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THE UKRAINIAN QUARTERLY Killed in Plane Crash

The second issue of The Ukrainian Quarterly is already out and we urge our readers to obtain their copy of it, as they will gain much from it. Published by the Ukrainian Congress Committee of America, the magazine is designed for those who are seriously interested in the international scene, with special emphasis on the Ukrainian aspect of it.

In general appearance and character the Ukrainian Quarterly resembles somewhat the Atlantic or Harper's magazines. It presents the Ukrainian case in a scholarly fashion, and yet free of any of that dryness and mustiness which are usually associated with the term "scholarly."

The current number of the Quarterly features the following: an editorial on the recently held Yalta conference, entitled the Yalta Conference—Words and Deeds; an article on Taras Shevchenko by Prof. Clarence A. Manning of Columbia University;

an article by Prof. Alexander Granovsky of the University of Minnesota, entitled Free Ukraine Is Vital to Lasting Peace; an article by Prof. G. W. Simpson of the University of Saskatchewan, on "Hrushevsky, Historian of Ukraine"; an article by Nicholas D. Czubytyj on "Dumbarton Oaks and Ukraine"; then "Post War Ukrainian Sociology" by Joseph S. Roucek of Hofstra College; and "In Retrospect" by Stephen Shumeyko. There are also book and periodical reviews by Lev Dobriansky of New York University, Roman Olesnitsky, and others. Finally the Quarterly features obituaries of Metropolitan Sheptytsky and Prof. Alexander Koshetz.

The Quarterly is edited by an editorial board, headed by Prof. Czubytyj with Stephen Shumeyko as associate editor. Copies of the magazine cost \$1.00 each and may be obtained at the Svoboda Bookstore.

Killed in Italy

Lieutenant John A. Boronko, 23, son of Mr. and Mrs. Frank A. Boronko, Newark, N. J., formerly of Jessup, Pa., was killed on February 2 in an airplane crash in northern Italy, his parents have been notified by the War Department, the Home Town News of the Buddy Club at the Ukrainian Center in Newark reports.

A pilot, Lt. Boronko was on a routine flight from his home air base to another field when the heavy bomber crashed into a mountainside enveloped in fog. The entire crew was killed. Lt. Boronko was buried in a United States military cemetery in northern Italy.

A graduate of the University of Pennsylvania, Lieut. Boronko began military service July 23, 1942, and received primary training at Maxwell Field, Ala. He earned his wings and was commissioned a second lieutenant at Lawrenceville, Ill. and went overseas in June, 1944. He participated in the invasion of southern France and was promoted to first lieutenant December 17, 1944 while based in Italy.

Killed in Italy

Second Lieutenant Sam Breslawski, 22, husband of Emma Johnson Breslawski, Brockport, New York was killed in action in Italy on January 20, the War Department has informed his parents, Mr. and Mrs. Breslawski, also of Brockport.

According to the information received from one of the chaplains in his unit, Lt. Breslawski, a bombardier, was returning from a mission when two engines of his bomber failed. The ship began to lose altitude rapidly, and the pilot then ordered the crew to bail out. Because their parachutes did not have time to open, Lt. Breslawski and four other men were instantly killed as they hit the ground.

Lt. Breslawski entered service February 1943, and has been overseas for several months. Besides his wife and parents, he is survived by three sisters and five brothers, Mrs. Richard Blind of Tuscon, Arizona, and the Misses Stella and Anne Breslawski of Brockport, Lieut. Nicholas, recently wounded in action in France and now hospitalized in England, Charles, Daniel, Thomas and Fred Breslawski.

Lt. Breslawski is the first commissioned officer from St. Josaphat's parish in Rochester to lose his life in this war.

Wins Bronze Star For Skill As Plane Mechanic

"For meritorious service in direct support of combat operations," Staff Sergeant Walter Dolyk, 22, son of Mr. and Mrs. Walter Dolyk, 3306 Victory avenue, Lorain, Ohio and a member of U.N.A. Br. 50, was awarded recently the Bronze Star medal at a decoration ceremony in Belgium, according to word received from a Ninth Air Force Fighter-Bomber base in Belgium.

As reported in the Lorain press, as crew chief for a fighter-bomber Sgt. Dolyk had maintained his aircraft in such perfect mechanical condition that it had flown over 140 combat missions without failure of any kind.

Sgt. Dolyk has been serving P-47 Thunderbolts for over two and a half years. His mechanical skill and application to duty have contributed in no little part to the special commendations his group has won from the commanding generals of the First and Ninth U. S. Armies for its excellent aerial cover for ground troops.

A graduate of Lorain High School, he was classified as a specialist when he entered service, and was sent to the Vultee Aircraft plant at Nashville, Tenn. for an advanced aviation mechanics course. This training proved invaluable in Normandy on D-Day. Through the crucial beach-head campaign he worked day and night keeping his Thunderbolt up in the air, the communique states.

Sgt. Dolyk is now serving on a field someplace in Belgium, keeping P-47's roaring over the enemy breakthrough areas. Two brothers, also member of U.N.A. Branch 50, are also in service, Michael in the Navy and Stephen in the army air force.

Praises "Ucrainica in America"

The current March 15 bulletin of the American Association of Teachers of Slavonic and East European Languages, edited by the association's secretary, Dr. Arthur P. Coleman of Columbia University, contains the following item:

"Apropos of Ukrainian matters, an excellent series is appearing in the well edited English language supplement to the daily Svoboda, The Ukrainian Weekly (Jersey City, N. J.). The series is entitled Ucrainica in America, and Dr. Simon Demydchuk, who conducts it, has turned up an amazingly rich collection of items. The Ukrainian Weekly, although a 'popular' journal, has always had at least one page devoted to scholarly matters."

Shevchenko's Portrait of Aldridge Recalled

The painting of the portrait of Ira Aldridge, the distinguished Negro tragedian of the last century, by Taras Shevchenko, the Bard of Ukraine and painter of note, is recalled in an article, "From Aldridge to Robeson," which appeared in the program book of San Francisco's Theatre Guild presentation on February 24 last of Shakespeare's Othello starring Paul Robeson.

Commenting upon how royally Aldridge was treated during his European tour, the writer of the article, Samuel Sillen, notes, "The Ukrainian national poet Shevchenko drew his portrait, which today holds a cherished place in the Tretyakov Art Gal-

Tenth Parish Member Killed

Staff Sergeant Joseph J. Lucyshyn, 26, only son of William Lucyshyn of Rochester, N. Y., died on January 29 of wounds he suffered in infantry action in Germany, his sister, Mrs. Sophia L. Laky, 22 Gilmore street, Rochester, has learned, the St. Josaphat's "Advocate" reports in its current monthly issue.

S/Sgt. Lucyshyn is the tenth member of St. Josaphat's Ukrainian Catholic parish in Rochester to lose his life in the war.

A graduate of Benjamin High School, S/Sgt. Lucyshyn entered service in January, 1941, and had been overseas since July, 1943, where he saw service in France and Germany.

He held the Bronze Star for meritorious service, awarded him for military operations against the enemy on September 6th. The citation accompanying the medal said that for a period of thirteen days he performed his duties without regard for his own personal safety. He is survived by his father and sister.

lery in Moscow."

A picture of Shevchenko's painting of Aldridge illustrates the program book article which was forwarded to the Weekly by Dr. H. G. Skehar of Los Angeles.

Further down in the article there is noted that when Aldridge first visited Russia in 1858, "Famous Russian [sic] actors like Shchepkin and Sadovsky paid hearty tribute to Aldridge."

