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# The Ukrainian Weekly

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

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VOL. XII



**PROF. ALEXANDER KOSHETZ**

World famous Ukrainian choral conductor and composer, who died, at age 69, in Winnipeg, Canada, September 21, 1944 and was buried there last Wednesday, September 27.

## COLLABORATION

The joint communique in the adjoining column of the Ukrainian Congress Committee of America and the Ukrainian Canadian Committee is truly a historic document. For it marks the first time in the history of Americans and Canadians of Ukrainian descent that a definite step has been taken toward collaboration between them along lines of common interests.

The collaboration shall be conducted through the medium of the above mentioned committees. Both these committees, it should be borne in mind, were elected at national congresses and empowered by them to represent and act on behalf Ukrainian Americans and Ukrainian Canadians, respectively. Likewise both committees have wide backing among the people and their organizations. Thus, for example, the Ukrainian Congress Committee of America, though organizationally founded strictly on the basis of community representation (unlike the Ukrainian Canadian Committee, which represents an alliance of various Ukrainian political—excluding Communists—and religious groupings in Canada) has the support of such leading national organizations, and their press organs, as the Ukrainian National Association, with its daily "Svoboda" and "The Ukrainian Weekly," the Providence Association of Ukrainian Catholics with its "America" tri-weekly, and the Ukrainian National Aid Association with its "Narodno Slovo" weekly. Aside from its national organizational support, the Ukrainian Canadian Committee likewise has the backing of the Ukrainian-Canadian press. Obviously such a widely representative character on the part of each committee gives its collaboration with the other a truly national scope and the utmost importance.

Aside from their representative character, both committees have the mutuality of purposes which is indispensable to any real collaboration. These purposes are based on support of the Allied war effort and support of the Ukrainian struggle for national freedom. In view of this fact it was not at all difficult at the conference during the past weekend for representatives of the two committees to explore and find means of collaboration between Ukrainian Americans and Ukrainian Canadians. And although the generally worded communique of that conference does

## JOINT COMMUNIQUE of the Ukrainian Congress Committee of America and the Ukrainian Canadian Committee

On September 23 and 24, 1944 there was held in Hotel Pennsylvania, New York City a conference of representatives of the Ukrainian Congress Committee of America and the Ukrainian Canadian Committee, arranged by the executive boards of the two committees for the purpose of exploring the possibilities of collaboration between Americans and Canadians of Ukrainian descent, particularly between the two undersigned committees which represent them.

The conference was opened and its program presented by Stephen Shumeyko, president of the Ukrainian Congress Committee, while its proceedings were conducted by Rev. Dr. Vasile Kushnir, president of the Ukrainian Canadian Committee.

Following a review of the purposes, activities and plans of the Ukrainian Congress Committee of America and the Ukrainian Canadian Committee, a general discussion ensued, in the course of which certain fields of endeavor were indicated on which collaboration between the two committees is not only possible and necessary, but also free of any possible hindrances arising from the fact that such collaboration would be between the nationals of two different countries. Following their deliberations the representatives of the two committees came to the following conclusions:

1. Americans as well as Canadians of Ukrainian descent have steadily and vigorously supported the war effort of their respective countries. They have always been of the conviction that until the war ends in total victory for the United Nations, the war effort must continue to be their supreme task. This applies not only to those who are serving in the armed forces or who do war work, but also to those who are engaged in other occupations, embracing as well activities of a general civic-communal-national nature, such as those being conducted by the nationally representative Ukrainian Congress Committee of America and the Ukrainian Canadian Committee.

2. Aside from the war effort which engages their primary attention, certain activities supplementary to that war effort merit attention, too. Chief among them is the humanitarian action, designed to relieve the needy in both the United States and Canada and come to the aid of the victims of war throughout the world, especially to the hundreds of thousands of Ukrainian war victims in Ukraine itself as well as in other parts of Europe, Asia and Africa. There is full scope for the conduct of such humanitarian action in America and Canada, provided of course it has the required governmental sanction.

3. In their efforts to introduce into American and Canadian culture the finest elements of their Ukrainian cultural heritage, Ukrainian Americans and Ukrainian Canadians should exchange views and plans concerning such matters as the publication in English of various works on the history, literature, art, and traditions of Ukraine, also handbooks and textbooks on how to learn Ukrainian, Ukrainian English dictionaries, and other such printed works.

4. Americans and Canadians of Ukrainian descent, organized on the ideological platform of the Ukrainian Congress Committee of America and the Ukrainian Canadian Committee, respectively, realize that together they are a constituent part of two mighty democratic powers, the two most free nations in the world. Likewise they realize that they and their American and Canadian countrymen are engaged in this war in order to defend their democratic liberties and their way of life, to defeat the aggressors and thus put an end forever to aggression and totalitarianism, and finally to establish a new order throughout the world, founded on the Four Freedoms and respect of the right of people to free and independent national existence. Bearing this in mind they consider themselves conscience-bound to proceed in a manner which would assure victory for them not only in time of war but also in time of peace. Therefore they are resolved to constantly and thoroughly illuminate those problems which in the past constituted a threat to peace and which are bound to remain as such in the future, unless a just solution is found for them at the close of this war. That is exactly why Americans and Canadians of Ukrainian extraction must continue their endeavor to draw the world's attention to the vital necessity of a just settlement of the Ukrainian problem in Europe, and stress at the same time that this settlement can be just and advantageous to world peace only when there shall come into being respect for and realization of the centuries-old struggle of the Ukrainian people to attain their national freedom and independence.

**Rev. Dr. W. Kushnir**  
President, Ukrainian Canadian  
Committee.

**Stephen Shumeyko**  
President, Ukrainian Congress  
Committee of America

not set them out, definite and detailed decisions were reached at the conference in respect to such collaboration. May these decisions bear early fruit.



# Tribute to Prof. Koshetz

(Address delivered by Stephen Shumeyko, Sunday December 27, 1936 in Newark, N. J. at the concert presented by the United Ukrainian Folk Choruses of the Metropolitan Area in honor of the fortieth anniversary of the musical career of Prof. Alexander Koshetz.)

★ ★ ★

AT a time, when following the example of older immigrations, we, the Ukrainian-American people, are striving to preserve and cultivate here on the American soil some of the finer aspects of our native Ukrainian heritage, it is indeed very fortunate for us that the fairest flower of this colorful native heritage of ours, the beautiful Ukrainian folk song, has here in America such a brilliant and world-famous exponent and interpreter—Professor Alexander Koshetz, the man in whose honor this concert is being held tonight.

The presence of Prof. Koshetz here in America can be better appreciated when we stop to realize that—music is a universal language; that no matter where it is sung, where it is heard, it immediately conveys to the senses and emotions of both its singers and hearer a vivid and clearcut picture of its meaning, of the circumstances surrounding its origin, and of the land where it was born.

