and you never know."

Child Wit

In the grammar lesson one day the teacher wrote on the blackboard:

"I didn't have no fun at the seaside."

Then she turned around to her pupils and said to one:

"Roland, how should I correct that?"

"Get a boy friend," he answered.

WHAT THEY SAY

President Franklin D. Roosevelt in a message to the New York State Convention of the American Federation of Labor:

"You deserve and have the gratitude of the American people for the patriotic and outstanding production that you have given to our Army, Navy, or merchant ships, which are now winning the war of liberation—a record in production unequalled in the history of this or any other country. Let us all continue to work unceasingly, until cruelty, suffering and tyranny are driven from the face of the earth. We are as determined to win the peace as we are to win the war."

Secretary of State, Cordell Hull:

"Peace, like liberty, requires constant devotion and ceaseless vigilance. It requires willingness to take positive steps towards its preservation. It requires constant cooperation among the nations and determination to live together as good neighbors... Peace requires an acceptance of the idea that its maintenance is a common interest so precious and so overwhelmingly important that all differences and controversies among nations can and must be resolved by resort to pacific means.

"But peace also requires institutions through which the will to peace can be translated into action. The devising of such institutions is a challenge to the wisdom and ingenuity of men and women everywhere.

Secretary of War, Henry Stimson:

"It is my view that the most important provision which can be made by the Congress and the American people for the future defense of the nation is a system of universal military training. The terrible lessons of this war should convince every thoughtful American that reasonable military preparedness is the only means by which the peace and security of the nation can be maintained.

"This great war found the United States woefully lacking in trained man power and we were consequently forced to assume the defense until adequate forces could be assembled, trained and equipped. While all Americans hope and pray that this disastrous war will be followed by many years of peace and prosperity, there can and will be no absolute guaranty that surprise attacks against our country will not occur in the future... I strongly urge that this country adopt universal military service as a certain means of preparing for war and a very good means of avoiding wars."

Admiral Chester W. Nimitz:

"Even if we destroyed the Japanese fleet, we still could not defeat them from the sea alone. We have to have bases in China to cut off their lines to Manchuria. I think there are large areas north of Shanghai from which long-range aircraft could cause them plenty of trouble in Manchuria. I still feel that Japan will eventually be defeated from bases in China. Those bases will separate her from communication with her bases on the mainland, and if you separate her she will never get started again."

Captain Peter Bonanno of the U. S. Medical Corps, on Saipan, in the Marianas:

"Pass the word to your friends that anyone who is physically fit should give a pint of blood to the Red Cross. We used a lot of it in the front lines. It was responsible for saving a great many lives. It was wonderful to watch those casualties brought in suffering from shock, and the way they'd pep right up after receiving two or three units of plasma."

POLISH PRE-WAR POLICY IN WESTERN UKRAINE

(To be concluded)

Rule By Terror

THE Polish historian Ludwig Kubala, an authority on the Kozak wars with Poland, wrote in one of his works that the Kozaks desired to live in peace with the Poles but, in the words of their great leader, Hetman Bohdan Khmelnytsky, "only if the Poles give up their pretensions to Rus-Ukraine, for a Pole and peace cannot exist together."

More forcible was the expression heard in 1910 in the Galician Diet under the Austrian regime when Dr. Eugene Petrushevich (later president of the Western Ukrainian Republic) attacked Polish opposition to suffrage and the secret ballot and condemned the murder at the L'viv University of a Ukrainian student, Adam Kotsko, and the murder in the village of Zhulin of a Ukrainian schoolboy, John Kakhanchin by a Polish instructor because the boy had refused to say his prayers in the Polish language. When Polish members of the Diet began to heckle him, Dr. Petrushevich shouted to them: "Give back to us our national rights! Get out of this land, for it is ours!"

Such was the sentiment among Ukrainians in the olden times concerning the Polish-Ukrainian conflict. Between the last and present war, however, the anti-Polish feeling among the Ukrainians became much stronger. Its causes were many. Of them can be cited, for example, the mistreatment of Ukrainian soldiers and leaders interned in Polish concentration camps at Brest-Litovsk, Dombie, Pikulich, and Strzalkowa, following the war, as reported by the International Red Cross (from September 2 to October 23, 1919). A perusal of these reports will prepare one for the even more shocking acts committed by Poles upon Ukrainians as reported in the Ukrainian Red Book released at about that time. These acts were sufficiently shocking to evoke a strong protest (May, 1924) against them by such prominent Frenchmen as Paul Painlevé, Eduard Herriot, and Leon Blum. In their joint protest they said:

French Protest Against It

"The prisons of the Republic of Poland contain now more than 3,000 political prisoners: workingmen, arrested for their participation in the strikes; Ukrainian and White Russian peasants, indicted for their struggle for independence; intellectuals who became guilty of having organized educational work among the masses of the population."