As a matter of fact, both Shchepkin and Sadovsky were not Russians but Ukrainians.

Three Rochesterians Wounded

Three Ukrainian American soldiers from Rochester, N. Y. have been wounded within recent months. As reported by St. Josaphat's Advocate they are:

T/3 Carl J. Korytko, 27, son of Mr. and Mrs. Dmytro Korytko, who was wounded in infantry action in Belgium on January 1st. He was wounded just two days after he was awarded the Bronze Star for gallantry in action. Carl entered the service in March, 1941 and has been overseas since February, 1944. A brother, Cpl. Eugene Korytko, is now training at Fort Sill, Okla.

T/5 Daniel N. Pucher, 31, was wounded in the face by shrapnel while fighting in Italy, January 15th, his sister, Mrs. Mary Zawko, 26 Riddle street, has learned. Cpl. Pucher has been overseas since November, 1943 and entered the service in July, 1942. Earlier in 1943, he was a member of a group cited for work done in relieving flood conditions in Oklahoma.

Pvt. Andrew G. Jupinko, 23, son of Mr. and Mrs. Andrew Jupinko, suffered wounds in action with a tank unit in France early this year. He is convalescing at the 23rd General Hospital. A former student at Edison High, Pvt. Jupinko entered the service in September, 1942 and went overseas last September.

The Ukrainian National Association has entered upon the 52nd year of its existence. If you are not a member of it yet join now.

Taras Shevchenko, Torchbearer of Ukraine

By DR. LUKE MYSHUHA

(Continued)

Interest in Folk Songs Revives Interest in Ukraine

THE growing reaction against serfdom, the democratic ideas born of the French Revolution, and the new romantic movement in literature with its accent upon life of the common folk, all combined to bring the Ukrainian peasant to the foreground. In this manner the richness and variety of Ukrainian folk songs, and the folk ways and customs which he had preserved down through the centuries, now began to be widely known and appreciated.

Learning of their unusual qualities, scholars began to collect Ukrainian folk songs and publish them. A pioneer in this field was Prince Tsertelev, whose fine collection (1818) of the historical *dumy* attracted much attention. The most important collection of that time, however, were the "Malorosytskiya Piesni" of Michael Maksimovich (1804-73), a distinguished scholar and the first rector of the Kiev University, who while living in Moscow had expressed the desire to return to Kiev and live there, in that "land and heaven of my ancestors."

This statement by Maksimovich did not please a close friend of his, a prominent Russian scholar, Professor Michael Pogodin (1800-1875). He attempted to demonstrate to Maksimovich that prior to the Tartar invasions Ukraine was populated not by Ukrainians but by the ancestors of the Great Russians. In reply Maksimovich brought forward the proof that the Kievan period belongs to Ukrainian history and not Russian history. He prefaced his letter to Pogodin with these words, "I am raising the banner [espousing the cause of] for our language, and for our motherland, out of which the worthy professor is trying to drive our ancestors."

Maksimovich, is worth noting, was the first to link, on the basis of thorough research, the epic "Song of Ihor's Legion" with the Ukrainian folk songs, especially with the *dumy*, thereby helping to make clear that this ancient literary monument is not Russian but Ukrainian. He further adduced proof to the fact that the Ukrainian language is independent of Russian and Polish, and likewise showed that the modern Ukrainian folk songs have their origins in the Kievan period of Ukrainian history. Declaring songs to be one of the chief distinguishing features of a nation, Maksimovich demonstrated, in comparing the Ukrainian with the Russian songs, the striking national differences between the Russians and Ukrainians.

Through such efforts and his collection of songs "of the common people," Maksimovich opened the eyes of the Slavonic world to the existence of the forgotten Ukrainian nation. The collection was the first of its kind not only among the Slavs but in the entire Eastern Europe, and it attracted considerable attention in learned circles throughout the continent. Though it, Ukrainian history, inextricably woven into the songs, became known too. Everywhere the songs won admiration, particularly among the Russian liberals, who were attracted to them by their freedom-loving spirit. Alexander Pushkin (1799-37) was especially fond of Ukrainian folk songs. The character Maria in his "Poltava" was taken bodily out of Ukrainian songs, while the poem's theme was taken from "Istoria Rusiv." In it he openly wrote that Ukraine rose in revolt "against the hated Muscovy," and noted that if Ukraine could get back her hetmans her Kozaks would not have to suffer in foreign lands.

Gogol's Ukrainian Themes

Especially captivated by Ukrainian folk songs was Nicholas Gogol (Hohol) (1809-52), who was of Ukrainian Kozak descent and whose father wrote in Ukrainian, but who, nevertheless, wrote in Russian himself and became the creator of the school of realism in Russian literature. Through his excellent descriptions of Ukrainian life and of such Ukrainian types as "Taras Bulba," Gogol instituted a literary style "for everything that is Little Russian." It is true, of course, that some of the Russian writers who followed this style misrepresented the Ukrainians. Nonetheless, Russian works based on Ukrainian themes exerted much influence on those Ukrainian intellectuals and the well-to-do who had allowed themselves to become well-nigh completely Russified. One can readily assume that there were many like Gogol who asked themselves, "What sort of a soul have

I—khakhol [derogatory Russian term for a Ukrainian] or Russian?" Probably like Gogol they at least came to the conclusion that "Never would I give preference to the Russian over the Ukrainian in me." Coming from a family which had long lived in Sorochintsi in the Poltava region of Ukraine, Gogol disliked living in the cold St. Petersburg and longed for the "ancient and beautiful" Kiev, for his native land. He even urged Maksimovich to quit the Russians and return to Ukraine and work there, for, as he wrote to Maksimovich, "we are really fools; for whom and for what do we sacrifice ourselves here." There is documentary proof available now that the financial difficulties which beset Gogol were the principal reason why Gogol eventually had to accept an offer to write not on Ukrainian but Russian themes. It was about this time that he began to produce excellent caricatures and biting satires of the whole rotten Muscovian order of that day.

These satires prompted Shevchenko to write to Gogol, in a dedication to him (1844), that at a time when "all have become deaf and broken, you laugh and mock, while I, my dear friend, weep." And whether anything would come out of this laughter and weeping, whether "the cannon of freedom will once more roar in Ukraine" or not, still, Shevchenko continued, "we shall laugh and cry." Both Shevchenko and Gogol dealt powerful blows to the Tsarist Russian system, although in different ways and although on Gogol's part not so consciously and with such great courage as in the case of Shevchenko. Both of them hastened the day when in Ukraine "the free cannon will roar."

Ukrainian School in Polish Literature

The revival of interest in Ukrainian traditions and songs affected Polish literature too. Under their influence the second greatest Polish poet of that period, Julius Slowacki (1809-49) wrote the "Ukrainian Duma" and the drama "Mazepa." He belonged to the Ukrainian school in Polish literature, which included such prominent writers as Anton Malczewski (1793-1828), who in writing the poem "Maria" called it "A Ukrainian Story"; and Bohdan Zaleski (1802-86), who became known as the "Kozak poet." The Ukrainian school in Polish literature of that time attracted so many writers that Mickiewicz angrily wrote that it was high time that "these scribblers be unseated from their Ukrainian horse." This did not deter Zaleski, however, from writing while traveling abroad a poem of longing for "mother-Ukraine" which had fed him "with the milk of thoughts." Like Gogol, he was also assailed with doubts concerning his national identity. "Although I may not be your real brother," he wrote to Gogol, "still I am on mother-Ukraine's side, whom I love no less than you. Ukraine is my motherland too." Though a prominent Polish writer, he attempted to write in Ukrainian as well, and used that language in his correspondence with Gogol, while the latter replied in kind. And whenever the two met they spoke only in Ukrainian, as "Ukrainians on our mother's side."