This is especially true of the incomparably expressive Ukrainian song. And this is especially important in relation to our Ukrainian-American youth.

This youth, as we know, was born and raised here in America. Its conception of the land of its forefathers, Ukraine, has generally been poor, depending greatly upon how much it has learned from its parents, its Ukrainian school teachers, and from its readings in both English and Ukrainian.

And yet, thanks to the picture-carrying qualities of the Ukrainian song, there is a large portion of this youth whose conception of Ukraine, her traditions, customs and habits, is considerably better than that of the majority; and this fortunate portion is composed largely of those who sing in our Ukrainian choruses here in America.

These young people, including us, members of the United Ukrainian Folk Choruses of the Metropolitan Area, who are taking part in the presentation of tonight's concert, have been singing, in most cases, since early childhood, since that day when at the invitation of the local chorus conductor or at the request or plea of our parents, we joined the chorus and added our changing, untried, and quavering young voices to those of the older and more experienced choristers in the singing of Ukrainian secular and religious songs.

That was indeed a very momentous day, although we little, if at all, realized it then. For from it dates the gradual and often imperceptible widening within us of our cultural horizons, and, what is equally important, the unfolding within us of a new and far clearer conception of the land from whence came our parents, of its turbulent and yet colorful history, of its famous Kozak warriors and leaders, of its ancient and lofty traditions, and of its present-day life, dreams, longings and aspirations. For such is the magic power of the Ukrainian song, to carry on the wings of its melody those who worship it into new and wondrous worlds of thought, beauty, and conception.

## The Coming of Koshetz

And yet, despite our growing fondness for the Ukrainian song, we were never able to fully appreciate the haunting beauty of its melody, the vividness of its imagery, and the power of its thought and expression,—until there came among us a man whom God had endowed with a most remarkable talent, akin to that of genius of interpreting the Ukrainian song in a manner that not only fully reveals its sublimest qualities, but at the same time raises it to such artistic and inspiring heights as no one, even the very composers of it themselves, would have imagined it possible. This man is Professor Alexander Koshetz.

He came to us with his fame long and well established, especially that which he won with his personally conducted and inspired Ukrainian National Chorus, which upon its arrival here to these shores in the early 1920's was characterized by many leading critics as the finest chorus ever heard in America, and about which that very critical and penetrating weekly journal, the "Nation," had this to say:

"The praise that preceded this chorus from all the musical centers of Europe seemed excessive until one heard it, until one saw Alexander Koshetz with his extraordinarily living hands mould the sounds, as a sculptor moulds pliant clay. Here was that noblest and austere and most stringently moral thing in the World—perfection. The chorus is a human organ, an instrument of incomparable precision and of incomparable expressiveness. It can rustle like the leaves in the forest; it can be lyrical as a lark at dawn; it can be sonorous as thunder over mountains."

Such was the fame of this Ukrainian National Chorus which Professor Koshetz produced, inspired, and directed.

And it was with such fame still ringing in his ears that Prof. Koshetz came among us, the younger generation of Ukrainian Americans, and undertook on two different occasions to direct us, members of the United Ukrainian Folk Chorus.

His was no ordinary act. For he could have easily taken advantage of the various flattering offers made to him to exercise his unusual talents for the benefit of nationalities other than his Ukrainian. Yet, as a true artist, he refused all such offers, refused to desert his native Ukrainian songs, in spite of the fact that such offers would have provided for him a comfortable living for the rest of his life, something which he in his straits has been sadly in need of for so many years, and especially now.

Furthermore, this mass chorus of ours which he undertook to conduct was not an aggregation of well trained and experienced singers; it is composed mainly of young Ukrainian Americans, born and raised here, who despite their love for the Ukrainian song have had but little opportunity hitherto of perfecting themselves in the art and technique of choral singing.

And yet, so intense and exalted is the passion of Prof. Koshetz for the Ukrainian song, that when opportunity offered itself he unhesitatingly undertook to lead us, regardless of the fact there was hardly any pecuniary compensation involved for him.

## Our Choral Triumphs Under Him

Despite this handicap, however, despite the many other discouraging obstacles, and finally, despite the large size of this chorus, the genius of Prof. Koshetz prevailed over it all, and the two concerts, given at Town Hall in 1935 and in Carnegie Hall in 1936, both in New York City, he led our mass chorus to such hitherto unattained heights that once more praise poured upon him from all sides.

In connection with the Town Hall concert, for example, the "New York Sun" had this to say:

"The vigor and fervor he (Prof. Koshetz) brought from this mixed chorus, are qualities rarely encountered in our concert halls."

In connection with the Carnegie Hall concert, as another example, the "New York Tribune" wrote the following:

"The a capella singing, recalling the notable performances given by the touring Ukrainian National Chorus under Professor Koshetz' direction in the early 1920's, merited high praise for its impressive volume and range and its general laudable quality among the men singers. The thorough unity of performance and precision of attack also deserved warm commendation. Proclamative fortissimi and dynamic contrasts seemed to be particular features, but the combined chorus was also able to realize the finer points of shading."

And concerning this very same concert, the "New York World-Telegram" wrote of the singing as being "memorable," and the music "of a fascinatingly model character, little if any which can have been heard in public before."

Such was the praise that our United Ukrainian Folk Choruses earned on these two different occasions, and although considerable credit is due to the singers, yet their triumph would have never flowed into being were it not for the genius, the artistry, and matchless direction of Prof. Koshetz. And no one realizes this fact better than we, the singers ourselves.

Those of us who sang under Prof. Koshetz, especially at the last concert, will cherish its memory as long as we live. Although there were fully 300 of us, yet under the spell of Prof. Koshetz we became but one, living, breathing

organism, out of which he drew choral music of such magic quality and poignant charm that it seemed to wash away from our souls all the dust of our every-day existence, to carry us away into new, strange worlds of hidden mystic beauty and emotion. Never before or since have our feelings felt so exalted. Never had they attained such sublime heights. Everyone of us then seemed to have completely lost his or her identity and became a key in a mammoth human organ that responded to the slightest touch of Prof. Koshetz.

## An Ecstatic Experience

It is because of this ecstatic experience that we, the singers of these United Ukrainian Folk Choruses, feel so grateful to him, our dear Prof. Koshetz. Especially since it was he and he alone who led us to the point where we overcame the towering difficulties of technique, and arrived on the road along which further progress under his direction led us to real artistry, to the point where our souls became fused with his, and where our combined thoughts and emotions melted into one mighty stream that carried not only all of us singers but even the listeners themselves deep into uncharted and hitherto impenetrable realm of stirring beauty, perfect artistry, and perfect creation.

For thus revealing to us this paradise itself, we owe to him our eternal gratitude.

