



The Ukrainian Weekly

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

No. 4

NEW YORK and JERSEY CITY, SATURDAY, JANUARY 27, 1945

VOL. XIII

"Ukraine Pays the Bill"

After an exhaustive personal survey, a Saturday Evening Post editor says Ukraine has suffered more from Nazi pillage, needs more reconstruction, than any other part of Europe.

"No single European country has suffered deeper wounds [in this war] to its cities, its industry, its farmlands and its humanity" than has Ukraine, says Edgar Snow, Saturday Evening Post editor in a dispatch from Kiev, Ukraine, published under the above heading in the current January 27 number of the magazine. And not only has Ukraine suffered the most from the Nazis, but it also needs more reconstruction than any other part of Europe, Snow writes, basing his conclusion on an exhaustive personal survey of the terrible situation in Ukraine today.

When the Post editor left the Soviet Union in 1943, most of Ukraine was still in Nazi hands. Following Soviet victories over the Nazis and the driving of the latter out of Ukraine, he returned to it.

"Yet it was not until I came here on this sobering journey into the twilight of war," he writes from Kiev, "that I quite realized the price which 40,000,000 Ukrainians have paid for Soviet victory. This whole titanic struggle, which some are so apt to dismiss as 'the Russian glory,' has in all truth and in many costly ways, been first of all a Ukrainian war."

Human Loss—10,000,000

And the greatest of Ukraine's sacrifices, Snow stresses, "one which can be assessed in no ordinary ledger, is the toll of human life. No fewer than 10,000,000 people, I was told by a high Ukrainian official, have been 'lost' to the Ukraine since the beginning of the war. That figure excludes men and women mobilized for the armed forces.

Snow points out that a "relatively small part of the Russian Soviet Republic itself was actually invaded, but the whole Ukraine, whose people were economically the most advanced and numerically the second largest in the Soviet Union, was devastated from the Carpathian frontiers to the Donets and Don rivers, where Russia proper begins. No single European country has suffered deeper wounds to cities, its industry, its farmlands and its humanity."

The Ukrainians have not forgotten how large a role American engineers and machinery played in the industrialization of their country, Snow says, and so today they are hoping for equally important American industrial help to aid them to recover from the catastrophe. "The postwar Soviet market for American goods is to a major extent a Ukrainian market. In the same degree, the heaviest Soviet war claims against Germany are Ukrainian claims. And in the mind of every Soviet diplomat, when he talks about postwar Europe, is the thought

that this union's Ukrainian frontier must be flanked by such dependable structures of security that the cataclysm cannot be repeated.

"Because of that, if for no other reason," Snow declares, "we should become more familiar with the Ukrainian people, which has its own language and culture and history, older than and quite distinct from that of great Russia. And possibly partly because of that also, I have found, during my visit here [Ukraine], an extraordinary spirit of cordiality and frankness, and an almost unique readiness to supply facts and figures where they seem available."

The economic importance of Ukraine is then emphasized by the Post editor. The rest of the Soviet Union, he says, is fifty times the size of Ukraine, but formerly Ukraine accounted for about half the giant nation's key industry. "One district alone produced more pig iron and steel than Japan, Belgium, Italy and Poland taken together. Ukrainian mines supplied half the hard coal and three fourths of the cooking coal for the entire Soviet Union. The Ukraine produced 62 per cent of Soviet iron ore and its bauxite mines furnished 70 per cent of prewar Soviet aluminum."

Snow then goes on to list other pre-war industries and resources. Hitler thought that "if he would close his fist over the black soil of Ukraine he could force Russia to her knees." But the scorched-earth policy and the removal of much industrial equipment eastward prevented him from capitalizing on his advances into Ukraine.

Since, however, the removed equipment will probably remain in Siberia and Central Asia, and since what the Reds left behind ("the greater part of the industry") the Nazis in turn removed into Germany, Ukraine will have to start from scratch after the war on reconstruction.

Huge Material Losses

Estimating some of the damage caused by the Nazis in Ukraine, Snow says that, according to the rough figures supplied him by the Ukrainian Gosplan, or State Planning Commission, "in the towns alone, about 22,000,000 square meters of living space have been destroyed. In Poltava, a typical rural district, about 100,000 peasant homes were destroyed out of an original total of 362,000. In a single industrial-agrarian region, Kaments' Podolsk, 470,000 civilians were killed and 103,000 were deported to Germany, out of an original 2,000,000 population; 582 villages were destroyed, 18,000 peasant homes and 6,000 kolkhoz buildings were de-

St. Paulite Given DSM for Heroic Rescue

Tall, gaunt Mike Kuzma, St. Paul boatswain in the U. S. Merchant Marine, Ukrainian by descent, became on January 16 last the first Minnesota man to be awarded the Merchant Marine Distinguished Service Medal, the St. Paul Pioneer Press reports (clipping sent to Weekly by K. Kachmarova).

The DSM, awarded to him "for heroism beyond the line of duty", was presented by Arthur Williams, secretary of the War Shipping Administration and the U. S. Maritime Commission, in a ceremony in Gov. Thye's office. Kuzma also was awarded the Mariner's Medal for injuries incurred while serving at sea. He is the first living Minnesotan to wear this award.

Kuzma's wife, his mother, Mrs.

Mary Kuzma, and a dozen friends and relatives crowded in the Governor's office to hear the citation:

"The tanker Virginia, struck by two enemy torpedoes, instantly exploded and the surrounding waters over a wide area were an inferno of burning gasoline. Only fourteen men survived the terrible death trap. Kuzma, though severely burned in the blast, swam through the flame-swept water to the assistance of another badly burned seaman who had become exhausted in his heroic attempt to rescue a third shipmate. With complete disregard for his own safety and in spite of his own injuries, Kuzma succeeded in towing both men out of the flaming area and in supporting them until they were picked up by a rescue craft.

AMERICA'S SECRET WEAPON

A dangerous menace to the health and happiness of the children of America stalks the land. This enemy must be stopped. It is infantile paralysis.

The American people, however, have a secret weapon which they are using to combat this enemy. This weapon is the spirit of giving that prompts them each year to contribute to the Annual Fund Raising Appeal of The National Foundation for Infantile Paralysis. For it is their contributions to the National Foundation that make it possible for merical science to fight poliomyelitis on all fronts.

Every child stricken by infantile paralysis can have the best and most modern treatment that medicine can give. No one need go without this care for lack of money. At the same time, the National Foundation plans, inaugurates and finances... through grants of money to laboratories, universities and other organizations... a nation-wide program of research into the cause, prevention and cure of infantile paralysis.

stroyed, and 310,000 horses and cattle and 1700 tractors were carried off. One Soviet authority stated that at least 50 per cent of all means of livelihood and production were gone. In the case of the Dnepropetrovsk alone, the replacement cost in such terms will run to 350,000,000 American dollars."

Snow further states that Pierre Cot, the Frenchman who made an extensive tour of the liberated areas, "gave me 250,000,000 gold rubles, or \$50,000,000,000, as his estimate of the damage done during the war. That includes only physical plant, of course. If it is near the truth, then one might venture to guess that the Ukrainian part of it will be between \$30,000,000,000 and \$40,000,000,000. And the mechanical equipment needed to restore it might then cost something like \$10,000,000,000."

Trying to determine what has been accomplished at recovery since the Nazis have been driven out, Snow questioned several Ukrainian authorities and made spot investigations at a number of farms and factories. "I did not find anybody minimizing the tasks or inclined to exaggerate what has been done," he says. However, "I sensed a good deal of impatience with clumsy [Communist] party propaganda that has attempted to convince the outside world that full scale 'reconstruction' has already begun. Everywhere there was emphasis on

the complexity of the difficulties, the volume of work to be done."