His Ukrainian sentiments and love of Ukrainian songs made Zaleski the first true populist democrat in Polish literature, although, however, he was unable to rid himself entirely of the aristocratic spirit and ideology of the Polish landed gentry. Zaleski was also the first Polish exponent of brotherly relations between the Polish and Ukrainian people.

Worth mentioning here also is Zorian Dolenga Chodakowski (1784-1825), a pioneer among the Poles in Ukrainian ethnographic studies. His love of Ukrainian folk songs knew no bounds. While collecting them in the villages and hamlets he noted in his diary the following impression of his ramblings among the Ukrainian peasantry: "How fortunate it is to live the poetic life of the peasants. How happy I am in my peasant coat, eating a humble meal, while the people tell me their thoughts and aspirations. Decency and poetry exist among these good people. He is a man of evil who does not love these common people."

National Movement Takes on New Life

As the heroic past of the Ukrainian people began to be unveiled by the growing interest in their folk songs and customs, the Ukrainian national movement began to take on new life, especially when Ukrainian ethnography became a subject of scholarly research at Kharkiv University (1805). Although founded primarily to



The Bard of Ukraine and Painter of Note
as a Young Man (a self-portrait)

spread Russian culture, the university became instrumental in the propagation of Ukrainian culture as well when the beauty of Ukrainian folk songs, and the tragic plight of Ukraine they revealed, caught the interest of some of the Russian students attending it. The more liberal-minded among them began to study the Ukrainian tongue in order to better understand and appreciate the treasures of Ukrainian folk heritage.

Among them was Izmail Sreznevsky (1812-80) who wrote the six-volume "Zaporozhian Yore" (Zaporozhska Staryna). His fondness for the Ukrainian songs led him to even forge several ancient *dumy*, although such a practice, as pointed out by the Ukrainian literary critic and historian Serhey Yefremiv, was not uncommon then, as witness the case of the Czech "Kraledvorsky Rukopis" by Hanka. "Unable to find in the people that for which they searched," Yefremiv wrote, "the enthusiastic populists manufactured appropriate works and published them as folk lore."

Although a Russian, Sreznevsky wrote (1834) that Ukrainian is not some Russian or Polish dialect but an independent language, "poetical, musical, colorful," which "does not take second place even to the Czech tongue in the richness of its words and expression, or to the Polish tongue in color, or to the Serbian in its melodiousness," and, finally, as "the language of Khmelnytsky, Pushkar, Doroshenko, Paliy, Kochubey, and Apostol it should make known to the posterity the fame of these great men of Ukraine."

Although Kharkiv University was supposed to publish only Russian works, yet the fact that its censorship was in its own hands enabled it to publish some Ukrainian works as well. The very names of some of these publications, such as "Ukrainsky Viestnik" and "Ukrainian Almanakh" give one a pretty good idea of their contents.

It was at about this time that the "passion for everything that was Little Russian" affected the "Great Russian" Mikola Kostomariw (1817-85) to such an extent that, as he wrote in his autobiography, he could no longer endure the derision to which the "khakhli" were subjected. So he went into the villages and for years studied the life and customs and language of the Ukrainian peasants, and when later he became a great Ukrainian scholar and historian he was able to prove conclusively that there were really two people, Russian and Ukrainian, and two languages, Ukrainian and Russian.

What Drew Kostomariw to Ukrainians

It is interesting to note what drew such a "Great Russian" as Kostomariw to the Ukrainian people. He explains it himself. The people, among whom he lived, he wrote, were Ukrainians, whom he grew to love and whose language he learned and began to use in his writing, simply because their national heritage captivated him and because in studying their history he was shocked by how callously they had been treated by their oppressors. Writing to Sreznevsky, Kostomariw praised himself for having learned the Ukrainian tongue and for having written a letter in it to the Ukrainian poet Ambrosius Metlynsky (1814-70), although, he added, the latter would probably poke fun at his letter, for: "... he is a Kozak, his father was a Kozak, his ancestors were Kozaks, and his whole family is Kozak Ukrainian, while I am just benighted neophyte Ukrainian, a convert, and my only saving grace is that although I cannot be reborn a Ukrainian still my love for

OUT OF THE DEPTHS!

By MICHAEL KOTSIUBENSKY

The Clouds

WHEN I contemplate the clouds, those children of the earth and sun, as they, rising high above, wander still higher and higher on the azure roadway—it seems to me I behold a poet's soul.

I recognize her. There she floats white and spotless, thirsting for unearthly delights, transparent and light, with a golden smile on her rosy lips, and trembling with a desire for a song.

I behold her. Large and heavy, filled with grief and unshed tears, pregnant with all the sufferings of the world, sombre with sorrow for the wretched earth, she rolls in sable waves, and breathing heavily with her overflowing breast, she hides her face from the sun and weeps bitterly, shedding warm tears until she is relieved.

I know her. She is . . . She is restless, all gluttoned with fire, all flaming with a great and just ire. She rushes headlong through the sky and incites the earth on with a golden goad . . . Onward . . . onward . . . let me hasten with her . . . a million times more quickly through the air. . . . And she clamors so that all might hear; that no one might sleep, that all might awaken . . .

I understand her. Eternally dissatisfied, eternally seeking, with the eternal query—"wherefore? where to?"—she spread her sable wings over the earth to conceal the sun, to plunge the earth in shadows, and she scatters a thin mist of sadness. . . .

Poet, I do not wonder that you love the clouds. But I sympathize with you when, with a sorrowful envy, you watch a cloudlet melt, dissolve and disappear in the blue wastes.

Weariness

My soul is weary, and even the grief I feel reminds me only of the smile congealed upon the face of the dead . . .

I hold a grievance against the sky, for the clouds that pass upon it leave it traceless, and it again becomes clear and blue.

I hold a grievance against the earth, for the shadows that cover her will move elsewhere, and there where it was dark and sad the gold of the sun will again take rest.

I am grieved as I look at the water: like a mirror, it reflects the beauty of the world; and even when it is dissatisfied, it confuses all its

lines and colors, and does as it pleases.

And I am grieved at the autumn plants: every bud conceals within itself the hope of life, and will produce new shoots.

While I . . .

While the ashes of my hopes hang above me in a motionless cloud, while the sun of happiness will not drive away the shadows cast on my soul, while the mirror of my soul grows dim and dark and does not reflect anything, while all that which has been despoiled and become bare will never blossom again.

And why do I, a superior being, not live like the lifeless sky, like the dead earth, like the water, like a plant?

Shall I ask?

No . . . I am weary . . .

Loneliness

I listen to the songs which no one hears: it is my soul that sings.

Always and everywhere I hear her favorite refrain.

"Ah, you are lonely!"

And nothing will deafen—I know it—nothing will deafen the gentle song; through the groan of a hurricane, through the smile of a spring, through the laughter of a thunder and the splash of a torrent—I always hear:

"Lonely! . . . lonely! . . ."

People are around me. Their eyes glisten, their voices tremble. And my brain spins a silver thread, and my heart a golden, while the wave of life, overflowing the banks, murmurs and hums . . . and when the cup of joy touches my lips, I hear the already familiar requiem of my soul:

I weep. From my heart also flows a stream into the sea of human sorrow. And although my warm hand is extended for a friendly grasp wherever it is needed, although my soul is open for the sorrows of others, like a flower for the dew, yet . . . at that very moment—I feel—there rises out of the depths, like an eternal curse:

"Ha-ha! You are lonely! . . ."