Besides this, however, Professor Koshetz has also our eternal thanks for having done us another inestimably great service, and that is—of projecting upon the screen of our consciousness, through the medium of his interpretation of the Ukrainian song, such striking and such vivid pictures of the land of our forefathers.

When, for example, we sang under him such Kozak gems of his own arrangement as "Maksym Kozak Zalizniak," or "Hey, Na Hori, Tam Zhentsi Zhnut," we could immediately, without the least effort, evoke in our minds the clearest of pictures of those hard-riding, boisterous, courageous, and highly romantic warriors who so ably defended Ukraine against the wild onslaughts of her enemies. And when we sang that inexpressively moving "Uzhe Lit za Dvisti Yak Kozak v Nevoly," our hearts well nigh burst with the deep sorrow of mother Ukraine that the Kozaks are no longer here to defend her, and at the same time we became inspired by the undying spirit of the Ukrainian Kozak.

And when, as a further example, we sang under Prof. Koshetz's direction religious songs of such sustained intensity of exalted feelings as "Hospodi Vozvakh k Tebi," or religious songs of such unearthly and ne-er-to-be-forgotten spiritual beauty as "Pokayaniya Dveri Otverzi Mi," we can then truly understand why our Ukrainian people are of such a deeply mystical nature, for only such a people could have produced this religious music which in many respects is considered as the world's finest.

## We Thank You

Such are some of the many unforgettable pictures of Ukraine and the Ukrainian people you have projected before us, Prof. Koshetz. Where before your coming these pictures were often dull and formless, today by your magic touch they have become transformed into masterpieces of glowing colors and perfect description of Ukrainian life, courage, and idealism; masterpieces that make us very proud of our Ukrainian heritage; that inspire us to preserve and cultivate here on the American soil the fairest flowers of this heritage, especially the songs; and that, finally, make us all the more determined to do our bit towards freeing the native soil of this heritage, Ukraine herself, from the blighting influence of foreign oppression and tyranny, and the establishment of a free and independent state of Ukraine.

And so, for all this, for making our lives richer and more meaningful, Prof. Koshetz, we thank you.

In conclusion, let me say this: The world has praised you; your own motherland Ukraine has enshrined you forever within her grateful heart; the most critical of music lovers have bowed down in deep homage before you; and yet, it has taken singers like ourselves, amateurs, lovers of the Ukrainian song here in America, to fully appreciate you and be inspired by you.

And so, may God grant you a long and even more useful life, in the service of the Ukrainian song, the Ukrainian American people, and the Ukrainian struggle for national freedom.

Slava Vam!

**A Sound Knowledge of Your Old-World Background is Indispensable to Good Americanism,  
Especially Now in War-Time  
To Gain Such Knowledge  
READ THE UKRAINIAN WEEKLY**



# Koshetz's Famed Ukrainian National Chorus

UNDOUBTEDLY the greatest triumphs scored by Professor Alexander Koshetz, who died in Winnipeg last week, were as the director of the world famous Ukrainian National Chorus. Following a highly triumphant tour through European music centers, the chorus arrived in the United States in October, 1922, and in the course of its American tour, beginning with its Carnegie Hall concert October 5, continued to win the highest praise from leading American music critics.

Below we publish some press comments on the Carnegie Hall concert by the Koshetz-led Ukrainian National Chorus.

1.

We shall start off with a few typical excerpts concerning that Carnegie Hall concert taken from "The Nation,"—"America's leading liberal weekly since 1865":

## "AN INSTRUMENT OF INCOMPARABLE PRECISION AND EXPRESSIVENESS"

"The praise that preceded this chorus from all the musical centers seemed excessive until one heard it, until one saw Alexander Koshetz with his extraordinarily living hands mould the sounds, as a sculptor moulds pliant clay. Here was the noblest and austerest and most stringently moral thing in the World—perfection. The chorus is a human organ, an instrument of incomparable precision and of incomparable expressiveness. It can rustle like the leaves in the forest; it can be lyrical as a lark at dawn; it can be sonorous as thunder over mountains."

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2.

From "The New York Evening Post," of October 6, 1922, we present the following excerpts from its music critic's account of the concert:

## "UKRAINIAN CHORUS A RARE MUSICAL TREAT"

"About a dozen years ago Max Rabinov (sponsor of American tour of the chorus) headed the Russian invasion of the United States with Pavlowa and Mordkin as commanders of the 'Ballet Russe,' and his victory was complete. That was the first army of occupation. Since then other contingents have arrived on these shores . . . One of the invading armies, however, vastly different from these preceding it—a band of forty Ukrainian singers, perfectly drilled, took the stage in Carnegie Hall under the command of Alexander Koshetz and carried all before it.

"This . . . is a company of singers trained to the very highest point of technical perfection, marvelous in its precision of attack, delightful in tone effects, and wonderful in the exquisite harmony. Individually the voices were not remarkable—the basses were much the best—but the perfect blending, the delicate shading and feeling, combined with the absolute accuracy, was a rare treat . . .

"It is wonderful that chorus. 'A human organ' it has been called, but it would seem as if a 'human orchestra' would be a better name . . . It seems at times as if an orchestra must be concealed somewhere, the sound being surprisingly like strings and wood, and it is wonderful.

"The dynamics of the chorus were remarkable. The precision of attack was perfect. The shading was superb. The swelling of tones was like the resistless swell of the sea, and the diminishing song at the close of some numbers sank away to the faintest murmur with an effect that was as startling as the sometimes sudden fortes which were almost overpowering."

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3.

"New York Evening Journal" (October 6, 1922)—

## "CHORUS FROM THE UKRAINE SINGS HERE"

" . . . For this chorus, a very small body of mixed voices, mostly men's, is really a chorus of soloists and they sing superbly. They have been care-

fully picked and even more carefully trained by their director, Alexander Koshetz. He does what he likes with them, getting effects that are striking in their beauty. . . arresting, startling in the smoothness and ease and flow, in the brilliancy of point they give to a song, in the ingenuity of manipulation in shading the massed volume or in drawing one or two voices out of the whole vocal blend.

Mr. Koshetz does some highly novel, some truly remarkable things with his voices, or rather his vocal instruments. Especially notable were the effects achieved with hummed tone, although it was more than that. At times it simulated reed instruments with the basses giving it a wonderful ground support. The high sopranos had a strange, pure, childlike quality that was unique in one's experience and there were some astonishingly fine single voices used in solo work. Altogether, this was choral singing such as one very seldom has the opportunity to listen to."

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4.