Then Snow proceeds to bring out what he considers as perhaps the most important feature of his report.

"It is that the Ukraine seems likely to recover its former position more quickly than any other war-torn country of Europe. It is that not long after industrial production has been fully restored here, the Soviet Union may be much farther along the road toward abundance than it was before 1941."

But right now, he states, the picture is bleak, mainly on account of the labor shortage, caused by the Germans, who drove millions of Ukrainians into Germany. Among them were many of the nation's best workers. And then some Ukrainian workers went eastward, and will remain there. "In one factory," Snow writes, "that I visited, only 220 workers out of an original 6,000 were back to work." On the farms there are relatively fewer men than in towns. As a result, and the fact that able-bodied men are in the army, women are doing most of the salvaging. Then there is an acute lack of transportation facilities as well as of various materials. As a result most of the salvaging work has been done thus far mostly with hands "and feet, it seems."

(To be concluded)

Story of a Ukrainian Girl in a Nazi Labor Gang

THE experiences of a Ukrainian girl who was impressed by the Nazis into their labor gangs and later rescued by American soldiers is vividly told in the December 16, 1944 of The Stars and Stripes daily newspaper of the U. S. Armed Forces sent to the Ukrainian Weekly from Europe by Tom Ewasko.

The girl is Nina Tverdohlib and she told her story to John Christie, Stars and Stripes correspondent who interviewed her. In the summer of 1941 she was living near Rostov-on-Don in Ukraine, where she was a student nurse in the People's Hospital. Her brother was a soldier in the Soviet army. Her father was dead. She was living with her mother and 73 year-old grandmother. In July of that year the Germans took Rostov. Here Nina continues her story as follows:—

In July they took Rostov. Almost in the same week their first patrols moved into our city. We had warning that they were coming and we knew what to do.

Those who were able, and who had been trained in military things by Red Army men, went into the country to form guerrilla bands. As a nurse, my place was with one of those bands.

Joins the Guerrillas

When I told my mother I was going to join the guerrillas, she insisted that she would come too.

"I can cook for the fighters," she said. "I can help you care for the wounded. See, I am strong..."

I argued with her, saying she should stay at home to take care of the grandmother and that the Germans would not harm her, but she would not listen.

"It is useless for you to talk," she told me, "I, too, go to join the guerrillas."

I do not know what has become of her. I do not know if she still lives. I do not even know if she even found the guerrilla headquarters.

We had agreed to leave in the night, and all that day I was busy with preparations. I made two packs, with blankets and food and with my nurse's costume. It was very necessary that I take my hospital uniform because, without it, the officer might not know I was a nurse, or he might not believe that I would be of value to the guerrillas.

Most of the food in the house we left for my grandmother and I talked with our neighbors, asking them to see that nothing happened to her. Then I talked with a man in the town who know about such things, and I got his advice as to where we would be most likely to find a band of our own men.

When it was dark we left the house and started out of the town.

In spite of the sentries it was not hard to get into the country. They were on all main roads but there were many narrow passages between the houses which they did not know about and could not see in the dark.

Serious Matter

By midnight we were well into the country but we had had an accident which, later, was a very serious matter.

In order to reach the spot to which we had been directed, it was necessary to cross a river. There were no boats and the railroad bridge had German sentries on the tracks at each end. There were no sentries on the river bank under the bridge, however.

I told my mother that it would be possible for us to climb into the steel trestle-work, from beneath the bridge, and to cross the river that way, without the Nazis seeing us. Later, they learned to always post sentries under the bridges, but in the early days they very often did not, so that the partisans were able to use them in spite of the guards.

Through the Girders

It was not easy to climb through the girders, with the packs, and my mother had trouble. About a third of the way across I told her to take

off her pack with the food in it and give it to me. She was forced to hold on with one hand while she slipped her other arm out of the straps, then change her hold to the free arm. It was dark. We were standing on a narrow steel beam. Somehow the strap slipped from her hand and nearly all our food fell into the river.

The sentries did not hear the splash, however, and after a moment we made our way across the rest of the bridge. But we had almost no food left.

The rest of the night we spent in a wood, a few kilometers the other side of the river. In the morning we ate some of our food and then started on again. By afternoon we had reached the place where we should have met the partisan band. They were not there and a boy told us they had gone to another camp. He did not know where it was but he did tell us which road the guerrillas had followed. We tried to get food at a farmhouse but there was nothing which could be spared for us.

We ate the rest of the food for supper that night—all but three pieces of black bread.

The Nazis Come

I was in the kitchen, talking with my grandmother, when the Nazi patrol knocked the door open and came into the room.

The sergeant pushed my grandmother into a corner, took me by the arm and led me to the lieutenant who was in charge.

The officer asked me my name, my age and what kind of work I had done. I replied to his questions because I knew he could get the correct answers from the records at the Municipal Bureau.

"Where have you been for two days?" he asked.

I did not answer. The sergeant shook me by the arm. "Answer," he shouted.

Still I said nothing. I was frightened, I thought they might kill me then, but one says nothing about the partisans to the Nazis in any part of the Soviet Union.

The officer nodded to the sergeant, who hit me in the face.

Blood in My Eyes

"Now, will you answer?" said the officer.

I shook my head. The sergeant hit me again, not once but many times.

I was thrown against the wall and I hit my head against the edge of the door, cutting it. The blood ran into my eyes so I could not see to dodge the blows they were showering on me. I fainted.

When I recovered, I was lying on the floor, near the wall.

"Take her too," I heard the lieutenant say. "She's young and she looks strong. They'll be able to use her."

They pulled me to my feet and pushed me out of the door, locking it behind them. I could see the fire burning brightly through the window and I could hear my grandmother, still sobbing in the locked room.

I tried to pull away and they hit

me again, from behind, so that I fell down a second time. Then they pulled me up to my feet, twisted my arm behind my back and forced me into the road and down it to where other persons were being collected in a group.

Baby Was Asleep

In about half an hour we were fifty—men, women, girls my own age and some even quite young boys. Then, for quite a long time, nothing happened. A woman came out of a house with a pail of water but when she came up to us to offer us a drink the soldiers knocked the pail out of her hands and pushed her into the group too.

Her baby was asleep in her house, alone, and no one would know about that because the woman's husband was a Red Army man and she lived alone with the baby.

At last, about midnight, the Nazis made us walk to the railway, where they had a car waiting for us. It was the kind of car which was used before the war, to transport goods. It had sliding doors on the sides which could be locked from the outside with an iron hasp. When the doors are closed, there is no light in such a car and very little air.

One old man, he was the shoemaker, couldn't climb into the car and the Hitlerites made great sport of this, prodding him with their bayonets and laughing when he fell back to the tracks. Some boys helped him in. When we were all in the car the soldiers locked the doors.

There was no food and no water in the car and, of course, no provision for either men or women to answer the calls of nature in privacy.

A few hours after daylight the train started. There were fifty-two persons in the car, including myself. For four days the train traveled across Russia and Poland. During those four days, although the train stopped many times, we were given no water and no food of any kind.

The shoemaker was the first to die.

Bodies Lay in Car

Next was another of the old men, an agricultural worker who had been in the town when the Germans came.

Their bodies lay in the car all that day because there was no way to get rid of them and the Germans never came to the car when the train stopped.

Finally, two of the men discovered they could pry open of the doors far enough so that the bodies of the shoemaker and the farmer could be pushed through the opening onto the tracks.

I, myself, was sent to a labor clearance pool at Cologne.

