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Soviet Declaration of War On Japan

Naturally we are glad that at long last the rulers of Soviet Union have seen fit to declare war upon Japan. We are glad because it may mean the shortening of our war with Japan and a sooner return home of our brothers, sons, cousins and friends from the Pacific war theatre.

The general tone of the Soviet declaration of war, however, does not sound forthright and positive enough in our opinion. It is rather apologetic for it states that in declaring war upon Japan the Soviet "have accepted the proposal of the Allies of July 26" to do so.

It is interesting to speculate upon how our servicemen feel about the Soviet entrance into our war with Japan at this time, especially after our use of the world-shaking atomic bomb.

Raymond Daniell, veteran New York Times correspondent, writing from Berlin the other day reports the reactions among the GIs in Berlin to the Soviet declaration of war on Japan as follows:

"The American troops showed little interest. These men of the occupation forces said that whatever happened in the Pacific probably would not get them home any sooner and most of them had no very clear idea what the Soviet Union's action would mean in a strategic sense. One enlisted man said it did not sound so hot to him.

"We should have finished it alone," he said, "and this way it means that Russia will have to be cut in on the peace. It seems that the Russians have got too much power already."

Meets Kievan Professor

S/Sgt. Alex Dydyk, son of Mr. and Mrs. Michael Dydyk 525 Stafford Avenue, Syracuse, New York recently had the rare opportunity of meet-



S/SGT. ALEX DYDYK

ing a Ukrainian professor from Ukraine. He was Professor Maxim Ardatjen, a specialist in Agriculture of Kiev University. His wife Olga, who is with him, is a lecturer in chemistry.

The American soldier and the Ukrainian professor met in Frankfurt, Germany where S/Sgt. Dydyk is stationed with the Signal Service Group of the SHAEF (which, incidentally has recently been dissolved and replaced by USFET, United States Forces, European Theatre.

S/Sgt. Didyk has met several other Ukrainians there who had been evacuated by the Germans into labor camps there. He relates how one of the Ukrainian DP's (displaced persons) became attached so completely to him that he wouldn't let him out of his sight and finally passed the word around that there was an American who could talk Ukrainian. This resulted in his being invited into their homes where he told them about the Ukrainians in America and they told him about the devastation which had befallen their beloved Ukraine. One 23-year-old fellow told him that the last time he had heard from his parents, who were left behind in Ukraine, they had but one pair of shoes between seven of them.

Professor Ardatjen and his wife, who were among the evacuees, wrote S/Sgt. Dydyk's parents asking if they couldn't help him locate his father who was living in Saskatoon, Saskatchewan, Canada. His father, Maik Ardatjen, is 81 years old.

Perhaps if someone happens to know the whereabouts of Professor Ardatjen's father they could communicate with him and tell him so. His address is: Germany, (16) Cronberg in Taunus, Garten Str. 5, Professor Ardatjen.

A. N.

Plane Hit by Lightning

"Give me a B-29 anytime. Those ships will get you through," was the enthusiastic comment of Cpt. George George A. Linko, Ukrainian by descent, 921 Washington street, Throop, Pa., following a harrowing flight recently in which his big bomber was struck several times by lightning and pitched about like a feather in a storm over the Gulf of Mexico which extended well above the 37,000 feet the Super Fortress attained on only three motors. Captain Linko is stationed at Barksdale Field, La.

The Flight 1 airplane commander, a former B-24 pilot with thirty five missions over Europe to his credit, Cpt. took off with his crew for a 3,000-mile training jaunt, but on proceeding at 20,000 feet about a mile out of Tampa, Fla. they encountered bad weather. Capt. Linko flew by instrument for another hour when he encountered snow over the middle of the gulf which turned into a severe turbulence with howling winds.

With the aid of his copilot, Lieut. David W. Parrish, he was able to continue on his course. He had just started to climb in an effort to get out of the storm when suddenly a bolt of lightning crashed into the ship, sending flashes of fire from the radio transmitter and receiver and the engineer's panel.

Linko looked out to see the giant wings flapping from four to five feet from center and snow piled up on the nacelle fronts like huge white collars.