Describing in detail the torturing of such prisoners by their Polish keepers, the French protest refers especially to the murder in a L'viv prison of the Ukrainian woman, Olga Basarabova. According to the official Polish records, this woman had committed suicide, on February 14. An independent medical examination, however, disclosed sufficient evidence to indicate that her death had resulted from torture. ("Just recently the medical inspection, made upon the demand of the family of one prisoner, Mrs. Olga Bassarabova, who according to police reports had committed suicide February 14, in her prison cell, has stated that there is every ground to assume that her death was due to a terrible torture.")

Such happenings should shock no one, when one considers that such a man as Stanislaw Grabski, premier of resurrected Poland, had boldly declared at one time that in twenty-five years not even a trace of Ukrainian life would be left in Western Ukraine. Later, in 1934, Prof. Grabski announced with much regret that his plan to totally eradicate Western Ukrainians had been a miserable failure, to which a Polish literary critic, Prof. T. Pini, replied in the newspaper "Wiek Nowy" (L'viv, January 16, 1934): "Can one imagine a more shameful and diabolical plan? Yet Prof. Grabski refers to it as one of the most lofty aims of his life." Continuing in this vein, Prof. Pini says that the machinations of such men as Grabski "have given rise to a most terrible thing that Poland could have ever encountered: the contempt in which she is held by the civilized, decent world."

Destruction of Ukrainian Churches

To better understand the situation of Ukrainians under the misrule of resurrected Poland, one should not overlook the struggle the Ukrainian people had to wage against Polish authorities for the preservation of their church. Of the thousands of varying incidents which constituted this struggle, the words of Rev. Volkov, member of the Sejm, uttered before that body on July the 6th, 1938 are especially descriptive of the conditions then. Comment-

had again closed down in his province a number of Ukrainian Orthodox churches, nine in all and completely destroyed thirty-three others. Rev. Volkov said: "The situation that has arisen today in relation to the attitude of the Polish Government toward the Orthodox faith and church, is quite typical of the situation that existed in the 17th century, as described in 1620 by a member of the Polish Sejm, Laurentian Drevinsky, who said: 'Our churches in towns and villages have been closed down, our church property plundered, priests dispersed, and people die without the benefit of the last rites.'" While in the official organ of the Orthodox metropolis ("Slovo," number 27) there appeared the following eloquent report from Kholmschna which the Polish censor had apparently overlooked: "During the past two days two churches have been destroyed: St. Nikita's in Tishimivtsi, built in 1559, and St. Mary's in Tomashivschina, erected in 1571."

Were one to ask the reason for all this, one should look for it in what Adam Mickiewicz, the greatest Polish poet, said at one of his lectures in Paris on Slavonic literature: "What power drove the Polish people into Ukrainian lands, and drove the Ukrainian people and their language past the Dnieper?" he asked, and then replied that, "That power was the Polish church, which championed the Polish national interests."

When several years ago the Ukrainian Greek-Catholic bishop, Gregory Khomyshin, ultra-loyal to the Polish regime and rule, protested against such an abuse of its power by the Polish church, he received the following reply from Rev. F. Blotnicki, a Pole, in the "Warszawski Dziennik Narodowy," April 15, 1936 issue: "Bishop Khomyshin was right when he said that the Polish beggar standing by the Polish church in Stanislawiv regards himself as being superior to the richest Ukrainian, for the sole reason that the beggar is Polish while the Ukrainian is just a Ukrainian." It is also worth noting that Rev. Blotnicki expressed his fear here that this situation might change, and therefore he called upon the Polish government and people to increase the colonization and Polonization of Ukrainian lands.

In the light of the existence of such conditions in Western Ukraine under Poland, therefore, it is not strange to learn that just before Poland's downfall in 1939 about one hundred Ukrainian priests were still in Polish prisons, and that over one hundred and fifty Ukrainian priests had been punished "za metryky" (for birth and baptismal certificates), i.e. because they had registered newly-born and baptized Ukrainian children according to Ukrainian orthography and not Polish, which was contrary to the wishes of the Polish authorities.