And even when a loving heart beats near mine, when two sparks unite into a flame of happiness, when it appears that the sphinx is already divined—even then . . .

. . . And even then, in a dark whirl, reverberates in my breast the painful and arrogant cry:

"I am . . . lonely! . . ."

Translated by C. H. A.

ORIGIN OF TERM "KOZAK"

Hrushevsky's Explanation

THE occasional references on these pages to the Kozaks, those famous Ukrainian warriors who for centuries protected Europe from the onslaughts of the Asiatic hordes and who in the middle of the 17th century revived Ukrainian national independence, have elicited from time to time inquiries on the origin and meaning of the term "Kozak."

For years historians could not agree about the origin and the meaning of the name "Kozak," and they formulated various hypotheses. One asserted that name "Kozak" is derived from "koza," that is "goat," because the Kozaks were as swift as goats and fed on goat meat. But this explanation, which first appeared in 1580, was soon discredited, and the Ukrainian historian Grabianka brought forth another that seemed more fitting, especially since it flattered the national pride so much more. Grabianka asserted that the name "Kozak" was merely the name of the ancient people called Khozars, whose ancestors were the ancient Scythians who were believed related to the tribe of Gomer, the first son of Jafet (son of Noah). Such an origin of the Kozaks was well-liked, and soon the Kozaks' gallery of ancestors began to be enriched by more forefathers of similar origin. Thus Khozaria was found "also by Constantine the Porphyrogenic who speaks of Hirkania in the Caucasus." "Kozakia" was easily seen in Hirkania, for "hircus" translated into Ukrainian is "kozel," the masculine of "koza."

There was also an attempt to discover the "kozaks" in the ancient people of "Kassogs," who are mentioned in the old Ukrainian chronicles of the Xth century. This hypothesis seems rather reliable, for the Kassogs were the ancestors of the Cherkasses or Circassians, and also one of the most lively centers of the Kozaks was called the town of Cherkassy. Therefore many Russian historians who considered the Ukrainians to be quite different from the Russians did not hesitate to call the Ukrainians "Kozaks" or "Cherkasses" at the same time. This name appeared for the first time in the Muscovite chronicle called "Voskresenska" (I. p. 56) and later served the famous Russian historian Karamzin for the construction of a theory about the Kozaks' origin from the Circassians, who were described as the survivors of the nomads Chorny Klobuky or Torky and Berendei.

Hrushevsky in his "History of Ukraina-Rus," which is the basis of every study about Ukraine in general and of the Kozaks in particular, showed exhaustively that these genealogies are completely false. "There is no doubt," he writes, "that the names of the town Cherkassy had a great influence upon these theories . . . and it is quite possible that a group of authentic Circassians from the Caucasus could have been seized by the whirl of some nomad people's movement and found themselves on the banks of the Dnieper where they left their name. By the 16th century, however, nobody remembered when or how that happened . . ." Anyway this group must have been a very small one, and it very soon disappeared, becoming Ukrainized. But the city of Cherkassy, situated on the limits of the steppes, became at the end of the 15th century the center of the Ukrainian Kozaks, who by their eternal guerrilla warfare with the Tartars and robbing of Muscovite merchants continually attracted the attention of the Muscovite government which knew, however, the Caucasus Circassians as well. Thence the "People of Cherkassy" became popular at Moscow and aroused the theories about the origin of the Ukrainian Kozaks from the Khozars or Chorny Klobuky who lived in those regions in the 11-12th centuries.

In reality the name "Kozaks" has nothing to do either with the Khazars or with the Circassians. It is of Turkish origin and therefore cannot be considered a local mutilation of an old ethnic name "Khazary." In the dictionary of the Polovtsian language in 1303 we find the "kozak" in sense of "guard" or even "vanguard." In the Turkish dictionaries the word "kozak" means "a free, independent man without a fixed dwelling." The word "kozak" was given to the people who traded with the Tartars and Turks, and passed into the Ukrainian and Muscovite cities.

"The Kozak," says Hrushevsky, "is a man who, independent of his social position, (he may be a fugitive peasant, or burgher, or even a nobleman) likes to live in the steppes and practice the sport of guerrilla warfare with the Tartars." This name was used with an analogical meaning even by the Tartars themselves, who called their military adventurers "Kozaks" and also by the Muscovites for (Concluded on page 6)

Ukraine is greater than that of many a native Ukrainian."

Another convert to the Ukrainian movement then was Joseph Bodiansky (1808-76), who in the course of his lifetime collected about eight thousand Ukrainian songs. In Moscow itself he wrote that there are no more beautiful songs in the Slavonic world than the Ukrainian songs.

When we consider that Poles, too, began to collect and publish Ukrainian songs, such as Waclaw Zaleski (1833) and Zhegota Pavli (1839) in L'viv, we can appreciate what an impetus for the Ukrainian movement the folk songs provided. Not to be overlooked in this connection, of course, is the well-known "Rusalka Dniestroya" (Dniester Fairy) published in Budapest, (for the L'viv authorities banned it) by the noted literary "trio"—M. Shashkevich, Y. Holovatsky, and I. Vahylevich, who started the modern revival among the Western Ukrainians, then under Austria.

At about this time an interesting event took place in St. Petersburg. Several commissions there were investigating the lineage of a number of descendants of Kozaks who were attempting to establish their claim to certain titles and privileges granted to their ancestors. In their report the commissions, which concluded their investigation in 1835, stated that their works was "a defense of national interests in behalf of the fatherland," by which they meant Ukraine. This of itself was of some aid in the revival of Ukrainian traditions. Moreover, in dismissing some of the claims the commissions thereby involuntarily caused the disgruntled claimants to draw closer to the common people

and to look upon the Russian authorities as foreign interlopers. "Ukrainians are very poor Russian patriots," wrote the traveler Kohl (1808-1878) "They obey the Tsar only because they have to. They regard the St. Petersburg tsars as foreign rulers forcibly imposed upon them." Nothing further that while singing the Ukrainians do much weeping, Kohl wrote, "These tears, which hardly ever dry, are the best proof of the strength and vitality of national consciousness and patriotism among the Ukrainians."

This observation by Kohl was made at a time when Russian despotism was so unbridled that friends of the deceased Pushkin dared not bury him in daytime and when eulogies to this great Russian poet were banned by the authorities. At a time when thousands of copies of the New Testament and Psalters translated into Russian were being burned publicly in St. Petersburg, what sort of a fate could the Ukrainian language expect. Nevertheless it made itself felt not only in Russian Ukrainian but also throughout the Austro-Polish dominated Western Ukraine. It steadily fanned Ukrainian national consciousness, and no amount of Russian propaganda that Ukrainians are Russians, and Polish propaganda that the Ukrainian nation is a German invention, could stifle that consciousness.

"Let us assume that we were never a nation, but just a province," wrote Rev. Wasyl Podolinsky of Western Ukraine in his "Word of Warning" (1848) to both Russian and Polish anti-Ukrainian propagandists, "still that does not deprive us of the right of being a nation from now on. We are certain of the even-

tual revival of a free and independent Ukraine, and exactly when this freedom and independence will be finally won does not worry us much. After all, what is a century or so in the life of a nation. We want to be a nation and we will be a nation, for the voice of the people is the voice of the Lord."