From there, with eighteen other girls, I was assigned to work in the brickyards at Aachen. We lived in part of an old brick barracks building, no longer suitable for troops. There were big holes in the roof, and when it rained it was very difficult to find a dry place in the straw to sleep.

Daily Routine

That is where I lived for two years, until I escaped when the city was captured by American troops.

This was our daily routine:

We got up at 6 o'clock in the morning, drank some black coffee and ate a piece of bread and then went to the brickyard for work. We had to start work at 6:30, so you can see we didn't have much time to wash, dress and have breakfast.

The morning work was from 6:30 to 12. Then, we had a half-hour period for dinner, usually soup and some more bread.

The day's work ended, for us, at 6:30 in the evening. Our last meal of the day was more soup, sometimes with small bits of meat in it, and more black bread. After carrying coal for 12 hours we were too tired to do anything but fall asleep as quickly as possible.

Unfit to Eat

Once, when our midday meal of spinach soup was absolutely unfit to eat, I told the girls who worked with me that we should remain away during the afternoon. We slipped out of the work place and took the afternoon off. As soon as we were missed the Gestapo was called and a hunt was begun for us. They decided that I had been the organizer of the plan, although none of the girls told them anything.

I was called into the office of the commandant. The Gestapo men were there. They questioned me. It was like the night that they came into my grandmother's kitchen, far away in our home in the Ukraine.

They beat me, cursed at me and threw me to the floor.

I wouldn't tell them anything except to say that we were unable to work because we had no food which was to eat. At last, when they saw that they would gain nothing that way, they left me alone. The other girls and myself were later transferred to another brickyard. The work was the same and the conditions were even harder.

Impressed Workers

At this new place there were a number of men whose status was the same as ours. They were impressed workers from Poland, Russia and Czechoslovakia. It was harder for them to slow down their work than it was for us, but they invented a way of doing it.

What they did was this:

With a safety-razor blade they would make a fairly deep cut on one hand, from the base of the thumb to the base of the forefinger. Into this cut they would rub dirt and all the manner of refuse so that it looked as if it was very sore and infected.

This would be enough to convince the Germans that the man couldn't do a day's work and gave him an opportunity to slow down. The Hitlerites were always trying to find out what kind of work it was that resulted in so many cut hands.

When the doctor asked the men how they hurt their hands he would get many different answers. Some said the rough edges of the bricks had cut them. Others blamed the tools, saying the handles were rough and full of splinters. One man even told the doctor, with a perfectly straight face, that he had cut his hand on a spoon while eating his noon-day soup.

Other Women

There were a number of other women in addition to the three girls who had been transferred to this place with me. The Hitlerites were very cruel toward them.

Women who were pregnant were forced to work right up to the last day before their babies born and then, after only a few days, had to return to their labors. They were given only a very short time each day to be with their babies and to care for them. The rest of the time these very young children were left alone and unattended in the barracks. Many became ill but the Nazis seemed to have no pity, even for the sick little children.

There were some of the women workers who could not stand it and who sought by any means to make their lot better. The factory superintendent realized this and any attractive young girl who was willing to sell herself for better rations, easier work or a few extra articles of clothing had the opportunity of arranging such transactions. There were not many—but there were some

(To be concluded)

"Trapping" Pigs in New Guinea

An amusing account of some of the troubles encountered by a Ukrainian American soldier in "hell hole" New Guinea, as he describes it, while attempting to trap some wild pigs which he as First Cook wanted to prepare for mess, is contained in a letter recently received from T/Cpl. Paul Prychoda by his parents, Mr. and Mrs. Stephen Prychoda, 189 So. 9th street, Newark, N. J., whose other son, Adam, as paratrooper, was recently wounded in action in France.

It appears that some wild pigs were roaming in vicinity of Paul's jungle camp, near the sea. So he and his friend built the trap, which they baited with some garbage. As soon as the pig was inside the trap, feasting on the garbage, the door would slam down shut. At least that is the way it should have worked. So when morning rolled around, Paul went to see if he had any success. Sure enough the door was shut. But no pig inside. He searched for any holes through which it might have escaped. There were none. Further examination revealed that the pig or pigs had escaped by climbing the five foot wall of the trap. So he put a heavy wire roof over the trap.

"Last night," Paul continues his account, "we thought for sure we had caught a pig. For there was the roof now and no way for porky to get out once it got caught. And the trap door was down. We looked inside. No pig. What in the world could have happened, we thought. I flashed my searchlight around. Guess what I saw? A rat as big as a big cat. Apparently he had just knocked over the trap which sent the door down. So this time we made the trap harder to set off.

"Finally came the day when they caught two 75 pound porkers. But one of them escaped before we got to the trap. He was a smart fellow. When the door came down it left a space about six inches between itself and the roof. The rascal must have either climbed through that space. We got there in time to see him scampering away, and in time to stop the other fellow from making his escape. Our mess sergeant (200 pounds) stood on top of the door and every time the pig tried to jump out he would kick it in the snout.

"Well, we finally blocked off that space as well as any other spot through which the pig might poke itself through. We laid plans on how to fatten it. The next morning brought over some specially selected garbage. And can you imagine! The pig was gone! From the tracks around the trap we figured out what had happened. His brothers, there must have been about eight of them, had rescued him. After giving him hell for not getting out like his brother did, they then proceeded with the work of getting him out of the jug. This they did by digging, all of them, beneath the wall of the trap, while the little porker inside started to dig in the same spot from the inside. And soon enough there was a hole of freedom lined up perfectly. Result, no pig in the trap. So I said the hell with pigs and went back to camp."

Ukrainian Wisdom

(Concluded from December 23, 1944 number)

By IRENE T. GRANOVSKY

HABITS and manners form an integral part of every person's training and place in society. Proverbs concerned with these attributes are so numerous it is difficult to choose only a few. "A spoonful of tar will spoil a barrel of honey," is usually used to express the ideal of discretion in choosing associates. Other proverbs in these categories are "Whoever honestly lives, to him God gives"; "Smetana (sour cream) will not spoil the broth"; "It is possible to traverse the whole world by lies, but not retread the route"; "Make thyself a sheep and the wolf will soon find you"; "He is a good man to send after Death"; "A fox sleeps but counts hens in his dreams." Proverbs concerned with negative traits in the manners of people are more humorous, and they frequently compare people to various animals. The pig seems to be the worst offender and leads to such proverbs as "Put a pig under the table, it will soon climb to the top of the table"; "A pig is a pig, no matter how much you will wash it, it will always wallow in the mud"; "Every animal has its own skin"; and "It's the poorest wheel that squeaks the loudest."

Careless talk is dealt with when one says "A word is not a starling (bird), once it is out, you will not catch it," and "Sincere truth will everywhere find a nook."

To censure ingratitude and unkindness one hears the proverbs "Neither advice nor admonition sink into him any better than peas stick to the walls"; "You may feed the wolf all you want to, he will always pine for the woods"; "You will not eat bread by lies"; "Though truth is being chased away, it will always stay"; and "Sincere truth will rise from the deep sea bottom, but falsehood will, in time, sink to the bottom."

To those who show poor sense and lack of wisdom are applied such proverbs as "Those with long hair are short in wisdom"; "When the head is stupid—no rest for the feet"; "Do not spit into the well—you may have to drink out of it"; "It fits like a saddle on a cow"; "A drunkard will awake—a fool never"; "It is a stupid mouse that knows only one hole," and "Buckwheat porridge sings its own praise."

Admonitions for the exercise of care and judgement are the proverbs "Measure seven times and cut but once"; "It is too late to think of the wine when the keg is empty"; "Bread from the hands of strangers is bitter"; "To a beaten dog you need only show the stick"; "Pray to God, but do not offend the Devil either"; "One need not sow the fools—they grow freely"; "When two are quarreling the third should stay away," and "If you fear a wolf—don't venture into the forest."