Growth of Ukrainian Cooperatives

No amount of oppression of Ukrainians by Poland, however, could quell their spirit. On every front they steadily forged ahead. Their progress was especially noticeable in the cooperative movement, to which the Polish Government liked to point when it desired to impress the outside world how "well" off the Ukrainians were under its rule.

The nature of this cooperative organization among the Ukrainians can be best seen in the allusion to it contained in a speech by a Pole, Dr. S. Rostworowski, given in Posen before an audience composed of the better-educated farmers, on the question why the cooperative movement was declining in the Polish sections and rising in the Ukrainian sections of Poland. The speech was printed in the December 20, 1935 issue of the "Gazeta Rolnicza": Answering the question he posed, Dr. Rostworowski said:

"There, in the east (among the Ukrainians), the cooperatives are making steady progress; the reasons for this are not economic in nature but primarily political. The Ukrainians are passing through a period of strong national consciousness—something which we ought to fear, or perhaps be happy about—nevertheless such is the incontrovertible fact.

"The Ukrainian youth which emerges from high schools and universities find all civil positions closed to them; as a result the sons of priests, teachers and well-to-do farmers, have to return to their native village as unemployed. For example, in the village of Sushno, district of Radekhiv, there recently were eighteen such graduate students who found avenues leading to the practice of their respective professions closed. Such are the young people who found cooperative organizations and work in them at a salary of about 50 to 60 zlotys a month."

Rostworowski counselled the Polish intellectuals to do likewise, to go out into the

villages and labor there for about ten dollars a month, just as the Ukrainian intellectuals were doing. Such Poles, however, could not be found, for there were plenty of government positions awaiting them.

The Notorious "Pacification"

The real Polish attitude toward the growth of cooperatives among the Ukrainians was well expressed by the "Manchester Guardian" (October 14, 1930 issue), in a lengthy article entitled "The Tragedy of Ukraine";

"The Polish terror in the Ukraine is not worse than anything that is happening anywhere else in Europe. The Ukraine has become a land of despair and desolation..."

"The Polish 'punitive expeditions,' of which I am about to give details, are not directed against individuals, but against a whole people, particularly against its cooperative creameries and institutes—its whole civilization in fact.

"Indeed, it is a whole civilization, and a very high one, that has been wrecked within the last three weeks. The co-operatives, schools, libraries, and institutes have been built up in years of work, sacrifice and enthusiasm by the Ukrainians almost entirely out of their own resources and in the face of immense difficulties. They feel the loss of these things almost as much as their inhuman physical sufferings."

It is worth noting here that during the new "pacification" which Polish authorities conducted just before the collapse of their nation, Ukrainian cooperatives were again wrecked, especially "Maslosoyuz," in a manner worse than that of 1930. During this time, too, the authorities banned the celebration by the Ukrainians of their "Festival of Songs." In addition, they seized the "Sokol-Batko" sport and cultural field, which the Ukrainians had purchased with the aid of their emigrant kinsmen in America and which they had developed only after years of labor. Finally, in 1938 the Polish authorities refused to allow the Ukrainians to hold an All-National Congress of Ukrainian Culture in conjunction with the 70th anniversary of the oldest Ukrainian educational society in L'viv, the "Prosvita" (Enlightenment).

The Polish ruling circles were wont to point out also that despite everything the Ukrainians under Poland did manage to produce from amongst themselves thousands of intellectuals. This requires some explanation. In the first place, the Ukrainians never did get that university which was promised them for 1924 by legislative act of the Sejm itself. Likewise they could never obtain permission to establish a Free Ukrainian University which they offered to endow and conduct entirely by themselves; so that they had to establish it secretly, and it existed until most of its faculty and students had been lost because of arrests by the police.

Denied thus every opportunity of gaining a higher education, and prevented in most cases from entering the Polish universities, and technical schools, many of the Ukrainian students had to flee abroad and seek their education there. Most of them went to Czechoslovakia, for in Prague there was a Free Ukrainian University while in Podebrady there was a Ukrainian Agricultural Academy. The few Ukrainian students who did manage to surmount the barriers erected against their entrance into the Polish universities, found study in them most difficult on account of their constant conflict with the police, which resulted from their Ukrainian patriotic activities, such as taking part in Ukrainian concerts or amateur theatricals, doing librarian work or lecturing for the "Prosvita," engaging in the "Sitch," Sokols, "Luh," or some other such Ukrainian sport organization, or being active in the Boy scout organization, the "Plast," which eventually the Polish government dissolved.