DO YOU KNOW

the name of the people who for 500 years defended western civilization from annihilation by savage hordes of nomads; who were the first to carry the torch of Christianity into the heart of Eastern Europe; who, like the American frontiersmen, established the supremacy of the white race over territories larger than France; who now number over 45 million; whose capital the first geographer of the Middle Ages, Adam of Bremen, called the "competitor of Constantinople"? Do you know the name of the people called by Charles XII of Sweden "the famous race"; the people described by one French traveler in the 17th century as active, strong and dexterous; great lovers of liberty who cannot suffer any yoke? The people who, according to Voltaire, always aspire to freedom, and who are still dragging the irons of subjugation? These people are the Ukrainians.

Read about them in

Spirit of Ukraine,

which tells of Ukrainian Contributions to World's Culture. It is beautifully illustrated. (152 pages, price \$1.00)

SVOBODA BOOKSTORE

A Survey of Ukrainian History for Young People

(Continued)

(14)

Decay of the Kievan State

THE sons of Yaroslav, preoccupied with striving against each other for the succession, which had passed to the eldest, Izyaslav, a weak ruler, neglected the protection of their own principalities against the nomads who once more appeared upon the steppes of Ukraine.

The fiercest of these were the Polovtsi, or Kumanae, a people who, the Chronicles informs us, were the curse of the countryside for one and a half centuries. In 1068 the Polovtsi defeated the armies of Izyaslav and of two of his brothers who had united in a common defense, marched upon Pereyaslav, and caused a revolution in Kiev where the people expelled King Izyaslav, and chose another ruler. Thereafter the throne of Kiev changed hands several times until it came to Vsevolod, one of the younger sons of Yaroslav, in 1078, who set himself the herculean task of reuniting his father's lands. Vsevolod had wide dynastic connections. He married a Byzantine princess, his son Volodimir married an English princess, Gytha, daughter of King Harold, his daughter Eudoxia married the Emperor Henry IV, and his grandson Mstyslav married Christine, daughter of the Swedish King.

But the years of King Vsevolod's rule were entirely occupied with the suppression of rebellious princes, there was no time for consolidation, and it was an Empire but precariously held together that, on the death of that monarch in 1093, passed to his son, Volodimir Monomakh, and then in 1125, on death of Volodimir, to his son Mstyslav. At that time the Empire extended over Kiev, the principalities of Volhynia, Pereyaslav, Smolensk, and Novgorod, and even the principalities of the Upper Volga.

Towards the end of the reign of Mstyslav, the Empire showed acute signs of dividing into its constituent states, and his death in 1132 precipitated a war for the succession in which the whole country was ravaged. Kiev passed from one hand to another until 1169, when it was sacked by Prince Andrey Bogolubsky of Rostov-Susdal, a Russian principality. Writes Professor Doroshenko in his "Short History of Ukraine": "In this fight was already prominent the growing national antagonism between the Ukrainians and the Russians."

For three days Kiev was looted by the troops of Bogolubsky, after which it ceased for some centuries to be the capital of Ukraine, giving place to a new capital in the West—the city of Halych, from which is taken the name of the province of Halych (i.e. Galicia). The princes of Halych were later crowned kings. They succeeded in bringing almost all Ukrainian land under their control, including Kiev itself.

While the new Ukrainian centre arose in the West, the old Kiev Empire, which had extended over practically all eastern Slavonic territories, broke up into more or less distinct national entities, of which the chief were the Russians and the Ukrainians.

From that time the racial and cultural differences between the Russians and Ukrainians became more marked. The Russians situated nearer to the sources of Mongol power in the East, became more subject to Asiatic influence than the Ukrainians who were in constant relations with the West, and who tended, therefore, to West European affinities.

Character of the Kiev State

At this point it might be well to describe, in retrospect, the social and political character of the Kiev Empire.

In its beginnings, the power was fairly well centralized. The chief authority belonged to the ruler, and the local Rada or Council, which might be regarded as an embryonic parliament, though it had, usually, only an advisory capacity. In course of time, the lack of a definite law of succession and the frequent change of rulers, led to an increase in the powers of the Rada, which was even known to exercise the right of deposition and nomination—though strictly confined to members of the Rurik family. This happened in 1068, when the people of Kiev rose against their ruler Izyaslav, and the Rada of that city played a decisive part in securing the election of a new King, also in certain principalities, where the Rada attained such influence that the local princes of their accession had to agree to a curtailment of their powers and to acknowledge that body's prerogatives. It should be stressed, however, that, once in power, the princes ruled without interference, and that the examples cited are exceptions rather than the rule.

The Kings and princes had each his own entourage, which remained attached to his person during every change of rulership. Originally this entourage consisted chiefly of foreign elements (i.e. the Varangians or Normans) but after the XIth century the majority of the royal and princely retainers were drawn from the local land-owners and burghers. From this element—the Boyars—were drawn the high officials and councillors who gradually became the permanent 'Council of the Boyars' which, in Kiev, included members of the Rada, so that the two bodies collaborated.

Each principality bore the name of its capital which contained a castle for the ruler and his retinue, often of considerable extent. The ruler had his own court officials who, in the course of time, became administrative officials also. The chief of these was the Dvoretzkyi, who corresponded to the 'comes palatii' of other countries. In the XIIIth century we find often mentioned the Petchatnyk, or Chancellor, and other high officials corresponding to those of West European courts. Military, administrative, and judicial powers were concentrated in the hands of the King and Princes, though as the State developed, authority was delegated, to officials.

In the event of war, the King called upon the military retinue which formed his standing army, but as this was seldom sufficient he had also to rely on the local militia, raised and maintained by the population. At the head of this militia was the Voivod, or General, termed 'Leader of the Thousand.' In Kiev he was at first elected, but in time he was regarded as so important that he was appointed by the King. The 'Thousand' was divided into the 'Hundred' under a Sotskyi, or Captain, and subdivided into squads of 'Ten' under a Desiatskyi, or Sergeant. These military divisions formed the basis of municipal administration and taxation, the officers being the civil officials, e.g. the tax collectors, in time of peace.

The Empire was divided less into social estates than social classes which were not water-tight since members of the lower social class could

Red Cross Civilian Relief Goes to 41 Countries

Garments, Hospital Equipment, Medicine Among Supplies Sent

WASHINGTON, D. C.—Blitz, buzz-bombs, disease and destruction have brought American Red Cross civilian war aid to 41 nations throughout the world since the start of the war, Chairman Basil O'Connor revealed at national headquarters this week.

More than \$110,000,000 expended since 1939 has sent five million garments to English people who lost possessions during the heavy bombings of their nation, completely equipped for ten 500-bed hospitals for liberated towns in the USSR, and delivered 45 tons of medicine each month into China for people driven into the interior by the oncoming Japanese military, O'Connor said.

Of the nearly 30,000,000 garments produced by American Red Cross chapters during the first five years of the war in Europe, over 21,000,000 have been sent to foreign countries for distribution to civilians. Other millions are en route, and materials for many more garments have been purchased and distributed to chapters to be cut and sewn.

From England, hundreds of letters to the American Red Cross expressed gratitude for American clothes and "comradeship." Some of the letters—all written in fortitude, not complaining—are from school children, some from mothers and expectant mothers.

Clothing was sent to liberated France and distributed under the supervision of American Red Cross workers assigned to assist the Army with civilian problems in that country. Three million garments were in France for distribution within six months after the June, 1944 invasion.

Hand-made clothing as well as purchased garments were sent also to Italy, Greece, the Philippines, Norway and Soviet Russia, for war-impooverished civilians as well as to refugees there from other countries.

Since supplies of medicines and medical equipment are drained by war, special Red Cross expenditures have been necessary to keep civilians from suffering from the lack. X-ray apparatus, plasma-processing outfits, ambulances, typhus decontamination equipment, Braille materials and other medical necessities have gone to the USSR through the Red Cross, together with the equipment for re-establishing 10 hospitals which had been destroyed.