At 25,000 feet the number one engine began oscillating, lost its output, but the plane went to more than 37,000 feet. Here number four engine lost power and the big ship started to descend. Nursing the ailing motor into action again, Linko climbed back to the "ceiling," but after thirty minutes had elapsed all the motors began to quiver. The ship built up electrical charges which sent flashes through it at five minute intervals.

"It looked bad for a while and I called the crew to have their emergency equipment strapped on, Linko said later.

Heading back to the coast, Linko nosed the ship down and at 19,000 feet he broke into the clear where the crew could see violent thunderstorms all around them.

The Throop pilot expressed confidence that the big ship would easily go to 40,000 feet.

DONETS RECAPTURE EXHIBITS IN KIEV

An exhibition of pictures devoted to the recapture of the Donets Basin from the Germans and its rehabilitation has opened in Kiev. Over 300 works by the artist of Kiev, Kharkiv, and Voroshilograd are on display. There has been marked interest in three canvases by Yablonskaya, Bezugly, and Otroshenko.

WOULD YOU GIVE \$100 TO BRING VICTORY NEARER?—YOUR PURCHASE OF A \$100 WAR BOND MAY TURN THE TRICK!

To Our Servicemen's Relatives and Friends

Judging by press reports alone a steadily increasing number of our servicemen of Ukrainian descent are distinguishing themselves on the Pacific fighting fronts. Some of them are being wounded, some have been taken prisoner, and many have made the supreme sacrifice for their country. More and more Ukrainian-sounding names appear on the various official honor or casualty lists. Yet only a dribble of such names appears on these pages. Why? Simply because very few of our readers trouble themselves to send to us at least a bare report concerning such Ukrainian American servicemen whom they personally know.

The situation need remedying. The least we can do for our friends or relatives in service who distinguish themselves in one way or another is to publicize them on these pages. Thereby we give them their just due. Likewise we inspire others in service who read this weekly to greater efforts and sacrifices. Last but not least, we create a permanent record of the Ukrainian American contribution to the war effort of our country. Such a record will be of especial importance at the close of the war and the period of peace making, when we Americans of Ukrainian descent shall urge our government to exert its influence to help our kinsmen in their native and long oppressed and war-torn Ukraine to gain at least some measure of benefits of those principles over which this war has been fought.

We urge all our readers who have relatives, sweethearts, friends and acquaintances in service to keep us constantly posted concerning anything about them that is noteworthy.

When, for example, your local

paper carries an item about some Ukrainian American servicemen, cut it out immediately and mail it to us, together with any additional information you deem suitable.

If no such press report appears in your local paper but you personally know of someone who has distinguished himself in service, then make it your duty to send us a report of it. If the serviceman is home—and there are a large number of them now on furlough—then make it your business to interview him for the Ukrainian Weekly. Also, if you learn of any Ukrainian American war casualty, send us a report of it at once, so that the many thousands of our readers in this country, Canada and in the war zones may know of it. And do all this now.

Soldier Dies in China

Pfc. William Torhan, 19, son of Mrs. Mary Torhan, 647 East Grant street, Olyphant, Pa. died in China on an undisclosed date while with an infantry unit in the Chinese Service Command, according to a War Department message received by his mother, the Uke-View bulletin of Olyphant reports.

Pfc. Torhan, who went overseas in September, 1944 to the China-Burma-India Theatre, is believed to have succumbed while on patrol duty.

A graduate of Olyphant High School, he was employed as an airplane mechanic at the Middletown air Depot before entering service in January, 1944. He received basic training at Fort Riley, Kan.

Besides his mother, Pfc. Torhan is survived by two brothers, Lieut. Michael Torhan, with an infantry unit in the Philippines, and Water-tender (1c) Stephen, somewhere in the Atlantic area.