As an example of the type of persecution Ukrainian students were often subjected to, is the following incident: On July 1, 1935 the Polish criminal court in the city of Ternopil (Tarnopol) sentenced Mary Rudivna to pay a fine of 300 zlotys or serve 14 days in jail, while Irene Schurkivna and Alexanderia Yarmochivna were given the choice of paying a 100 zloty fine or 7 days in jail, for having been found guilty of singing the Ukrainian national anthem, "Sche Ne Vmerla Ukraina," at memorial services conducted by Ukrainian clergy at a cemetery on "Zeleni Sviata" (Ukrainian Memorial Day); the singing was construed as being against Article 18 of the Code, which forbade any act which fostered disrespect to the Polish nation. In addition, Elias Posmittukh, president of a society organized solely to take care of the graves of the war dead, was sentenced to pay a 100 zloty fine or go to prison for seven days, for having allowed on that occasion the singing of the Ukrainian national anthem.

(To be concluded)

THE BARON AND THE TAVERNKEEPER

(Based on an Old Ukrainian Folk Legend)

By THEODOSIA BORETSKY

It seems that in a certain country, in the time of wealthy land-owning barons, there was one among them about whom the following story is told:

The Baron, tired and hungry, and weary from his long journey, espied from his carriage window a tavern on the stretch of lonely road.

"Stop," he shouted to his coachman, "at yonder tavern and we will rest a while and have something to eat."

Coming into the tavern, the baron ordered the tavernkeeper to cook him a half dozen eggs. Having finished his food the baron discovered to his embarrassment that he had no money. However, the baron owned the village and much surrounding land. Every one knew him very well, including the tavernkeeper.

"I will pay you next time I am around this way again," promised the baron. So the tavernkeeper wrote in his book credit for the eggs. The baron was an honest fellow and was always known to pay his obligations, but for some reason or other he never chanced to pass that tavern again, and in the interval forgot all about owing the tavernkeeper money for the eggs.

So the years followed each other in rapid succession and the account of the baron still remained unpaid after ten years. Not many people pass a lonely tavern on the wayside and the tavernkeeper often pondered and wondered about the baron's unpaid account. One day the tavernkeeper started to figure out how much he could have gotten out of those six eggs if the baron had not eaten them. Six eggs would hatch six chickens and six chickens would lay a number of eggs, and from those eggs would come other chickens and in turn lay some more eggs etc., and each year there would be a brood of chickens and then these for ten year's time—why that was a fortune! at prospect of which the tavernkeeper's heart beat loud and fast and so the more he thought of the fortune the quicker his steps led him to a lawyer. That wise gentleman was just waiting for such a customer. So the tavernkeeper sued the baron for nearly all the baron's fortune. The baron hired a lawyer too, but to no avail. Tho there were several hearings, the judge granted the decision in favour of the tavernkeeper, who was filled with joy and gladness that he was so soon to come into a fortune so large without any great effort. However, at the last hearing the baron pleaded with the court to grant him one more week in which to find himself a lawyer who would help save his fortune. The baron was sad indeed to see his large and handsome fortune taken away by the decision of the court for not paying for a mere half dozen eggs.

At any rate, driving home from court deeply lost in sad thoughts, the baron's attention was suddenly diverted by a group of shepherd boys in a field. Two of the boys appeared to be getting ready to hang a third. They had a rope and were tying it to a tree branch and then around the boy's neck.

"What are those boys doing?" asked the baron of his coachman. "It looks as tho they are going to hang that boy. Stop the carriage and go, and find out why they are going to hang the boy." So the coachman obeyed.

Coming up to the group, he inquired of a sprightly young fellow, who evidently seemed to be the judge, and who was directing the proceedings, "Why are you going to hang the young fellow?"

"Never you mind," replied the boy. "Mind your own business. Go back to your coach and horses. Let us alone. It is our business what we

are doing." The crowd of shepherd boys started to close in on him threateningly, so the coachman, afraid to be given rough treatment or beaten, went back to his master.

"Well, what did they say? What is it all about?"

"Sorry, sir, but I could not find out. When I asked them they told me to mind my own business and then threatened me if I didn't leave them alone. If you really wish to find out, you had better go yourself, sir."

So it was that the baron too came up to the boys and asked, "For what offense are you hanging the fellow?"

"Mind your business sir," said the leader of the group, "and let us mind our own."

"True, it is not my business what you do with the fellow, for you are the judge, but I am very interested for what crime you are giving such cruel punishment for one so young."

"You look like a respectable gentleman," said the shepherd, "so I will tell you. This fellow deserves death and you will agree with me when you hear my story."