Inequalities in society are pointed out by such proverbs as "When money speaks, truth is silent"; "When landlords quarrel, peasants always suffer"; "Let the wolf be satisfied and the lambs are safe"; "He would tear the skin off a flea"; "For the wealthy one even the Devil rocks the baby," and "Whichever finger you cut, it will hurt just the same."

In Eastern Ukraine there is natural distrust and hate for the Muscovites who typify persecution, slavery and greed to the average peasant. The Ukrainian's attitude finds expression in such proverbs as "Even in hell the peasant will have to serve the landlord, for, while the latter is boiling in a cauldron the former will have to put wood under it"; "Trust not the landlord until he is in the coffin"; "Do not eat cherries with Muscovites. They will throw the stones at you"; "Make friends with wolf—but keep your ax ready," and "Every animal has its own skin."

To counteract such unnecessary

misfortune as possible, typical proverbs such as "Ivan is clever but always too late"; "Trust in God but have your own wisdom"; "Give the Devil a candle as well—you never know when you may need his help"; "Listen to the people but have your own mind," and "How is tended so is mended" are quoted.

A philosophical attitude in the face of official persecutions is expressed "They beat you but do not permit you to weep," "God is too high and the Czar too far away," and "The kindness of the landlord is as fleeting as the dew."

Instruction in perseverance is typically expressed as "Be patient Kozak, you may yet become a chieftain"; "There is a cover for every pot"; "Until the sun will rise, the dew may mar the eyes"; "Rust destroys iron—grief the heart"; "Though you bury truth in a golden coffin, it will break it open," and "Where the farmer fails to tend, there the fields won't yield." To illustrate the results of perseverance it is said, "No matter what is written—the paper is patient. It will endure."

To those of outstanding abilities it is sometimes said "A large boat is best suited to wide waters," and "The burden seems light on some one else's shoulders."

Commenting on the attitudes of people toward life one hears such proverbs as "If the thunder doesn't rumble loudly the peasant won't cross himself"; "Who rises late has an empty plate"; "Whoever seeks a cool spot at harvest, he will reap a cold pot"; "A bad peace is better than a good quarrel"; "No greater fortune is needed if children live in peace and heed"; "A hungry man has only bread on his mind"; and probably the most typical of all "In fishless water, even a crawfish is a fish."

Generosity toward those less fortunate finds such expression as "A thread from every household will make the orphan a coat"; "Unexpected kindness of strangers is an Easter Holiday for an orphan," and "Without a faithful friend, no sorrow's end."

"A good dog never barks at the weather," and "An old crow does not croak in vain," are frequently used to express a show of commonsense.

Innate humor is frequently used to bring boastful arrogant people to their proper level. Particularly apt counsel is contained in the proverbs "Don't rush yourself into hell before your father"; "The awl will always stick out from the bag"; "An empty sack cannot stand up," and "When he eats he sweats—and when he works he is freezing."

To those who talk nonsense it is said "In the garden an elderberry bush and in Kiev an uncle." To those who associate with less desirable people or seek people of like tendencies it is said "One hand washes another," and "One fisherman sees another from afar."

The classification of proverbs into any given group does not necessarily mean that their application is restricted to that particular category. Rather, they have been placed into their most logical groups, but may, with propriety, be aptly used to illustrate or emphasize other points and thoughts.

Minneapolis, Minn.

GI Theme Song

Oh, I'm worried 'til I'm weary
O'er this problem grave and deep.
Shall I sleep and lose my breakfast
Or shall I rise and lose my sleep?
—Kodiak Bear, Alaska.

A Book of Information About Ukrainian Canadians

By HONORE EWACH

THE American Ukrainians possess a valuable book in English of information about themselves—"Ukrainians in the United States" by Wasyl Halich, Ph. D. It tells briefly of the historical and cultural heritage of the Ukrainian Americans and of their life in the United States. Of course, Dr. Halich was not able to cover all the phases of Ukrainian American life on the 174 pages of his book. Still he gives an adequate summary of the subject. In this respect Canadian Ukrainians have been left behind. They still have no book of information about their fifty-year-old life in Canada. Until such a book does appear, the two-volume work that has just been published by the Ukrainian Canadian Committee, entitled, "First Ukrainian Canadian Congress," may serve as a book of information about the Ukrainian Canadians.

The work is a large quarto edition, consisting of 216 pages in Ukrainian and 210 in English, the Ukrainian in one volume, the English in another. It is an account of the proceedings of the Congress of Ukrainian Canadians that took place in 1943—on June 22, 23, and 24. Since there were speeches at the Congress almost on every phase of life of the Ukrainians in Canada, the book covers both their history and the achievements.

In its preface Rev. Dr. W. Kushnir, president of the Ukrainian Canadian Committee, points out the highlights of Ukrainian Canadian achievements. The very subheadings of the preface to the book, such as "The Political Philosophy of the Ukrainian Canadians" and "Canadian Unity," indicate the type of subjects discussed in it. The social aspects of Ukrainian Canadian life are discussed thoroughly by him in his address at congress which appears in the book. The work and problems of the U.C.C. are treated in the address by J. W. Arsenych, the Committee secretary.

The extent of the Ukrainian Canadian war effort is outlined in the address by W. Kossar, committee vice-president and co-ordinator. More facts on this subject appear in the talk given at the congress victory rally by Capt. S. W. Sawchuk. Sage advice concerning the Cultural Task of Our Generation is found in the address by Prof. G. W. Simpson. Some Problems of Canadian Nationhood is the subject discussed in the speeches by Anthony Hlynka, M. P., and J. R. Solomon, barrister. The relation of the Ukrainian national cause to other nations is treated in the talks by Dr. T. Pavlychenko and editor M. Stechishin. Ukrainian contributions to Canadian life is the topic of what was said at the congress by Dr. C. H. Andrusyshen and W. J. Sarchuk. Post-war reconstruction is discussed by Rev. Dr. W. Kushnir, as well as by P. J. Lazarowich, barrister, and John Isaiw, editor. The role and problems of women in Ukrainian Canadian life is the theme of the talks by Mrs. N. L. Kohuska and Mrs. Stephanie Sawchuk. Problems relating to youth are discussed by S. W. Frolack and Miss N. Woicichowsky.

All these addresses are followed by a list of those who participated in this national congress.

The very contents of the book, as given above, show that there was hardly a phase of life of the Ukrainian Canadians that was not discussed at the congress. And as the speeches are given in full, the book of the proceedings of the First Ukrainian Canadian Congress proves to be a very valuable source of information.

—FOR VICTORY: BUY BONDS—

A HISTORY OF UKRAINE

by

MICHAEL HRUSHEVSKY

Published for

THE UKRAINIAN NATIONAL
ASSOCIATION

by

THE YALE UNIVERSITY PRESS

(\$2.00)

31-33 Grand St., Jersey City, N. J.



The Democratic Trend of Ukrainian Literature

By PROFESSOR CLARENCE A. MANNING

(Concluded)

It was Western Ukraine, included in Austria-Hungary, that seemed the only outlet for their aspirations. Already Kulish had spent years in L'viv. Already the custom had developed of publishing Ukrainian books in Western Ukraine and of smuggling them back into Russia. Yet conditions in this province were very different.