China's need for medical supplies continues great, and in the face of almost impossible transportation problems, 40 to 50 tons each month are flown into the Far East country from the United States by way of India. The danger of epidemics arising in the make-shift camps to which countless Chinese civilians have been moved has made especially vital the unceasing supply of Red Cross medicines and drugs.

Even while France, Belgium, Holland, Yugoslavia, Poland, Norway and Greece were completely occupied, Red Cross medical supplies were sent in through the International organization of the Red Cross, which supervised distribution.

Shortage of food supplies in war-ravaged countries, notably France, brought shiploads of food into the nations for Red Cross apportionment. When American armies went into France in June, Red Cross workers with the military found that some of the 1941 and 1942 food supplies still were being used by the needy natives.

Refugees in the Middle East were

enter the higher if they acquired the necessary qualifications. The only hard and fast social division was between the freemen and the slaves.

(To be continued)

Reports

A Ukrainian Unit of the Red Cross was organized here in Buffalo, at the St. Nicholas Parish, on December 21, 1941. The following officers were elected, who still hold their respective positions: Mrs. J. Melisz, Chairman; Mrs. N. Snajczuk and Mrs. J. Shpirak, Assistants; Miss S. Sudyn, Treasurer; and Miss M. Wolodka, Secretary. Affiliated with the American Red Cross, this unit is a combination of four organizations, namely: "The Sisterhood," "The Soyuz Ukrainok," "The Zinocha Hromada," and "The Sodality of the Immaculate Conception."

This unit has knitted over 150 pieces including sweaters, mittens and helmets and has completed over 2,000 sewn articles such as dresses, shirts, duffel bags, etc. during the past three years. Sincere thanks are extended to all those who helped to make this achievement possible. Moreover, daughters as well as the members themselves also contributed toward the war effort by offering one evening a week at the Red Cross Surgical Headquarters at 268 Main St., where they rolled bandages and made surgical dressings. In another field of the Red Cross Program, "The Blood Donor's Bank," men and women alike participated in donating their blood.

A Card Party was held in the St. Nicholas Parish Hall, in October 1943 to raise funds with which to send Christmas gifts to the servicemen of our parish overseas. On November 14th of the same year another similar party was sponsored to raise funds with which gifts were to be sent to the boys and girls serving within the United States. Both events proved successful and packages were sent. Letters of gratification which flowed in from the servicemen encouraged mothers, wives and sweethearts to work all the harder in this organization.

A sum of \$128.00 was given to the Red Cross Chapter on Delaware Ave., in February 1944, when memberships in the Red Cross were renewed. For this contribution Rev. V. Kozoris received a grateful letter from the Buffalo Chapter of the Red Cross, in which sincere thanks were sent to all who contributed, and a plea to continue their marvelous work was expressed.

On the 27th of February another Card Party was held and the proceeds were used to send Easter gifts to those in the armed forces. On March 2 another Card Party was held, the proceeds of which were devoted to relief abroad.

Once again as the Yuletide Season approached, we did not forget the boys and girls serving in the American Armed Forces. In October fruit cakes were sent to the lads overseas and in early December they were sent to those in the states. The funds used for these packages were raised at a Picnic on August the 13th and a Card Party on October the 15th.

Another practice adopted by unit is that of "Welcoming Home" the servicemen returning from overseas duty, by sending each one a military bouquet with patriotic ribbons upon his arrival.

With the hope that our Red Cross Unit will continue to carry on its work till the final day of Victory, we thank all those who have worked so diligently for the past three years. May we have greater victory in 1945.

MARY WOLODKA, secretary

also sent food, and Red Cross representatives in North Africa arranged distribution of milk and other foods made available by the Allies to children and nursing mothers. To some countries, vitamins and cod liver oil have been sent to supplement the insufficient food supply.

P Is for Pomegranate

The dictionary tells us that "pomegranate is an asiatic tree widely grown in tropical regions, yielding an edible fruit similar to the orange in appearance and having a thick rind and a very seedy crimson pulp; fruit of the tree having a pleasant acid flavor."

I needed information about pomegranates. This definition did not help me very much. What I wanted to know was what the fruit actually looked like. In other words I still would not know a pomegranate, even if I saw one, from the above description. I decided to find out for myself by going to the fruit market and very nonchalantly asking the man for a pomegranate. At first he did not quite realize what I wanted but, on asking him a second time, I was told that pomegranates were usually sold in the autumn and that I would have to wait. This made me give up the idea of buying a pomegranate in June.

Several months later I happened to be reading a mystery story in which the heroine was described as having "pomegranate lips." There it was again! That word "pomegranate." I decided to settle the whole matter, for once and for all. According to the fruit-dealer, October ought to be a good month to buy a pomegranate.

Again, I went to the store and this time a young Italian asked me what I wished. Rather meekly, I told him that I wanted a pomegranate. Either he did not understand me or else he himself did not know what it was. Imagine my embarrassment when he asked me to show him what I wanted! How could I? Luckily for me, the proprietor just came in. Without any more trouble, I got my pomegranate for the price of a thin dime.

My walk home was like a triumphal march. At last I was going to learn something about the elusive fruit. And, now, will you allow me to tell you something more as a supplement to the definition I gave you above? I would like to give you a minute description of the fruit as seen at a very close range, and even more than that, how to eat it (also, at a close range). This information is based on very serious observation and experimentation.

The pomegranate fruit, not tree, is about the size of a large apple, thick-skinned and dull red in color. At the top there is a stove-pipe affair with an opening for a stem. Right under the tough skin there is a very thick cream-colored rind that looks soft but is not. This rind guards innumerable ruby-colored sacks of pulp that are placed in a beehive formation. There are several of these arrangements. Each one is separated from others by walls of rind. The center, on which these pulpy sacks rest, is made up of rind also. These sacks, about the size and shape of an eye-tooth, are full of red juice and contain seeds. The sacks constitute the edible part of the fruit.

How to Handle and Eat It

That ends the description of the pomegranate. The next topic is the handling and eating of it. As yet, I have not been able to discover a way of attacking this asiatic apple without disastrous results both to myself and everything within two yards of me. At first I used to get drenched in red juice but now I managed to come out of the fray with just a few red splotches on my clothes and lots of red juice on my lips.

Here are the directions. Place the pomegranate on a bread-board and anchor if possible. Balance the blade of a carving knife over the protruding stem. Here it is necessary to pound a wooden mallet down on the knife. If the blow is hard enough the blade will cut through the fruit and split it in two. In that case there will be a puddle of red liquid

THE TEN MINUTE BREAK!

AT the Dearborn Street station in Chicago, a MP kept shouting "Call your destinations when you come through!" Soldiers, sailors and Marines streamed through the gate each calling out the place he was headed for—until the MP abruptly halted one Marine who sought to stroll past without announcement.

"Come on, you—sound off!" belated the MP. "What's your destination?"

The Marine gave the MP a brief but sizzling inspection, then roared back, "Where do you thing, Tokyo!" and brushed by the MP.

A young man in green was puzzled by one question in the application blank he had been given when he applied for an apartment at the war housing center. He listed his employer as the United States Marine Corps and now the questionnaire wanted to know what his boss's business was. After careful consideration, he wrote: "Exterminator."

In Fort Worth, burglars lifted a 600-pound safe and \$2,186 cash from the Helpy-Selfy Grocery and Market. At Sedalia Field Mo., a private first class sewed master-sergeant's stripes on his pajamas, said: "I can dream, can't I?"