"Once, while I and my fellows went on some business and in pursuit of certain pleasures, we left this wretched fellow to watch over our flocks and he went off to sleep. The wolves came and carried off our prize sheep and killed a number of lambs. He pleaded with us for mercy and we forgave him. At another time, some time later, we again left him to guard our herds and some food and clothing we had in a tent. He again fell asleep. The thieves stole our food and clothing, the wolves came in a pack and destroyed one complete flock of sheep. Again we forgave him. The third time, much later, so long that we had forgotten the other incidents, we left him with our flocks, our food and our clothing. Again he fell asleep. Two flocks of sheep were either stolen or eaten by the wolves, our food and clothing were gone. So you see it is high time we really punished such a fellow and gave him what he deserves in the line of justice."

"Right you are," said the baron. "It seems to me an entirely just judgement and the fellow deserves what he gets. You seem to be unusually just judge. I wonder if you would consider just the decision the court has handed down in my case." The baron thought a moment. "Perhaps you could help me in my case."

"I would be glad to," said the shepherd boy, "if I can be of service." So the baron repeated the story, telling the shepherd boy how tired and hungry he had stopped at a wayside tavern and there ordered the tavernkeeper to serve him six eggs, and failing to pay for the meal in many years, due to forgetfulness on his part, the tavernkeeper had sued the baron and the court had ordered most of the baron's fortune taken away from him. "Now I am looking for a clever lawyer to save my case. What would you say about the justice of such a court?"

"Tell me only one thing," answered the shepherd boy, "were the eggs the tavernkeeper gave you to eat, raw or cooked? In other words, did you drink them or eat them?"

"I ate them" was the baron's reply.

"Fine," said the shepherd. "I will be your lawyer, do not trouble yourself further. Come to court a week hence and I will present your case to the court and you will not lose your fortune."

The baron turned and went his way in his coach, home, much mystified as to what the young man would plead in his case.

A week passed by quickly and it was time for the case to be heard in the local court. The baron came,

CONNECTICUT STATE NEWS

(To be concluded)

(2)

NEW BRITAIN

MISS Ann Belas has received a scholarship award at the New Britain General hospital to pursue advanced studies. She is a nurse, and is a ward instructor on the pediatric floor at the New Britain General Hospital. Miss Belas received a similar award last year and is attending New York University on her scholarship.

Pfc. Nicholas Wassil, 23, was killed in action in Normandy, France, on June 6, the first day of the invasion. He is the first New Britain man killed in the invasion of the Cherbourg peninsula. He was a member of the 5th Ranger Battalion which gained fame through its intrepid bravery in scaling cliffs on the invasion shore.

Pfc. Wassil has been in the service about 18 months and left for overseas duty about 6 months ago. He was first assigned as guard at a German war prisoner camp in this country, but wanting to see action he volunteered for service with the Rangers.

A brother, Seaman Peter Wassil, U. S. Navy, is also believed to have taken part in the invasion. He has been in England on an LST for some time. Another brother, Pfc. Anthony Wassil, was recently honorably discharged from the army. He was a member of Company M, 169th, Inf., 43rd Division, and was seriously wounded during the battle for the Munda airstrip.

Pfc. Wassil leaves three brothers and a sister. His parents are dead. Requiem services were held at the St. Mary's Ukrainian church. A gold star was placed beside the name of the soldier on the honor roll, he being the second from the parish to be slain in action.

The Silver Star has been awarded to Pfc. Edward M. Renock, paratrooper, for gallantry in action while

hoping to find his young lawyer there already, but he only found the tavernkeeper and lawyer, both smoking huge cigars, dressed in their best, smiling in anticipation of the fortune they were to get so soon, sure of the outcome of the case in its last hearing. The baron sat down in his place rather sadly, and the expression on his face became even sadder when the case continued to be heard without the appearance of his shepherd boy lawyer. At last just as the judge was ready to say the final word in closing the case, they heard a commotion outside the court door and in bounded the shepherd boy, stumbling over the high door-step, falling flat on his face before the judge and lawyers, while out of his shirt bosom rolled cooked peas all over the floor. The court roared with laughter as the baron uttered a cry, "There's my lawyer now!"

Getting up from the floor, the shepherd boy said, turning to the judge, "Sorry, your honor, to be late, but you see, while on my way here I met a man sowing cooked peas in his field, and so I took some for myself. Look!" he said, opening his shirt bosom.

The court again roared with laughter at such naivety.