Austria-Hungary with its policy of "divide and rule" was unlike Russia. In Western Ukraine, the Hapsburgs with their officials drawn from the court of Vienna were able to keep divided both the Poles and Ukrainians, the latter whom they insisted upon calling Ruthenians. Then the overwhelming part of these people were Greek Catholic in religion instead of Orthodox. They were faced with a different system of education, with different outlets for their activity and while the fundamental problems of securing independence were the same, there was a marked difference in the external manifestations. There was less incentive for a young Ukrainian to become a Pole in Western Ukraine than to become a Russian in Great Ukraine. By the middle of the nineteenth-century, if he were going to renounce his nationality and his culture, it would be far more advantageous for him to make his way to Vienna and to lose himself in the preponderantly German atmosphere of the great capital. Why move from one provincial group to another, when it was possible to enter the leading bureaucratic majority? Long before the dismemberment of Poland, the religious differentiation between Roman and Greek Catholic Poles and Ukrainians had stabilized the situation and every act of the Hapsburg rulers for a half century had tended to protect that uneasy balance.

Franko Worked on Prosaic Present

Hence the difference that strikes the eye so forcibly when we first consider Ivan Franko, the greatest of the Ukrainian writers of Western Ukraine. His life is one of hardships but there is none of that spectacular and dramatic tragedy that had overwhelmed Shevchenko. It is the picture of a hard-working journalist, scholar, and writer doing his duty, holding up the cause of his people and choosing as his next task that which seemed to be the most immediate and necessary and which would secure at least a scanty living for himself and his family. It is the prosaic present rather than the colorful past that his life and work presents. It is true that in Zakhar Berkut he pictured the old village republic of the Middle Ages but even there it is an ordered community that acts as one man by ancestral tradition and not the indiscriminately gathered band of Kozaks meeting and choosing their head from their own warlike members. His works give detailed and enlightening pictures of the struggle for democracy and equal rights under the conditions prevailing at Vienna where local diets met regularly and were manipulated, whenever possible, to suit the wishes of the ruling feudal clique. There is a wide difference between the Polish-Ukrainian struggle under these conditions and the Russian-Ukrainian feud as seen even by the later writers in Russia. There is more of what we in the West consider a parliamentary and economic struggle, there is less of open and unconcealed cruelty. Yet the works of Franko show clearly the desperate efforts that were needed to eliminate discrimination, to spread an intelligent Ukrainian education, and to make the people able to take their own part in the tangled skein of nations that were the Hapsburg lands. There was much to do also to ex-

plain the people of Great Ukraine and of Western Ukraine to one another, to create a truly unified national consciousness, to eliminate a border which was maintained by the armed forces of both Russia and Austria-Hungary, and to keep in the national creed the more talented youth of Western Ukraine. Franko covered the field from every angle and in every form of literature, in poetry, in novels, in short stories, and in the drama. He reached a high degree of proficiency in all but throughout all his work he preaches constantly the meaning of progress and democracy as they were received in Central Europe.

The end of the century saw Ukrainian literature both in Russia and Austria-Hungary well founded, on a broad basis with a fairly large reading population of a far higher cultural and educational level than a century earlier, when only the exceptional man and the clergy were able to read and to be conscious of the world without their village where the foreigner might be friend or foe.

Broadening of Themes

The result was a still further broadening of the themes of literature. There was a wider appreciation of world literature, a stronger desire to have Ukrainian literature representative of all those impulses and methods and styles that were being introduced into the literatures of the civilized world. Neo-romanticism, symbolism, and many another school was now practised. Some of the older and more conservative leaders could not see the value of the new. To them literature which did not speak of the immediate problems of Ukraine in direct and forceful terms was but a betrayal of the people. They were not prepared to see the writers draw identical situations from world history and present them in such a way that the thoughtful reader would instinctively draw his own conclusions. They saw the value of such methods only as being a method of deceiving the censor and of telling truths that would otherwise be suppressed.

Yet the newer writers kept on. There was Lesya Ukrainka, a highly educated woman who was familiar with all of the world literatures. She read easily almost every European language and from her retirement as an invalid she was able to run over themes from all corners of the globe and find in each a message for her own country and for the adornment of her people's literature. There was the artistic and linguistically beautiful writings of Kotsyubynsky, the individual vignettes of Stefanyk. There were many methods of treating widely divergent themes, but one and all proclaimed the intrinsic unity of the Ukrainian people and their cultural separation from their neighbors. There was far less idealization of the individual man but one and all put the question of democratic rights, of social justice and national independence. The work might be clothed in a more complicated literary form but the emphasis upon the need for proper development, education and training of the people to make them fit for the duties of citizenship never varied.

So Europe plunged to the first World War which brought with it the destruction of the two Empires and the brief political independence of Ukraine. It was a striking moment when for the first time in centuries the people could boast of their own government in Kiev. Franko was dead, Levitsky-Nechuy dying, but the Provisional Government gave him a pension as a symbol of what he had accomplished in his prime. Then the blow fell again and Ukraine was di-

UKRAINICA IN AMERICA

By SIMON DEMYDOHUK

(Continued)

OLD MAPS' TESTIMONY ABOUT UKRAINE

(14)

To round up our search for materials pertaining to Ukraine and printed in America prior to the ban of the Ukrainian language in Ukraine and Russia (in 1876) let us in conclusion examine some of the maps of Ukraine of that period.

In this connection our readers should bear in mind that in the 19th century American publishers of maps did not pay much attention to European countries, since they were, naturally, more interested in the American hemisphere. This explains why in various American public libraries there is such a profusion of atlases and maps published by the cartographical institutes of Paris (France), Oxford and London (England), Amsterdam and Hague (Holland), or Nuremberg (Germany). The maps published in Europe were used for the study of European and other countries outside America. On these maps, beginning about 1650 the appearance of the name of Ukraine was only natural, as the constant wars of the Kozaks made their country famous. The Latin inscription "Ucraina, quæ est terra Cosaccorum" or the French "Ukraine ou pays des Cosaques" (Ukraine or the country of the Kozaks) was almost invariably placed across the whole Ukrainian territory. One of them was republished as a photostatic copy in New York City, 1936, by this writer. It bears the following French inscription (in full): "La Russie Noire ou Polonoise qui Comprend les Provinces de la Russie Noir de Volhynie et de Podolie divisées en leurs Palatinats Vulgarement Connues sous le Nom D'UKRAINE ou PAYS DE COSAQUES, Par Srs. Sansons 1674."

In translation it reads: "The Black or Polish Rué which comprises the Provinces of the Black Rué, or Volhynia and of Podolia divided into their Palatinates usually known under the name of UKRAINE or THE COUNTRY OF THE KOZAKS by Messers Sansons 1674."

"Ukraine ou pays des Cosaques"

Whoever carefully reads this inscription will find in it a full explanation of the history and geography of Ukraine. The extreme western

territories on the map are described by it as "Russie Noire" while those in the north-east are labelled as "Frontière de Moscovie." Across the entire country over both banks of the river Dnieper we read the name "Ukraine ou pays des Cosaques." This clearly shows that "Moscovie" was not yet called Russia at that time: that "Russie Noire" was not "Moscovie," since it was on the border of Poland; that consequently the name "Russie" was nothing else but the ancient name of "Rué" attached both to Western Ukraine, that existed for some time as the principality of "Halich and Volodimeria," and to the ancient Kiovan State of the Grand-duke Volodimir, which now is the core of the Greater Ukraine.