"The Sun" (October 6, 1922):

## "UKRAINIAN CHORUS SINGS PHENOMENAL CONCERT HERE"

"It was a torrid reception for the Ukrainian National Chorus in Carnegie Hall last night. A hot and hearty time, with enthusiasm boosting the thermometer from the boiling point up to the exploding. That great desideratum of democratic art—masterpieces in shirt sleeves—was nobly effected. Before the big audience had clapped itself sore and cheered itself hoarse coats were off, fans were out, eyes were streaming. Whatever the weather the season of choral concerts had begun with some of the most amazing and beautiful singing heard here in the memory of middle aged man.

"Dr. Alexander Koshetz had been guiding his Ukrainian National Chorus the last three years around appreciative Europe. Last night he introduced it to America, and the introduction gave off sparks of jubilation. It is a chorus of at the most forty men and women, who wear their bright, colorful and heavy native costumes in defiance of death, despot and sunstroke, and who possess remarkably fine and facile voices. It was left to Dr. Koshetz to prove what wonders can be drawn from such throats and hearts, with what a care and sincere artistry the drawing can be accomplished. He has trained his voices to a tone, a flexibility, an exactness of attack that makes gorgeous hearing. To compare them with a fine orchestra is inevitable; the European press did that, and imitation of the phrase is more than justified.

"The choral program, entirely of Ukrainian folk songs, began with 'Our Lady of Potchaiv,' arranged by Leontovich. It started with a solo for one of the male voices—and if choice must be made it was the men's voices which seemed the richer, the women's light and fresh. As for the men, there were bass notes that seemed to go quite easily and luxuriously down to China—and the mixture of these with the joyous vigor that the tenors threw off was lovely indeed. The clean sharpness of the start and the finish of each number, the swelling and hushing that were so prettily won, the feeling and humor with which each song, no matter how intricate and fugacious, was intinct,

piled lesson upon lesson. And indeed, interest upon interest, delight upon delight.

"The benign . . . conductor and professor had a flowery greeting when he first came upon the stage. Bouquets were kept exceedingly busy—all flung from the first row with the best of intentions. But the audience came around to corroborate the welcome and magnify it to large applause when the first group was through. "Shchedryk" had to be repeated."

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Similar comments appeared in other New York papers, including "The Globe" and "The Evening World."

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6.

The outstanding and long-established musical journal, "Musical America" (New York City), published in its October 7, 1922 the following interesting and extensive interview with Koshetz:—

## "UKRAINE SEEKS FREEDOM TO DEVELOP HER MUSIC"

"Alexander Koshetz, Conductor of Ukrainian National Chorus, Says His Country Aims at Independence in Art—Urges More Active Interest in Folk-Music Including that of America—Engaged in Making Great Collection of Songs of All Nations"

"Politician, priest and musician—training in all these callings has gone into the career of Alexander Koshetz, conductor of the Ukrainian National Chorus which will tour United States this season with Olga Slobodskaya and Nina Koshetz as soloists. Although he abandoned the priesthood definitely a number of years ago, his activity as politician and musician continues. The conductor is a staunch believer in nationalism, and feels that folk music is one of its clearest manifestations and one of the bulwarks of national unity.

"The folk song," said Mr. Koshetz, "is an important factor in the life of any nation. I do not know whether or not you have such songs in America, but you should have them. They are a great power, and stamp the character of a people.

"The Ukrainian conductor's interest in folk-music has extended beyond the boundaries of his own nation. He has undertaken to collect the best of the folk-songs in the countries through which his chorus has passed during its two year tour, and this international collection he expects eventually to publish. On the return of his chorus to the Ukraine he plans to present the folk-songs of England, France, Spain, Germany and Belgium.

## "Eager to Collect American Folk-Songs"

"I wish you would make it clear to all American musicians and music lovers," said Mr. Koshetz, "that I am eager to obtain copies of songs which are deemed typically Ukrainian. It is important that these be added to my collection."

"The conductor and his chorus, none of whom had been in America before, share a remarkable enthusiasm for this country. The sights of New York, Mr. Koshetz said, surpass anything they had seen hitherto.

"We feel swamped by what we have seen of the United States," Mr. Koshetz said. "The size and splendor of it overwhelms our individualities. We feel lost—but lost in admiration. I think," he continued, "that you in America do not appreciate your freedom and the great opportunities it offers. It is such a freedom that we Ukrainian desire and which some day we shall have."

"The Ukrainian Chorus, according to Mr. Koshetz, is achieving something more than a purely artistic re-

# WHAT THEY SAY

Senator Harry S. Truman:

"We are going to win the victory much quicker than we thought because the American soldier is unequalled among the fighting forces of the world. He never has been down-trodden and he knows what to do when conditions face him. . . The veteran, who is going to be the most potent political factor in the country, must assume responsibility toward him. It is the veteran's duty to continue this Government in the manner for which we are fighting."

Wendell Willkie:

"All the peoples of the United Nations should have a voice in the decisions which will shape the world in which they live and. . . Each nation should maintain land, sea and air forces to be used collaboratively in agreed situations and within agreed limits to prevent aggression where necessary."

sult. He finds it an excellent means of propaganda, for which purpose it was originally sent out of Ukraine on a tour which already has included Paris, Berlin, Madrid, London, Brussels and Amsterdam. The conductor is as ardent a politician as he is a musician, and holds the post of Minister of Fine Arts in the Government which the Ukrainians set up during the Russian Revolution in 1919 when, for the first time, the people there had a real chance for independence. Their freedom did not last long. The Soviet government promptly forced Ukraine into a dependent alliance in which the nation was once more dominated by Russia.

## "Seek Freedom For Ukrainian Culture"

"Our task is finished," said Mr. Koshetz. "What we want is complete freedom with our own opera, our own music conservatories, and our own orchestra. I doubt whether there exists any nation which has retained its songs, customs and manners in the face of so many difficulties. It has been a battle of centuries. Many nations—and among them the greatest offender is Russia—have stolen our culture and our songs and claim them as their own. It should be made clear that Ukrainian music is altogether different and separate from Russian.

"In the minds of most people," continued the conductor, "Ukraine occupies a vague place. Our chorus has done much to put our nation on the map. It is an enterprise which combines politics and art."

Mr. Koshetz, on giving up priesthood in 1902, passed through the Institute of Music in Kieff, the Ukrainian capital, and became conductor of the Kieff Opera, and of the Men's Chorus and Women's Chorus at Kieff University. He was also a conductor for a time at the Ukrainian National Theater. Under the Czarist regime he collected, at the order of Kuropotkin, more than 400 Cossack and Ukrainian songs and dance tunes. Since then his collection has grown to a remarkable total of 3,000. The collecting necessitated trips into obscure towns and villages and into the fastnesses of the Caucasus Mountains, where manners of living have not changed in 300 years. And all the time he was active in the political life of his nation, striving to bring it to a complete independence. It is his earnest hope that he may return to an independent Ukraine before very long and take up once more his position as Fine Arts Minister in a government which has no connection with Russia.