Girl to friend: "I don't care if he is a pilot. I don't like being referred to as the target for tonight." Cpl. Charley Brian of Plymouth, N. C., during the fighting in Italy, remarked: "My only regret is that I have but one life to give for my country—if I had two I'd feel safer."

Relieved GI, after a tough day of basic training: "Gee, it feels good to be half alive." A navy flier rescued after a sea crash: "I had plenty of gas left but I ran out of altitude."

Sergeant to private late for parade: "Glad to see you soldier. We were just beginning to fear you had signed a separate peace." From the Marianas: "I'm going to dig a foxhole so deep it will be just short of desertion."

Willie Johnson, a sawed-off, beaten down little man, was arraigned in a Texas district court on a felony charge. The clerk intoned: "The State of Texas versus Willie Johnson!"

Before he could read further, Willie Johnson almost broke up the meeting by solemnly declaring: "Lawd Gawd! What a majority!"

A man seated in the diner of a Pullman car summoned the waiter and told him that he wanted to order a big, thick, juicy, sirloin steak smothered with onions. The waiter stood in amazement for a minute, finally replied, "What is that, sir, your Postwar Plan?"

In the lower left corner of a page of the Cleveland News was a two-column patent medicine testimonial from a Mr. Alexander Kellough, of

all over the breadboard and probably on the floor as well. Very often the force of the mallet striking the blade and splitting the fruit causes one half to jump clear across the room and hit the newly painted wall. It can be avoided by performing the operation in a very large room. Each piece must now be cut in half again. This is only a repetition of the first procedure on a wetter scale.

After dividing pomegranate into quarters, take one of the pieces by the two ends. The shape of the outside is convex. The two ends must be bent and brought together to make the shape concave. This causes the center part to split open in many places. Some of the sacks are loosened and fall out, usually finding a resting place on the wearing apparel

2508 Morris Black Place, who rejoiced to find himself now rid of backache, insomnia, sour stomach and gas pains, and enthusiastically concluded: "Giljan is a wonderful medicine. Any person with trouble such as mine should lose no time in taking it."

In column seven of the same page appeared a briefer notice: "Kellough, Alexander... passed away at late residence, 2508 Morris Black Place."

The most enjoyable way to follow a vegetable diet is to let the cow eat it and take yours in roast beef... Stand up to be seen, speak up to be heard and shut up to be appreciated... You can't get rid of a bad temper by losing it.

A pair of very loud checked trousers hung in the window of a New York secondhand clothing store with this notice on them: "These pants are uncalled for."

While in a cafeteria, Abie rested his tray before the meat and pointed to his choice.

"Some of the ham, sir?" asked the server.

"Did I hesk you to name it?" was the angry reply.

In a small town in the country there was a lad who had the reputation for being not quite bright. People had fun with him several times a day by placing a new penny and an old nickel in his hand and telling him to take his pick. Each time the lad would pick the bright penny and the crowd would guffaw.

A kind-hearted woman asked him one day: "Don't you know the difference between a penny and a nickel? A nickel's worth more than a penny."

"Yes, I know," replied the boy, "but they wouldn't try me out any more if I ever took the nickel."

Tramp: "Lady, I'm hungry. Could you give me a piece of cake?"

Lady: "Isn't bread good enough for you?"

Tramp: "Yes, ma'am, but you see today is my birthday."

"I am a brave eagle," said the Indian chieftain, introducing himself to the paleface visitor. "This is my son, Fighting Bird. And here," he added, "is my grandson, Four-motor Bomber." *St. Josaphat's "Advocate"*

Postponement

The two U.N.A. basketball games reported in the Ukrainian Weekly of March 10 have been postponed to the following dates:

Saturday, March 31,—Philadelphia, New York, Millville U.N.A. All-Stars vs. Bridgeport Ukrainians.

Sunday, April 1,—New York U.N.A. vs. Philadelphia U.N.A.

Playing for the 1944-45 U. N. A. Court Title.

Tickets purchased for games of previous week will be honored at these games. *Dietric Slobogin*

of the person who is holding the pomegranate.

Bite off the remaining red sacks. The taste of the meat and juice is rather pleasant. Do not swallow the seeds. Spit (yes, I know spit is a horrid word but I cannot think of a better one) out the seeds. Grandfather's old cuspidor comes in handy for this. Hire someone to do the clean-up work, send your clothes to your tailor, and take a bath without delay. So ends the battle.

I would like to say here at the end that it took about ten trials to make the eating of a pomegranate a routinized matter. But I enjoyed it immensely, especially since, I too, had managed to have "pomegranate's lips."

E. D.

Tasty Ukrainian Dishes

Holubtsi

1 head of sweet or sour cabbage
2-3 tbsp. Mazola Oil
1 cup tomato juice or canned tomatoes.
Pepper
1 tbsp. salt
1 small onion
1 cup rice
Bit of green parsley (if on hand).

Take head of cabbage, cut out core from centre, place cabbage in a container and pour boiling water over it. Cover, and after a few minutes remove the softened leaves, leaving the remainder to soften. Take each separate leaf and cut off the hard part so as to make it easier to roll together.

Slice the cabbage core and place in the bottom of the container in which the holubtsi will be roasted.

Wash the rice, place in a two-quart container half filled with water and cook for 3 minutes, stirring constantly, until cooked. Then strain, wash in cold water and place in a dish where it can be mixed easily. Place the oil or other grease in a pan, add chopped onion and leave it until brown. Add to the rice. Season and add chopped parsley. Mix well. Place a spoonful or more of this mixture into each individual cabbage leaf and roll, in a way so that the rice will not fall out. Place each holubtsi side by side in a pot and when filled, cover with a cabbage leaf. Then pour hot tomato juice over the holubtsi. (A mixture of tomato juice and water may be used) so as to cover them. Place in oven and bake for about 1½-2 hours, 325°F. Serve with fish and tomato sauce.

Holubtsi made from sour cabbage may be poured over with boiled water instead of tomato juice.

Herring Salad

2 herring
1 onion, chopped fine
1 apple
2 hard-boiled eggs
1 piece of toast (white bread)
Pinch of salt.

Soak the herring in cold water for about 2 hours. Then wash, peel, remove bones and chop the remaining meat very fine. Also chop the onion, eggs and apple. Soak the piece of toast in vinegar and after draining the vinegar off, rub it into crumbs. To these crumbs add chopped herring, onion, apple and eggs and mix thoroughly. Then place this mixture on lettuce leaves, and on top of this place slices of cold, hard-boiled eggs; or sprinkle with dry, sweet red pepper.

Chopped Herring

3 medium size herring
3 hard-boiled eggs
2 tbsp. onion, chopped fine
1 apple, chopped fine
Sugar
Vinegar.

Soak the herring in cold water during the night. In the morning wash, remove bones and chop fine. To this add chopped eggs, onion and apple. (The apple may be left out if preferred). Mix well, salt to your taste, sprinkle with vinegar and sugar. Place this mixture on lettuce leaves, and sprinkle with salad dressing.

USE V-MAIL

With greater number of troops now overseas, the Army Postal Service wants friends of servicemen to use V-Mail instead of ordinary mail. V-Mail saves time and space. No. V-Mail has ever been lost.

Foreign Language Press Div.
Office of War Information

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Funny Side Up

"HOME FRONT COMMUNIQUE"

Hi there, Chum!