Although in the already mentioned 19th century American encyclopædias as well as those not mentioned here the maps contain the name Ukraine quite frequently, in the 19th century American published atlases that name rarely appears. The reason for this is evidently based on the fact that most American encyclopædias of the last century were based on European models or directly reprinted from them. Nevertheless in "A complete Atlas by M. Lavoisne, to the beginning of the year 1821," published in Philadelphia, we see on the political map of Russia also the inscriptions "White Russia—Little Russia—Ukraine." Also in "Colton's Atlas of the World," New York, 1858, we see the name of "Little Russia—South Russia (New Russia)" inscribed over the southern part of the European possessions of Russian Empire. In the maps published in America after 1876 the name of Ukraine disappears entirely. It is replaced by the Russian term for provinces—"governments." The maps of Austria show Galicia under its proper name, which it has had since the days of the powerful Ukrainian principality of Halich (Galicia).

On some of the older maps of northeastern Hungary we find the name "Krayna" designating the present day territory of Carpatho-Ukraine, which today is also known by its ancient Latin name of Ruthenia.

vided among Poland, the Soviet Union, and Rumania and Czechoslovakia.

The few months of liberty had produced striking changes in the literature. Stefanyk after a long silence returned to literature and now for the first time was free to use the topic of Ukrainian independence for the people of the West. A new group of poets expressing the very latest modes of composition, the very latest ideas and the latest social conceptions sprang into activity. Everything seemed to herald a brighter future. Even after the debacle and the partition of the country, it seemed possible that the Ukrainian Soviet Republic would still work for the cultural unity of the whole. Professor Hrushevsky, the former president of free Ukraine, was invited to return to Kiev as Director of the Section of Historical Research of the Academy of Sciences which was broadened to include representatives of the section under Poland. Even though there was small liberty for the non-Marxists, it seemed as if the variations within the official doctrine would allow fruitful work.

A False Dawn Under Soviets

It was again a false dawn. The Uk-

rainians were too conscious of their past, too attached to the ideals of democracy as they had been worked out through the ages to fit into the new scheme. More and more the world heard talk of Ukrainian nationalism as an evil force. The blows fell around 1930. Prof Hrushevsky was exiled, opprobrious epithets were hurled at the most distinguished scholars, radical and partially conservative alike, until they too vanished from the scene. Those authors who refused to bow, committed suicide or vanished. Only those who sang the praises of the Soviet Union and of Stalin remained. Only those who felt that the beginning and ending of culture were embraced within the leaders of the one Communist Party of the Soviet Union were spared to continue their work of adulation. Ukraine was back where she had been when Kotlyarevsky began his work. The language may be on surer ground. Much that has been gained has not been lost but the silence that has descended over the entire country, even before the Second World War, bodes ill for any independent cultural development. The war brought Western Ukraine into the struggle from the beginning and amid the deportation of populations, the tramp of armies and the

A Survey of Ukrainian History for Young People

(Continued)

The War For Crimea

ALTHOUGH, as told here last week, King Volodimir sent Emperor Basil of Byzantium a force six thousand strong to quell the uprising of the rebel Barda Phocas, yet upon his victory Basil refused to keep his promise to give his sister, Princess Anna, in marriage to Volodimir.

Enraged by this perfidy, Volodimir mobilized his army and invaded Crimea. This was a severe blow to Byzantium, for Crimea was its trading station with all of Eastern Europe. Some of its colonies here had been founded as early as 700 B. C. Establishing trade relations with their "barbarian" neighbors, these colonies imported grains, furs, fish, and in return exported textiles, wine, oil, and objects of luxury. Especially profitable was the trade in wine and luxuries.

After a long siege, Volodimir stormed the capital of Crimea, Kherson, situated on the roadstead of Sevastopol, and captured it. Emperor Basil immediately made haste to keep his promise. He demanded, however, that in return Volodimir become baptized. Volodimir agreed.

Princess Anna at first did not want to leave her native country and go to Ukraine. "I shall be going into slavery," she pleaded. But her brothers urged her to go, saying, "Can't you see how much harm Rus-Ukraine has done to our country. Go, therefore, and save Greece from another war. Perhaps you will be God's instrument in Christianizing the Ukrainian lands." At length she agreed, and bidding a tearful farewell to her dear ones, she embarked upon a ship that carried her to Crimea. There, in Kherson, she married Volodimir, who promptly evacuated Crimea and returned to his own native land.

Beginnings of Christianity in Ukraine

Christianity began to flourish on the shores of the Black Sea very early. The Ancient Chronicles tell a legend of how the Apostle St. Andrew preached Christianity along the Dnieper River. Coming to the place where later Kiev was to stand, he pointed to the hills and said, "Do

roar of battle, Ukrainian literature is temporarily silenced in its native home.

Its history has been impressive. The enslaved population has rallied, it has reformed its language, and starting from the twin ideas of a glorification of a free past and a belief in democracy and a free future, it has kept with the literatures of long established countries. It has broadened its range of forms, its variety of subjects, its circles of readers, and it can now take its place on an equality with the other Slavonic literatures amid the products of humanity's widening interests. It has produced one genius, Taras Shevchenko, and many talented authors, and the people and their literature have but realized part of his broad and humanitarian spirit which deserves to be numbered with those whom the world calls great. Ukraine has suffered and is suffering, but regardless of the future the name of Shevchenko will always give Ukrainian literature a distinctive place in the world and the whole literature will stand out as an example of the expression in prose and verse of the democratic aspirations of humanity.

(Ukrainian Quarterly)

you see those hills? A great city shall arise there some day, with many churches." This legend has no historical basis, nevertheless it is quite safe to assume that Christianity appeared in the thriving Greek colonies along the Black Sea coast as early as the first century A. D. Crimea had its traditions about the martyrdom of St. Clementius, an early Pope of Rome, while other Black Sea cities had their different martyrs who had lived during the first century.

It was not until somewhat later, that Christianity began to penetrate the interior of East Europe. Many of the Goths, for example, who had invaded Ukraine beginning with the second century had become Christians. There were also many Christians in the Khazar state, which had arisen from a Mongol horde that had appeared in Ukraine about 700 A. D., and established a large kingdom extending from the Caucasus to the Dnieper. During the two centuries of its existence, this state was of considerable service to the Ukrainian lands, in that it served as a bulwark between Europe and Asia against wild Asiatic hordes. It declined in power at the close of the ninth century, and finally in the 10th century it was shattered by the Ukrainian prince Sviatoslav.

Another people who helped to bring Christianity into ancient Ukraine were the Varangians, those famous warriors of the Norselands whom the Ukrainian rulers employed as mercenary troops. Although most of them were pagans, yet some of them became Christians.

The First Definite Reports

The first definite reports, however, of the introduction of Christianity into Ukraine, appear during the early part of the ninth century. They indicate that by that time Christianity was no stranger in the century, and that even some of its rulers had already accepted it. Sometimes it so happened that following a war with Byzantium, one of these rulers would be converted. Such perhaps was the case of Askold, who together with Dir, another Varangian, had settled in Kiev; soon the two became masters of it and of the Polyane, forbears of the Ukrainians. In a peace treaty between Prince Ihor (?-945) and the Greeks, concluded in 940, there is a definite mention of the presence of Christians in Ukraine; they even had their church in Kiev, that of St. Elias, which is the first historically recorded church in Ukraine. Finally, Queen Olga (Regent—945-964) was strongly Christian. She had a priest in her retinue, who was her spiritual advisor, and who also acted as her secretary in negotiations concerning ecclesiastical matters. She even sent envoys to Emperor Otto I of Germany, asking him to send a bishop and priests to her country. In response to her request, a bishop was nominated for Ukraine, but he died prior to his departure for it. So another candidate was sent in his place, Adalbert of Trier, who actually went to Kiev, but who soon returned home on account of the cold reception he met there, for at that time the pagan party was very much in power in Kiev.

And thus, as we can see, prior to its official introduction into Ukraine by Volodimir the Great in 988, Christianity was already in existence there a full century.