"We have in the Ukraine," said the conductor, "a population of forty millions and such a wealth of folk music as has never been surpassed. Give us a chance and proper training for our native musicians, and we can produce an art music as great as any in the world."



## Talks on Ukraine at Ukrainian-British Dinner

(Continued)

(2)

ACCOMPANIED by a brief note recalling the courtesy with which he was received at the Svoboda offices during his visit to the U.S.A. in 1938, a brochure was received by Svoboda early last week from Rhys Davies, member of the British Parliament and one-time member of a British parliamentary commission investigating the infamous 1931 Polish "pacification" of Ukrainians under Poland. The brochure contains the addresses, including that of Mr. Davies, delivered May 2, 1943 at a religious and social gathering in Manchester, England and attended by Canadians of Ukrainian descent serving with the Canadian Forces overseas, members of the Ukrainian community in England, and British guests. Below are further excerpts of some of the leading addresses given on that occasion.—

### MR. WOLODYMYR SOLOWIJ

HONORED by the presence at our meeting of our English friends, I am taking the liberty of addressing you in English.

You will certainly remember that the present war, now in its fourth year, was in its beginnings waged on the western territories of Ukraine. Hostile occupation by our enemies lasted nearly two years. Subsequently, the whole of Ukraine was seized by the German invader. Thus the Ukrainian nation, although playing no direct part in the conflict, is being constantly exposed to the hardship and the suffering which total warfare brings to the whole population of every nation involved. Many thousands of Ukrainians have had to face the firing squads—their only crime being the guarding of the spirit of independence. Many millions have been compelled to leave their homes, to be deported and dispersed to distant and to them foreign parts of the globe. The whole country is even now being stripped of its manpower and of its material resources. And because we enjoyed no political independence, we were, unfortunately, not in a position to share directly in the struggle against aggression being made by the United Nations.

I wish, above all, to stress this particular point, in order to make you young Ukrainian-Canadian soldiers realize how fortunate you are to be able to fight, of your own free will, for your new country across the ocean, for your old country in the East, and for the ideals which unite all free nations.

### Ukrainians' Fate Being Ignored

Among these United Nations, the Atlantic Charter has initiated many discussions concerning their political war aims and the future political structure of the post-war world. The fate of forty million Ukrainians is not being included in these discussions. On the contrary, we already are witnesses to arguments among different nations regarding the incorporation into their territories of our beautiful, rich and fertile country. These arguments are proof that even among the United Nations the great powers are attempting to make arrangements without any consideration of the vital interests of the smaller nations. That is how things look at present.

Notwithstanding this gloomy outlook, I am not pessimistic. I believe that, in due course, recognition will be given to the right of our nation to shape its own future. I believe, also, that the United Nations, fighting for the freedom of individuals as well as for the freedom of nations, shall avoid the blunders which were committed after the last war. The fight against Nazi tyranny is at the same time a struggle against all forms of totalitarian government. If the tremendous sacrifices of mankind in this war are not to be in vain, then the oppression of individual freedom, in whatever form it may appear, will have to be abolished once and for all.

One of the characteristic features of a civilized community is the power of the law which governs our daily life and which treats alike the rich and the poor. The law provides rules for the smooth collaboration of capital and labor; it protects the sick, the

women, and the children. Through a system of law and order, human progress is made possible; without it, civilized life in the modern sense is unthinkable.

This same principle applies to the lives of nations. Here, too, the law must rule, if progress is to be secured. All nations must be treated alike, for they are all members of the great family of mankind. Rules must be established so that the weak may be protected from the strong. Oppression and aggression will have to be considered as the worst of all crimes. In other words, all nations, great or small, are to have the opportunity of developing their national life without external interference. This will, in turn, enable them to strengthen their cultural position; and then, of their own free will, they shall arrange for collaboration with their respective neighbors...

I think that the victory which will follow this war is certain to guarantee political freedom to all nations. Then they will be encouraged to form unions with other nations with whom they may have neighborly interdependence of a historical, economical or cultural nature. At this point, I would like to emphasize that it is imperative for such unions to be so concluded that each nation concerned will be acting of its own free will.

We have assembled here to celebrate Easter, the day when Jesus Christ arose from the dead. Let us hope and pray that, after victory, all subjugated nations will rise to a new and a free life.

### F/L S. NAHNYBIDA

As a veteran of the last war, and as one who had fought as a member of every Ukrainian army during the years 1918 to 1922, I can distinctly remember the time when that conflict ended and we all looked forward to the realization of President Woodrow Wilson's "Fourteen Points."

Unfortunately, that war ended without the fulfilment of our hopes; and now, twenty odd years later, we are fighting another world war, and still those Fourteen Points have not been realized.

To the many different statements which have been expounding our aims of war and peace may be added the now-famous Atlantic Charter.

My sincere hope is that this Second World War will not have been fought in vain, and that, when the peace conference comes, those points so clearly stated in the Atlantic Charter will be most closely adhered to and will be put into actual practice.

You Canadians are very fortunate, indeed, to have two countries and two traditions to fight for. I am in the rather strange position of being a man without a country. All of you have volunteered to fight for a cause or for many causes that you hold dear; I value and treasure the same cause, but I have no native Active Service Force which I can join in order to battle for what I hold so dear.

We are all united in this our supreme effort to rid the world of the scourge of Nazism and Fascism. All I can say to you is that when your turn comes and you meet the enemy face to face, remember how we chased him from the Ukraine in 1918. Fight as our Kozaks fought of old!

## Ukrainian Studies in Canada

The New Bulletin of the American Association of Teachers of Slavonic and East European Languages, of which Dr. Arthur P. Coleman of Columbia University is Secretary, reports in its current September 15 number that in the course of a visit to New York recently, Professor Watson Kirkconnell of McMaster University, Hamilton, Ontario, Canada, sketched a very interesting outline of Slavic studies as they are shaping up in Canada.

Two years ago, according to Prof. Kirkconnell, who is, by the way, chairman of the Humanities Research Council of Canada and in a position to view the case broadly, there was virtually no interest at all in the Slavic studies in Canadian universities.

Only in the University of Saskatchewan, where Prof. T. K. Pavly-

chenko, of Ukrainian extraction, a Ph. D. in Agronomy, offered Elementary Ukrainian, had a Slavic tongue made its appearance academically. Here the course was given, as may be surmised, in response to desire expressed by the 300,000 Canadians of Ukrainian origin, many of whom are centered in and around the Province of Saskatchewan. Next year, that is with the present autumn semester, Prof. Kirkconnell said, Prof. Pavlychenko will add Advanced Ukrainian, placing special emphasis on style and composition.

By the academic year 1943-44 the picture had altered radically in regards Slavic languages, as eight Canadian colleges and universities announced themselves as offering Elementary Russian, and three of these Advanced Russian as well.