"Why, no one ever heard of such a thing as sowing cooked peas," said the judge. "You are making fun of this court!"

"Well sir, no one ever heard a chick hatching from a cooked egg either," replied the shepherd boy.

The judge and lawyers looked at each other in astonishment, for none of them had thought of that during the court hearings. The judge's face went red with shame and embarrassment. Then it was the shepherd's turn to roar with laughter!

participating in the European invasion. It is the second highest award given in the U.S. Army and the only medal to be worn on the right side of the chest. He also was awarded the Purple Heart for a wound received in action in France. He is the son of Michael Renock, who was awarded the Purple Heart for wounds received in World War I, in France.

Sgt. Joseph F. Paskewich is stationed at an Air Service Command in England.

Pfc. Michael Mowchan is serving as a wire and cable expert in the hydraulics section of an Air Service Command depot in Britain.

Here are some excerpts from letters of Sgt. John Melnyk who has been stationed in England for more than two years, and at present is in France. From letters in England: "Received the UYOC Bulletin and there was mention of pirohi and holubtsi. Boy wouldn't I give plenty of ration points to have some of them over here. I guess I'll go over to the canteen and be satisfied with a couple of stuffed sausages with sawdust in them, at least that is what they taste like and call them hot dogs.—Took a stroll through Hyde Park, and later rowed down the Thames River.—Joe Louis was here last week and he gave an exhibition bout.—D.Day has arrived, sort of sensed something was due to break as the incessant roar of planes was continuous day and night going on their way to Germany. It was a relief to all of us that that something has started.—Met quite a few boys back from France and one had a bottle of French wine with him as a souvenir.—Still having my tea and crumpets.—Never had a plane ride so I braved it out to the base. The pilots decided to give me a real thrill by putting me into a glider and I though tat first I'd pass out as this C-47 towed two gliders at one time. I was in one of them. However I enjoyed the ride and went again, soaring high up for more than an hour. It was quite an experience for me, enjoying it. The air was a little bumpy as we hit some air pockets. The country looked beautiful from above. Next time I'm going to try to hitch a ride on a Fort or Liberator.—Just heard that Cherbourg was captured. Received some candy and gum from R—and the kiddies got a whiff of it, and they trailed me up the street pestering me for "gum, chum."—Some boys from France stopped over and felt that they've been on some adventure.—They seemed happy about the situation.—Those buzz bombs have worked quite a bit of hardship, and the kiddies from London have been evacuated. I saw a bomb go over yesterday and it was going like h—. These London people deserve a lot of credit for what they've been through." From France Sgt. Melnyk writes the following: "The Channel crossing was quite rough. It is a beautiful country. I'm glad to get away from London. Those doodle bugs were getting on my nerves.—Seen a good part of France or what remains after the Jerries pushed out. Visited Cherbourg and it is a wreck. I've a new jeep and put 800 miles on it the first week. Seen most of the major captured towns and I must say that of all the bombing I've seen in England it doesn't compare with the destruction here."

Pvt. N. Salak has been wounded in France.

S. Sgt. L. Timchiszin is in Italy, and his brother, Myron, somewhere in the Pacific.

(To be concluded)

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WORTH RECALLING

(Concluded from page 1)

ly by the Svoboda and The Ukrainian Weekly. Without such publicity it would have been very difficult to convene the national gatherings. Likewise it should also be remembered that to help finance such affairs as the Olympiad or the World's Fair program the Ukrainian National Association came forward with material assistance. But all this does not at all detract from the spirit of initiative and self-sacrifice of the young people connected with the league. Parenthetically speaking, the great majority of these young people, leaders and rank and file included, were members of the U.N.A., while the league's chief, albeit not official, medium of publicity from the very first days of its existence was The Ukrainian Weekly.

Naturally there were many deficiencies in the league and its conventions, and in their time they were well commented upon on these pages. Were it not for them, far greater progress would have been achieved. These deficiencies, however, pale alongside the following indisputable facts: the league together with its national conventions and regional rallies gave our young people much experience in organizational life; it helped to clarify a number of their problems of adjustment in relation to their American environment and their Ukrainian background, and thereby made them better Americans; it won for the Ukrainian Americans and their ideals a lot of publicity; it made them more keenly aware of the ties of kinship that bind them throughout the country; it aided them to appreciate their Ukrainian cultural heritage and demonstrated concretely how to develop it here, for its own sake and for the benefit of American culture; and finally, although certainly not lastly, it constantly kept before the young people the ideal of a free and independent Ukraine established in a free and democratic world.

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