Volodimir Seeks a Religion for His People

When news got abroad that King Volodimir was striving to introduce among his people a new religion, representatives of various faiths came to him from far and near and attempted to persuade him to adopt theirs.

Among them were the Bolgars, who were Mohehemedans. According to the Ancient Chronicles, Volodimir did not take kindly to their religion, because it forbade eating of pork and drinking of wine. "Our people like to drink and eat well," he said in dismissing them.

Next came German deputies from the Pope in Rome. "What is your commandment?" he asked. "To fast as much as you can," they replied, "but he who drinks and eats, does so for the glory of God." This did not satisfy Volodimir either, and he sent them on their way too.

Soon came representatives of the Khazar Jews, singing praises of Moses. Volodimir asked them where was their native land. They replied that it was around Jerusalem, but that God had become angered at their ancestors and had dispersed them throughout the world. To this Volodimir said, "How can you teach religion to others, when God has driven you away from Himself."

Finally, according to the Chronicles, the Greeks sent a philosopher to Volodimir, who explained to him the basic principles of Christianity.

Volodimir was now in a dilemma. He called his advisors and asked them what he was to do now. They answered: "It is a well known fact that everyone praises his own. Therefore, if you want to arrive at the truth of the matter, then send your most reliable and observant men to the centers of the various faiths and have them report to you what they see." This advice pleased Volodimir and he proceeded to act accordingly.

After some time had elapsed, Volodimir's agents returned and reported to him as follows: "We visited the Bolgars and went to their temples to see how they worshiped. A Bolgar would enter the temple, with no belt around his clothing, bow low, sit down and just look around like the Devil himself; there is no happiness among them, just sorrow; and the stench among them is awful. Next we went among the Germans and saw how they worshipped too, but we saw no beauty in their worship at all. Finally we went to the Greeks and they showed us their churches. When we entered them we did not know whether we were on this earth or in heaven, for we couldn't believe that the earth contains such wonderful beauty as we saw in the church. We do believe, however, that where there is such beauty there is God."

This last description greatly impressed Volodimir and his counsellors. "If the Greek faith had been bad, then your grandmother, Queen Olga, would never have become Christianized," the latter reminded him. Volodimir then said, "Very well, this land of ours shall be Christianized." His counsellors bowed their heads in assent.

Such is the story that the Ancient Chronicles tell us of how Volodimir was led to introduce Christianity into ancient Ukraine.

The Ukrainians Become Baptized

When and how Volodimir himself became baptized is not certain. Our chronicler writes that he was baptized in Kherson, that during a siege of that town he became blind but regained his eyesight upon being baptized. The chronicler, however, also reports several other stories in this connection, among them being that Volodimir was baptized either in Kiev or Vasiliev. A Scandinavian legend, however, has it that Volodimir was influenced to Christianize his kingdom by a Prince Olaf Trigveson while the latter was on his way to (or

A Young Veteran

Tech. Sergeant Peter Charney, 22, son of William Charney, 79 Terrace Avenue, Jersey City, N. J. is a veteran of 35 missions from a 15th AAF bombardment group base in Italy. His group has received three Presidential unit citations. Charney himself was awarded the Air Medal with three Oak Leaf clusters, and also wears the Good Conduct medal and the European-African-Middle East area ribbon with two campaign stars. He is a member of U.N.A. Branch 286.

Ukraine Neither Russian Nor Polish

Editor, The Pittsburgh Press:

Concerning Poland's border dispute with Muscovy, it is my wish that the American people know the fact that those territories aren't Polish or Muscovite. Truly, it is a bargain between wolf and grizzly bear over Ukrainian fat oxen.

Why should Americans be bluffed by the corrupt foreign diplomacy of land-grabbing racketeers? Those territories belong solely to the Ukrainian people, who for long centuries have been true democrats, and still are struggling for freedom. They want no one's land or blood, and yet are denied the right to say a word about the matter.

What sort of Atlantic Charter is it? What sort of four freedoms do we mean? Fifty million grim fighters of the Greater Ukraine, true democrats, are turning their eyes to us for justice, only to be let alone. We know very little about the Ukraine, but we surely aren't blind to its armies' fighting ability.

They have suffered more in this war than any single nation and bore the first brunt of the Hun onslaught. And yet Poland's diplomacy and Muscovite propaganda say there aren't such people.

There can be no peace in Europe where 50 million people on their own soil are kept by force in subjugation. Freedom and the right to live in their own way are all they want.

JOHN C. HORNICK.

Clarksville, Pa.
(The Pittsburgh Press Jan. 3, 1945)

returning from) the Holy Land, and that subsequently he was baptized by Bishop Paul. The scarcity of historical evidence here indicates that the baptism of Volodimir was not public. At any rate, it is known to have taken place in 988.

The task of baptizing his people, was not a very difficult task for Volodimir.

Volodimir's first act, recounts the chronicler, "Was to order the destruction of all idols, some by ax and some by fire. Perun was tied to the tail of a horse and dragged from his hill to the river, while a man ran alongside and beat him with an iron bar, in order to humiliate the devil. While he was being dragged and beaten so, many people wept, as they had not been baptized as yet."

Volodimir then gave orders that on the following day all people should gather on the banks of the Dnieper. "Be he rich or poor," the king announced, "if he does not appear, he shall be my enemy." The people gathered, great masses of them. The king, his nobility and the priests from Kherson then appeared, and the baptizing began. All waded into the water, the older persons up to their necks, the younger nearer the bank and up to their waists, and the children in their parents' arms. The priests prayed over them.

"And happy was Volodimir that at last he and his people had found God," say the Chronicles.

(To be continued)

ДРІБНІ ОГОЛОШЕННЯ—WANT ADS

Classified Department—Ergon 4-0237—Ergon 9-0592

War Manpower Commission Employment Regulations

Essential Workers need Statement of Availability. If transferring to less essential, need U. S. Employment Service consent in addition. Critical workers also need both.

Сущні робітники обов'язані мати посвідку, що вони є до розпорядності. При переміщенні до менше сушних робіт мусять мати зрім цього згоду „Юнайтєд Стейтс Емплоїмент Сервіс“. „Критичні“ робітники потребуєть теж обох посвідок.

ПОТРІБНО МУЖЧИН

Досвід непотрібний

ЯК

ПОРТЕРІВ

I

РОБІТНИКІВ

ДОБРА ПЛАТНЯ

ПОСТІЙНА РОБОТА

Робітники з важної воєнної роботи мусять мати доказ звільнення

FEDERAL TELEPHONE & RADIO CORP.
591 BROAD STREET, NEWARK, N. J.

ПОРТЕРІВ РОБІТНИКІВ ФАБРИМЕНІВ

Досвід не треба

СУЩНА ВОЄННА РОБОТА

ДЕННА І НОЧНА ПРАЦЯ

ДОБРА ПЛАТНЯ

НАГОДИ НА АВАРІС

W M C Правила заховуємо

FEDERAL TELEPHONE & RADIO CORP.

360 THOMAS ST., NEWARK
1226 SO. BROAD ST., NEWARK
100 KINGSLAND ROAD, CLIFTON, N. J.
39 CENTRAL AV., EAST NEWARK, N. J.

ПОТРІБНО МУЖЧИН

МУЖЧИН

ДО ФАБРИЧНОЇ РОБОТИ

ДОСВІДУ НЕ ТРЕБА

ТАКОЖ ЧОЛОВІКА

ЩОБ ЗАНЯВСЯ І ДОБЛЯДАВ
HIGH PRESSURE STOKERED BOKER

ДОБРА ПЛАТНЯ
БАГАТО ОВЕРТАЙМУ
СТАЛЕ ПОВОЄННЕ ЗАНЯТТЯ

W M C Правила заховуємо

STANDARD CHEMICAL PRODUCTS INC.