You have a history and a tradition of which you can well be proud. Honor it and treasure it well!

This is the first opportunity that I have ever had of meeting such a large group of Canadians. If you are a sample of all Canadian manhood, then Canada may well be proud.

Long live Canada and all her Armed Forces!

### PVT. M. TURANSKY

Fellow Servicemen, Honorable Guests,

Dear Mothers:

On a festival honoring Christ's resurrection from the dead, how appropriate indeed to hear the inspiring addresses that have already been given by our honored guests, and particularly the address of Mrs. Groves, in which she greeted our beloved mothers in Canada.

Every race and every people lives both through its sad and its happy moments. Every individual human being, every community, and every nation has its suffering or its torture, its resurrection or its "arising."

Let us dwell for a moment on this question—who is it in this life that actually lives through the greatest sufferings. Some will claim that the soldier who goes into battle is that martyr, for he suffers endless physical privations, sufferings and torture. But the soldier's sufferings are small when compared to those that Christ endured when he was crucified on the cross. Even Christ's sufferings were minor when one thinks of the agony of the Virgin Mary who looked on as Her Son was tortured. In my humble opinion, therefore, it is the mother who suffers more than anyone else. From the day the mother rocks her son in the cradle, thinking of his future, hoping, dreaming and building castles, until the day when she leaves this world, her whole life is centered in her family and particularly in her children.

Think of the many tears that mothers have shed and are now shedding for their children. You need not go far for examples. Take our mothers right here in Manchester. Think of this second big holiday that they have arranged for us. In these festivals and especially in their preparation the mothers have had to bear the burden. They have denied themselves many things just to make certain that we would be happy. By so doing they have taken the places of our own mothers who are far away. Every mother is in her own way and in her own self that genius, that poet and teacher, that guide and creator of all that is beautiful and good.

Of all the mothers, however, I feel that the Ukrainian mother has had an even heavier burden than any other average mother. From the days of the Kniazis, the Kozaks, the Turks and the Tartars, to the present days

of the bloodthirsty Nazis, the Ukrainian mother has had to fight for the very existence of her race. Whether it was in the 12th or 13th centuries when the Tartar hordes devastated the lands and the homes of the Ukrainian people, whether it was in the 1914-1918 period when the bloody fighting on the Eastern front moved back and forth across the Ukrainian lands, whether it was during the 1918-21 period when every Ukrainian mother's son shed his last drop of blood to assure a free and an independent home for his race—without avail, whether it was in the period between 1921-30 when the various "pacifications" and pogroms tried to curb still more completely the flame of freedom and justice... the mothers and the young girls who were destined to become the mothers of tomorrow suffered most.

How vividly do I recall scenes of torture and murder! How clearly do I still see the mothers praying to God Almighty to take their children and thus deliver them from the torture and the suffering that was so inevitable at the time! How stark is the memory of the brutal murder near Kiev of a young soldier, before the very eyes of his gray-haired mother. It seems to me that I can even now hear the whispering echoes coming from the waters of the Dnieper and the Dniester. "I've suffered much, I am sure that my suffering is not in vain. As Christ arose from the dead following his torture and suffering, so too will Ukraine arise. And if the suffering that I bear helps to assure Ukraine's resurrection, it is not in vain."

And so, my fellow servicemen and ladies and gentlemen, when at times we feel that things are not just too well and smooth with us, and when we feel that we are suffering and that that suffering is hard to bear, let us remember that what we soldiers have to endure is hardly worth mentioning when compared to that which our mothers go through. Let us remember to give them their due; and, as often as possible, let us show our mothers that we understand, that we are grateful, and that we are proud indeed of all that they have done for us.

In conclusion, I must express the thanks of my brothers-in-arms to the mothers present who have made this gathering possible. I wish to thank them also for the welcome and the sincere hospitality that have been consistently extended to us ever since we arrived overseas. Let me assure you, dear mothers, that your kindness to us will always live in our memories. These shall be not merely pleasant memories; rather will they be our inspiration to better and nobler deeds. Long live our Mothers!

(To be concluded)

**WANTED: More news reports and articles on Ukrainian American war effort and other activities, for publication on these pages. Pictures also (enclose with picture \$3.00—cost of making cut).**



# THE RUSSIAN DILEMMA

By A. ZAHARYCHUK

**T**HE present European war uproots many questions which hitherto remained dormant and unexplained. The most complicated and seemingly contradictory question is that of Soviet Russia, and especially as regards its relationship with the rest of the Slavic countries.

The people of Western Europe, including the Anglo-Saxons, are in the dark as far as Russia is concerned. The English and the Americans know Russia as they see it, namely as the "champion" of all Slavic peoples in Europe, and that it strives to unite all of them into one compact body and thus form a wall against the German pressure from the West. They see it playing the role of the Big Brother, who endeavors to protect and preserve his smaller kind.

From the point of view of the Western Europeans this appears to be a very noble act, yet the Slavic peoples themselves are not very much imbued with this idea; some of them fall for it, while others are openly hostile. The Czechs and Serbs, for example, favor the Russians, while the Poles and the Ukrainians, especially the Western Ukrainians, openly object to have anything to do with Russia.

## What is the reason?

Here we are faced with a question. What is the fundamental reason for such an attitude? Why is it that the peoples of seemingly the same Slavic stock object to the overlordship of Russia and refuse cooperation? Are they afraid of Communism, or do they prefer Nazism or Fascism? Do they prefer to be enslaved by Germany?

One of the most important reasons for this attitude is the fundamental fact that the Russians are not Slavs. They claim to be the leaders and protectors of the Slavonic peoples, they consider themselves to be of Slavonic origin and the Anglo-Saxon world recognizes them as such, yet, in spite of that, the Russians are not genuine Slav people. They are Muscovites. And they sprang from the Finnish-Turkish-Mongol tribes that dwelt around the city of Moscow. The only Slav symptom they possess is in the language, which they acquire and developed from their neighbors to the South, namely from the Ukrainians.

According to the most reliable sources the cradle of the Slav nations are the Carpathian Mountains, specifically their northeastern slopes. They inhabited these slopes as early as the second century, and gradually spread in all directions and developed different customs and languages. This movement gave rise to the various Slavic peoples as we now know them, viz. the Ukrainians, Poles, Czechs, Serbs, Slovaks, Bulgars, Croats etc. In the 10th century they already existed in separate groups and their center was Kiev.