I suppose you've heard by now that the War Manpower Commission has clamped a curfew on this nation. All the night clubs and bars have to close at 12 midnight because of the fuel shortage. And all the while I thought it was rye I was drinking! Yep, it's really hit home. I was with three fellows from 8 to 12 the other evening when the curfew slammed down just as it was my turn to treat. I really felt bad about it!

Since then I haven't been near the hot spots. However, I took advantage of an invitation and went to Susie Gloop's birthday party last Thursday. I hadn't seen her since Groundhog's Day! I've known her since she was a mere slip of a girl, but she's slipped a lot since then! I brought her some flowers and she said they were lovely... both of them! So I promised her that next year I'll get some with petals on!

The occasion for the party was Susie Gloop's 15th anniversary of her 18th birthday! It was a real party too. She even had some real cigarette butts in the ash trays! And despite the fuel shortage, the heating arrangements were OK. There were two davenportes in the living room!

Joe Glimp was there too! You remember him. He used to do all right on our basketball team. Well, he did all right at the party too! Good old Joe! He lends color to any gathering he attends... with his red nose! He went around all evening addressing all the ladies in a romantic manner by calling them "fair lady." But little did they know it was from force of habit. In the day time, he's a street car conductor!

Susie had quite a crowd at her party, four girls to every fellow. Wow! At first I thought I was going to have barrels of fun, but I found out later all she had was two cases!

There was one blonde girl at the party who was the biggest blimp I ever saw. She must have been a girl because Boulder Dam isn't in New York! They told me she has a swell job in the defense plant downtown, where she models... tanks! All night long she tried to corner one of the fellows at the party! I felt sorry for her. It was as tough as trying to find a Democrat in Maine!

Shortly before midnight one of the girls went around looking for her boy

BOMBARDIER PRISONER OF WAR

Lt. George Sokolsky, Ukrainian American from Rochester, N. Y., is a prisoner of war since December 22, 1943 on which day his bomber plane was forced down on enemy soil. Prior to then he had to his credit several successful missions over Germany.

Lt. Sokolsky entered the service in June, 1942 and was stationed in Arizona, California and Washington before being assigned to the Army Corps Bombardier School at Deming, New Mexico, from which he graduated in June, 1943. He was sent to England in October, 1943.

Lt. Sokolsky has two brothers also in the service—Lt. Eugene Sokolaky, chief engineer in the Merchant Marine, and Peter Sokolsky, EM 1/c, who has been in the Navy since December, 1941 and at present is somewhere in the Pacific area.

Mrs. Franklin D. Roosevelt, at the rally for the Women's Division of the Greater New York United Jewish Appeal:

"We have to build a good America, because unless we do, unless we really build a country in which there are jobs, where there is a gradual lessening of prejudice, where there is a rapid increase in the understanding and freedom that people feel in their intercourse with each other, everything that the world has gone through is useless... It isn't just that we can keep our prejudices and that others must give up theirs. All of us must feel the sorrows that have come to the world as well, and all of us must work for a better United States and a better world."

friend. She finally found him sitting in the kitchen with the heavy blonde parked on his lap. So big was this blonde that as she sat on the man's lap, she practically concealed him from view. The jealous girl faced the blonde. "Pardon me," she stated icily, "but you happen to be sitting on my boyfriend's lap!" The heavy blonde arose innocently. "Oh, I beg your pardon," she apologized. "I didn't know this seat was taken!"

That's all for now chum! Take care of yourself and keep 'em fleeing!
BROMO.

EVERYBODY SAVING IN
WAR BONDS

Ukrainian Dances Praised by Baltimore Sun

Miss Genevieve Prymak of Baltimore, Md. recently wrote a letter to the editor of the Baltimore Evening Sun concerning the cultural purposes of the local Ukrainian Dancing Club, of which she is publicity chairman. The letter was published and commented upon editorially by the Sun. Below is text of letter to the Sun editor, followed by editorial on it.

(Letter to Editor)

To the Editor of The Evening Sun

Sir: From a political and geographic standpoint much is heard these days about the Ukraine, the rich land known as the "bread basket" of the world. But little is known of the cultural beauty of the country. Here in Baltimore, at St. Michael's Ukrainian Catholic Church Hall, various groups have organized for this purpose—to acquaint and educate the public with folk songs and dances. The aim of the Ukrainian Dancing Club of Baltimore is to keep alive the Ukrainian folk dances.

Many of the former members are now in the services and "new blood" is being transfused into our group to build up the organization and continue the work started. Potential folk dancers, ages ranging from 6 to 30, have already joined.

Genevieve Prymak,
Baltimore, March 5.

(Sun Editorial)

UKRAINIAN DANCES

We call attention briefly to a letter in the Forum about Ukrainian folk dances in Baltimore. It is a pleasure to note that they are still being danced and that there is "new blood" to take the place of the men and women who are in the services and of those grown too old and stiff—if indeed Ukrainians ever do get too old and stiff—to execute those lively and artistic ballets.

Up to ten years ago a small Ukrainian ballet was flourishing here, although the Ukrainian "colony" was and is one of the smallest foreign-background groups in the city. Ballets were presented under direction of Vasile Avramenko, a huge, fierce-looking fellow who might have stepped straight out of "Prince Igor." The dancers ranged from children of very tender years on up to big strapping fellows in their twenties whose muscles bulged from work in the steel mills. Avramenko himself took part in the sword dance, which was pretty swell.

The Ukrainian ballet was possible because those Baltimoreans of Ukrainian stock loved the colorful, traditional dances and started training their children in the intricacies of the kolomeyka and the possachok from the time the kids could walk. Here's hoping that the interest is far from dying out.

—FOR VICTORY: BUY BONDS—

Spring

Spring, the season of Youth
When withered souls,
Weakened by the despair
And disappointments of winter
Are born again.

Lovely Spring
Shyly offering its new
And perfect beauty
To a misery blinded world
Eagerly, tremulously waiting
For a welcome.
Giving richly of its bounty
When accepted.

Balmy Spring
Breathing a sweet perfume
Upon the troubled spirit,
Healing the wounds of many
With its gentle breath
Inspiring the weak
To strive anew against temptation;
Guiding the strong
To greater heights.

Ah! Spring, When I behold
The wonders that thou workest
I pray that I may learn
To give freely, expecting little,
Sacrifice spiritedly
And love devotedly.
Dorothy L. Darchuk

ORIGIN OF "KOZAK"

(Concluded from page 3)

their Don Cossaks. The Russian historian Smurlo says about them: "The Don Cossaks originated from peasants and fugitive slaves of the globe, delinquents and all kinds of vagabonds, on the whole from all those who felt the heaviness of the state constraints, the pressure of the proprietors, the injustice of the magistrates, or who wanted to escape from any punishment... The wide autonomy made of the Don Cossaks a kind of republic that was independent of Moscow: they elected their own atamans, judged with their own tribunals, and if they sometimes gave Moscow their help in war, they did so by their own free will and never by compulsion. ("History of Russia," I, p. 253)

The Kozaks of Ukraine, injured to war, were the most numerous, and famous throughout the world, and their name—especially when their hetmans' importance increased—embraced the whole Ukrainian people; but after the fall of the Kozak Republic it had to give up its place to the name "Ukraine" in its ethnic meaning. This name, old in origin, now became the national name of the Ukrainians.

Pre-Lenten Dance

— given by —
UKRAINIAN NATIONAL HOME
Elizabeth, N. J.

Sunday, March 18, 1945

at UKRAINIAN NATIONAL HOME

214-16 FULTON ST., ELIZABETH, N. J.

Music by POPULAR ORCHESTRA

Begins 8 P. M. Ticket 50¢

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KING OF THE POLKAS

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MARCH 17, 1945

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