1301 JEFFERSON ST.
NOBOKEN, N. J.
PHONE NOBOKEN 3-1200

FREIGHT HANDLERS
ДЕННА ПЛАТНЯ

Час і пів після 8 годин
PENNSYLVANIA RAILROAD
Голоситесь 275 Bowery або
Room 204, 140 W. 42nd St., N. Y.

БУТИ ЧЛЕНОМ УКРАЇНСЬКОГО НАРОДНОГО СОЮЗУ,
ЗНАЧИТЬ, НАЛЕЖАТИ ДО ТАКОЇ ЗАНОМОГОВОЇ
ОРГАНІЗАЦІЇ, ЩО ПОБУДОВАНА НА ПЕВНИХ,
ТРІВКИХ І СОЛІДНИХ ОСНОВАХ.

ПОТРІБНО МУЖЧИН

Хлопця—вчитись друкарського фаху.
Платня \$18.40 на початок 44 г. тижн.
The Albertype Co.,
250, Adams St. (Boro Hall), B'klyn

Чоловіка і Дівчини до Соци
Доброї платні; стала праця
Meysers Lunchette
48-10 13th Ave., Brooklyn, N. Y.
(Tel. Windsor 8-4447)

ПОТРІБНО ЖЕНЩИН

Кухонної послугачки
North Hudson Hospital,
4300 Park Ave., Wehawken, N. J.
Голоситесь у Miss Jaker

Потрібно віднок до членення
денно 6—11 веч., в суботи 3—7 поп.
\$16. Стала робота
Приємні робітничі умовини.
Голоситесь Cross and Brown
270 Madison Ave., N.Y.C. Room 409

ВИКІНЧУВАЧОК—РУЧ. РОБІТНИЦЬ
Добра початкуюча плат.; стала робота
35 год. тижнево, час і пів за оверт.
Голоситесь Gussinow & Schettis
47 West 77th St., N.Y.C. 5th floor

ЖІНОК ЧИСТИ

в величчій офісовій будинку
30 годин тижнево. Стала праця
Голоситесь Room 1123

MILITARY PARK BUILDING
50 PARK PLACE, NEWARK, N. J.

Philadelphia Bowls Over New York 56-40

J. JUZWAK BAGS 23 IN U.N.A. TITULAR GAME
By DIETRIC SLOBOGIN

Before a crowd of over 100 fans, the Philadelphia U.N.A. basketball team opened up the U.N.A. Championship Series with New York by scoring a hard-fought 56-40 triumph at Ukrainian Hall in Philadelphia on January 21.

New York drew first blood when Mickey Hamalak dropped in a free throw after 40 seconds of play. This one-point advantage was cleared when Jerry Juzwak stabbed a one-hand shot from across the foul line. Never again through the entire game did New York lead. Al Demnainyk dropped three double-deckers from the northwest corner of the Ukrainian Hall court, Ted Bochey converted a pair of penalty shots, and Juzwak retaliated with another field goal and two tosses from the foul mark. Mickey Hamalak came through with a pair of long twin-pointers, Teddy Dusanenko came through with a basket and Bruno Seltzer Prylueki converted a foul shot to end the quarter at 14-8 in Philly's favor.

The Metropolitan boys, after a two-minute pause, came back quickly. This time it was Nestor Stadnyk pacing the attack with a trio of baskets. Hamalak cleared the hoop

twice more while Ted Dusanenko made two of three foul shots count and Johnny Brelus made one conversion good. Jerry Juzwak matched Stadnyk's scores, and a foul conversion better. Ted Bochey matched Mickey Hamalak, Al Demnainyk kept up with Dusanenko, and Johnny Goral made good a free throw to place alongside Brelus' marker. The 15-minute intermission found the Gold and Blue Wave still out in front, 28-21.

The Quaker City basketweavers netted 5 more points in the third count as "Specks" Bukata and Juzwak paced an assault much to the delight of the home fans.

New York threw a final threat in the last quarter when Stadnyk, Dusanenko, and Hamalak scored consecutively at the start to shave Philly's advantage to five points. A brief time out elapsed, and then the entire Quaker quint participated in rolling up 15 points to insure victory.

The game was very well played and was enjoyed by all. The second of this three game series for the U. N. A. League Championship will take place in New York on February 18.

PHILADELPHIA				NEW YORK			
	FG	F	TP		FG	F	TP
Demnainyk, F.	7	0	14	Hamalak, F.	6	1	13
Bochey, F.	3	2	8	Dusanenko, F.	3	2	8
Goral, F.	0	1	1	Brelus, C.	1	1	3
Bukata, C.	3	2	8	N. Stadnyk, G.	6	0	12
Biszcz, G.	1	0	2	Prylueki, G.	1	2	4
J. Juzwak, G.	9	5	23	J. Stadnyk, G.	0	0	0
	23	10	56		16	6	40

Referee: Weinstein

Umpire: S. Matysczak

SCORE BY QUARTERS

New York..... 8 13 8 11-40
Philadelphia..... 14 14 13 15-56

Philly Takes Third In Row

In the final tune-up game before New York, the Philadelphia U.N.A. basketball team used 11 players in trimming the Mansion A. C. 47-36 at Ukrainian Hall on January 18.

Philly started out slow and, before the halftime whistle blew, they found themselves trailing by a 14-18 count. However, two lucrative quarters that followed, good for 33 points, was more than enough to chalk up another win. Jerry Juzwak with 15 points and Myron Biszcz, World War II veteran who chalked up 11 were the scoring leaders.

Score by Quarters

Mansion A. C. 9 9 8 19-36
Philadelphia..... 12 2 16 17-47

Philly Tangles with Bridgeport Tonight

The Philadelphia U.N.A. basketball team will be pitted against the Bridgeport Ukrainian team tonight at the Bridgeport (Pa.) high school. Game time will be 7:30 P. M.

The Bridgeport quintet sports a spectacular 19-game winning streak as of January 21, and Philly will attempt to shatter this mark tonight.

Sounds Like Heck

Charles W. Melden, former president of New Orleans University, gets a laugh out of this story:

A young man introduced a young lady friend to his bishop. The bishop was a little deaf, so it took some time for the introduction to be made.

"Bishop, permit me to present Miss Dinglefoogle," said the polite young gentleman.

"Excuse me, I didn't catch the name," said the slightly deaf bishop.

"Miss Dinglefoogle," he repeated a little louder this time.

"I am sorry," apologized the old man, "but you know my hearing troubles me: What did you say the name is?"

Turning very red in the face, but speak-

ing as loudly as was humanly possible the embarrassed young man repeated: "MISS DINGLEFOOGLE!!!"

The poor bishop sighed with discouragement. "I give up," he groaned. "My deafness must be getting worse; but it sounds like Dinglefoogle to me."

OFF THE EDITOR'S DESK

Through oversight no correction was made here last week of the misstatement in article "St. Vladimir Ukrainian" reprinted from "Register" that in time of St. Volodimir the capital of Muscovites was Moscow. Actually the first historical mention of Moscow dates 1147, while Volodimir died 1015.

PRESIDENT'S BIRTHDAY

BALL

Proceeds to go to Infantile Paralysis Fund

TWO BANDS:

JERRY DELMAR & His Orchestra & JOSEPH SMHUR, "King of the Polkas"

President's Birthday, January 30, 1945

UKRAINIAN CENTER HALL, 180 WILLIAM ST., NEWARK, N. J.

POLKA DOTS from Wilkes-Barre, Pa., on SATURDAY, FEB. 3.