The Duchy of Moscow, however, came into being only in the 12th century and this only on the initiative of the rulers of Kiev. In the year 1097 A. D. the neighboring princes met in the town of Lubach and decided to organize a new principality, that of Susdal (in the vicinity of present Moscow). The Duke of Kiev, Volodymyr Monomakh, undertook this job. He organized the principality and placed his son George as its ruler. It was this George-Yuri—who founded the city of Yuriiv, later Dorpat, or Tartu in Estonia. The son of this George, Andrew of Susdal, or Boholubsky, is considered the first native Muscovite (Russian) to appear in the historical annals. He also was the first who attempted to move south and conquer the city of his grandfather, the city of Kiev in 1169. He occupied the city, ravaged it and returned home. In 1175 he was murdered by his own guards and his-

tory records the first mention of the town of Moscow in 1176.

## Formation of the Russian (Muscovite) people

As to the formation of the Russian (Muscovite) people, Prof. D. Doroshenko, in his History of the Ukraine, has this to say:

"Out of the blending of the Finnish people with Eastern Slavs from two different tribes, Northern and Eastern, the Great Russians were gradually formed. Up to recent times, historians attributed to the Southern Ukrainian settlers a preponderant part in the formation of the Great Russian race, though not denying the colonization of the basin of the Upper Volga and the Oka by North Eastern Slavs of Novgorod. But recent investigations, both archeological and anthropological, have convinced them of the limited part played by the Ukrainian settlers. Thus, for instance, Spitsin, a well known Russian archeologist, decidedly denies a mass colonization of North Russia by the refugees from the Ukraine. Firstly, he does not consider the danger of the Polovtsi invasion sufficiently strong, and insists on the readiness of the Ukrainians to fight and oppose the raids of the nomads. In his opinion the Ukrainian population never lost their courage in the struggle to such an extent as to flee and abandon their land altogether. On the contrary, he sees in the Chronicles the tendency to look down upon the 'Infidel,' and the readiness to take revenge on them at every opportune moment. Besides, Spitsin considers as improbable, nay impossible, a mass emigration from the South to the North.

"As to the fact that names of Ukrainian towns were given to new settlements in Russia from the 12th century, Spitsin accounts for them as having been given officially by the princes, who were from the Ukrainian South. Further, these duplicate names belong to towns and princely residences, but not to villages, thus they are official and not popular names.

"In this way it is proved that the chief Slav elements that settled in the basin of the upper Volga and Oka came from Novgorod and other North Slavic tribes, and that the Ukrainians made only an unimportant contribution.

"We are obliged to admit," says Kluchevsky, a certain part played by the Finnish tribes in the formation of our anthropological type. Our Great Russian physiognomy does not exactly express the general Slavic type. Other Slavs noticing common features, observe, however, certain anthropological particularities of the Great Russian type, such as the high cheek bones, sallow skin, dark hair, and especially the peculiar Great Russian nose with its broad base. All these must be attributed to Finnish influence.

"Kluchevsky also insists on the Finnish influences which modified the Russian language."

Another Russian historian Pokrovski writes: "Great Russia is built on the bones of the Finns and in the veins of the modern Great Russian flows at least 80% of Finnish blood." He also calls the Muscovite state that united and consolidated the Great Russian nation 'a prison of peoples,' as the Empire of the Romanovs was later called.—Page 56.

Such was the original composition of the Duchy of Moscow. Only the Duke was of Slavic (Ukrainian) origin while the populace was not. Since then, the rulers of Moscow, harboring the idea of revenge, jealousy and later of supremacy over their neighbors to the South, adopted the Slavic name of "Rus," "Ruski" (Russian) and in the span of centuries managed to expand and gain control of many neighboring tribes

## LET'S FACE IT

A few weeks ago an article in The Ukrainian Weekly caught my attention. Its title was "Can It Be Done?" and it was written by Irene E. Fedan. Being a constant reader of The Ukrainian Weekly and of Ukrainian descent, I decided to comment on Miss Fedan's article and elaborate upon it still farther.

As a student at the Pennsylvania State College, I have also encountered the same difficulties as Miss Fedan has, in not being able to organize or participate in some Ukrainian organization or club here at college.

There must be a reason why we lack such an organization here and I believe I have found it.

To put the matter in a nutshell, our students here who are of Ukrainian descent are ignorant of that fact. They do not know whether they are Ukrainian, Polish, Russian or Slovak.

On several occasions I checked the student directory of this college and I noticed a number of names that sounded Ukrainian or at least I thought they were names of students whose parents were Ukrainian. I took down these names and addresses and I personally paid a visit to these students. There were approximately thirty of them, definitely enough to organize themselves into a Ukrainian club

Members, however, are not sufficient for that purpose. There must be among those who would organize themselves a community of interests, which in this particular case would be those arising from a common Ukrainian background. But the students whom I approached for this purpose lacked an awareness of their Ukrainian background. They were not interested, that's all. In response to my inquiries as to their nationality, they said they didn't know what they were.

"We think we are Ukrainian but we aren't sure," or "Our parents say something to us in Russian but we always answer in English."

"What is there in knowing another language?" "We aren't going to go to Russia."

These were the replies I received. They think they are Ukrainian but they don't know! It is a wonder they know why they are going to school—or do they?

I didn't know whether to offer my sympathies for their ignorance, or to begin explaining what the Ukrainian language is and what it represents. There wasn't sufficient time for the latter so I let the matter alone for the time being.

Whose fault is it that these students do not know their own nationality—none other than the parents. It seems selfish and hardly fair to place this blame upon the parents, but all indications point that the parents are at fault. Why didn't their parents teach them the Ukrainian language, stress its value to them, and indicate the joys and happiness that are in our music and songs? Yes, I know the old alibi that

parents have done this but that the children don't want to learn. They should have tried harder. I know this isn't a matter of life or death but it certainly isn't anything to be neglected.

In my own home you could ask for a slice of bread for hours but it would never be passed to you unless you requested it in Ukrainian. So that we would learn to speak Ukrainian, we were compelled to speak to our parents as much as possible in Ukrainian. It was always "proshu hovory po Ukrainsky." These were but some ways of compelling us to speak the language and there are many methods similar to these. As a result we learned Ukrainian, learned to appreciate it, and with it our Ukrainian background and culture.

In conclusion I wish to state that if certain Ukrainian parents continue to neglect to urge and encourage their children to learn and understand the value of this wonderful language—the Ukrainian language and culture will in time become just memories in this country and lot of your youth will continue to say "we think we are Ukrainian."

NADIA LULKA  
135 Atherton Hall  
State College, Pa.

★ ★ ★

[Editor's Note: We feel that nowadays there are more of our young Americans of Ukrainian descent who are conscious of their Ukrainian descent and culture than ever before. It's quite possible that many of those college students to whom Miss Lulka refers as not knowing anything about their nationality, are children of parents who due to the Russophile propaganda by Tsarist Russian agents among Ukrainian immigrants in this country before World War I. have to this day regarded themselves as "Russians," when actually they are Ukrainians. There are still quite a number of such people left in this country who call themselves Russian when in reality they are Ukrainians. They speak what they fondly imagine is Russian; actually they speak Ukrainian. But they won't admit it, for they don't like the term "Ukrainian." Victims of Russophile propaganda, they don't recognize the very existence of Ukrainians as a nationality separate in language, history, culture and traditions from the Russian nationality. To them it's all "Russian." Even their press (a couple of newspapers) which labels itself as Russian, uses not the Russian language but an artificial and very clumsy hodge-podge of Ukrainian, Old Church Slavonic, and some Russian. No wonder their children don't know what they are.

It seems to us that among the best ways to approach the children of such "Russian" parents is to give or lend them some authoritative book in English on Ukraine and Ukrainians, such as "Ukrainian Literature" by Prof. Clarence A. Manning of Columbia University.]

and nations, including their own sponsors, the Ukrainians, in 1654. This process of expansion, of guardianship and of collecting and protecting their Slav "Brothers" is being continued to the present day. This desire to control the Slavonic nations has developed into a regular tug of war between the Germans and the Russians, between the European West and the Asiatic East. Both sides are willing to "protect" the Slavs. Hence the challenge, the German version of which is: "If you people (the Slavs—Ukrainians, Poles, Czechs etc.) would not submit to our protectorate you will become slaves of the Soviet collective farms and government factories, and you will be nothing else but a drab mass under the heel of Mongol-Asiatic Commissars." And on the other hand the Russians express their attitude in exactly similar

terms: "If you would not submit to our protectorate you will become slaves of the 'Higher' German race and will serve as a fertilizer for German culture." Hence the war. The attitude, however, is the same on both sides.

## The Rulers are not Russian

It is important to remember that at the beginning of its history Russia had at least the rulers who were of Slavic origin, but as time went on this characteristic became obliterated and now the present dictator, Mr. Stalin, is not a slav, but a Georgian. The Russians, that is the Great Russians (Muscovites) are not Slavs and this explains why most of the Slav nations have no faith in them and object to their protectorate.

Winnipeg, Canada.



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## Fik Killed in Action

Pfc. Stephen Fik, 35, recording secretary of the Ukrainian National Aid Ass'n in Pittsburgh, Pa. was killed in action in France August 23, according to a recent telegram received from the War Department by his widow, Mrs. Mary Fik, the former Miss Singalevich of Newark, N. J.

Fik was inducted into the Army August 2, 1943. He saw action in Italy and then was transferred to France.

Born October 8, 1909 in Youngstown, Ohio, Fik spent a number of his earlier years in Western Ukraine, then under Poland. Following his return to America he became engaged in Ukrainian American organizational activity, particularly in the sphere of it which is devoted to supporting the Ukrainian struggle for national freedom. For a time he served as an officer of the Chornomorska Sich organization with headquarters in Newark. He was elected recording secretary of the Ukrainian National Aid Association at its last convention.

## DEMOCRATIC UKRAINIAN CULTURE

By HONORE EWACH

A FEW weeks ago I had a friendly chat with a highly educated gentleman who formerly had a position of a band master in the British army stationed in India. At one point in our conversation Mr. O'Donnell said, "As I could converse fluently in Hindustani, I had many chats with the educated and the common men and women of India. In general I found even the peasants of India bright and intelligent. They gave very intelligent answers and made very apt and clever remarks. Their speech is richly interspersed with proverbs, poetical comparisons, and short parables taken from daily life. They know by heart so many songs. In short, they have a very rich oral literature which is an inseparable part of their daily life. That is why it is not true that most of the population of India is not educated. True, most of the people of India are still illiterate, but not uneducated. My experience in India taught me that literacy does not always keep close company with education. A man may be able to read, but be devoid of education. On the other hand, there are many millions of men and women in the world, especially in the lands with old cultures, who are still unable to read, but who are really well educated, having their hearts and minds richly imbued with the treasures of the oral literature, traditional music, customs, and arts. Any man who is devoid of this kind of education, and reads nothing but detective stories and sports news, can hardly be classified as an educated man. I would rather have a friendly chat with an illiterate Hindu peasant, deeply imbued with the traditional treasures of Hindu folklore, than a literate boor in silk hat and white spats but with no traditional sociability and kind-heartedness."

### Remarks on India Applicable to Ukraine

My garrulous friend, a former British officer of Celtic origin, simply delighted me with his keen observation of the state of education in India and with his own remarks on the real meaning of literacy and education. I thought, "How well his remarks apply also to the state of affairs in Ukraine. Under the oppression of the Polish feudal lords and Russian autocratic tsars Ukrainians had very little chance to go to schools. Until lately illiteracy was rampant in Ukraine. But, in spite of the fact that the common masses of Ukrainians until 1917 were to a large extent illiterate, Ukrainians in general remained a highly educated people. From father to son, from mother to daughter, Ukrainians kept on handing their rich social herit-

### ПОТРІБНО МУЖЧИН І ЖЕНЩИН

Мужчин і жінок до шиття, кушнірська робота, треба троха досвіду, а більше навчимо. Платня після умови. Денно від 9 до 6. Гол. Н. Kowaldowich, 120 St. Mark's Pl., N. Y. C.

## D-Day Veteran

Pictured below is Technical Sergeant Michael Maliniuk, an Air Force radio operator, who took part in the fighting on D-Day in France. He served on an aircraft carrier. He is the son of Mr. and Mrs. John Maliniuk of Philadelphia. He, his parents, and his sister, Mary, are all members of U.N.A. Branch 83, the secretary of which, Mr. Semen Chornomaz, sent in this news item.



T/S MICHAEL MALINIUK

age, their oral literature, music, and arts for ages. No wonder that the Ukrainian language is so imbued with poetry and music. No wonder that even the common Ukrainian land-tillers and workers are so witty, kind-hearted, and always eager to learn. No wonder that dull, loutish, and dull-minded persons are almost non-existent in Ukraine. In some countries they regard a man well-educated who knows but some five thousand words of his his own language. How rich linguistically is even an average Ukrainian villager, who works out in the fields from early morning until late in the evening, who is in daily command of over thirty thousand words! He can express in his rich Ukrainian speech every shade of his thought and emotion. He can express every name in his language in many different ways. For example even such a common word as "divchyna" (girl) he can express in over twenty different ways, each form of the word having a different shade of meaning. He has diminutive forms for his adjectives, verbs, and prepositions, too. In short, an average illiterate Ukrainian villager is well educated in comparison to a man who uses daily but a few hundred words!"

Such were my thoughts as I took leave of Mr. O'Donnell, ruminating for days on his apt definition of such common but very often misunderstood terms as "illiteracy," "literacy," and "education."

May God give our European cousins in Ukraine, who are so rich both culturally and emotionally, a better chance than they have had until now to develop all their potential talent and emotional richness in their own National Home, without interference from aggressors!