Pan-Slavism, Its Use and Abuse

By Prof. CLARENCE A. MANNING—Columbia University

(Concluded)

THIS was recognized by the father of Pan-Slavism, the Croat Dominican monk, Yury Krizhanich, who journeyed to Moscow through Ukraine and Poland in the seventeenth century in an endeavor to persuade Tsar Alexey Mikhailovich to accept the Roman Catholic Church. He had worked out a plan of unifying the Slavs by making the Tsar the political head of all and of securing religious leadership for the Pope. He clearly saw that it would be necessary as a preliminary step to heal the religious disputes as a possible basis for making peace between Poland and Russia, between the Orthodox and the Roman Catholics of the Balkans. His idea seemed fantastic at the time and he paid for it by exile to Siberia. Modern thinkers may have varied in their estimation of the primary feuds that were to be abolished, but the real nature of the obstacles have not varied, and cannot be removed by the simple expedient of declaring the unity of the Slavonic against the Germanic world.

Russian Life Attitude Different

The mission of Krizhanich was a failure for he found at Moscow an attitude that was completely at variance with his own. The development of the Russian people had been very different from that of the other Slavonic peoples. From the time when they had definitely reached their present present habitations, their history had largely been one of readjustment to conditions; prevailing among groups of approximately the same state of civilization. The object of both Kiev and Moscow was to expand their territory and dominion over non-Slavonic tribes. They had both to push their boundaries into the steppes and the forests. Successful as Kiev had been in this, it did not have the opportunities which later fell to Moscow of conquering and absorbing the less developed Finnic tribes. Later, Kiev passed into the Polish-Lithuanian state and Moscow fell for some centuries under the power of the Mongol Empire and the Golden Horde. The princes married the daughters of the Asiatic conquerors and there can be little doubt that the eastern influences and the imperial traditions which flourished in the east affected the thought of the Russians. Scholars may differ as to details but it is certain that the Russians developed an attitude toward life which was different from that of the Slavs. Then with the liberation of the country and the marriage of Ivan III to Sofia Paleologue in the fifteenth century, the idea of the Third Rome became deeply implanted in Russian thought and the proud traditions of Constantinople were transferred to the northern capital. The position of the Tsar was such that by the time of Alexey Mikhailovich, the Tsar felt himself definitely superior to his subjects. His will was law and he did not feel inclined to bind himself in any way toward any one on earth. The success of the country in securing control of Ukraine, of dividing Poland in the next century, the opportunity of acting as the big brother and protector to the Christians in the Ottoman Empire, and the growing power of the country after the reforms of Peter all combined to give the country the feeling that it was the supreme factor among the Slavs and at the same time increased its belief in its power as the Orthodox country.

By the time of Pushkin this belief had grown even stronger. The poet was able to declare that all the Slavonic rivers had to run into the Russian sea. This gave rise to another type of Pan-Slavic feeling, which was

reflected in the Slavophile movement, in the campaigns for securing control of the Straits and Central Asia, in the efforts to secure a foothold on the American continent in Alaska. Poets, writers, and thinkers spoke of Russia and the Slavs; they talked of their Slavonic heritage but at the same time they looked askance at the other Slavs. They valued the Orthodox of the Balkans as more or less poor relations whom they were supposed to aid and assist but they looked down upon the Roman Catholic Slavs as people who needed to be subjected to the beneficent culture which they were destined to furnish them.

It was this form of idea that impressed Western Europe with the menace of Pan-Slavism. It seemed to the people who came into contact with the Russians whether in Europe or Asia that Pan-Slavism was but another name for Pan-Russianism. It was this aspect which aroused the hostility of the other European countries to Russia. Undoubtedly there was in the country a great deal of unselfish love and respect for their Slavonic brothers but the writers who dealt with the problem of the mission of the Russian Empire undoubtedly though only of Russia when they spoke of the Slavs.

Thus by the middle of the nineteenth century there was extant a political Russian Pan-Slavism, inspired and aided by the German aristocracy of the Baltic area which had been taken by Russia. This was in sharp contrast to that ideal Slavonic brotherhood which had been preached by Kollar. The contrast between the two conceptions was responsible for the stern treatment given to the members of the Society of Saints Cyril and Methodius and to Shevchenko.

Line Between Two Slav Movements

It is extremely difficult to draw a sharp line in all cases between the two Slavonic movements. The experiences of the Poles and of the Ukrainians under Russian rule tended toward the elimination of all feelings for either tendency. The trend toward russification was so obvious that the population and the intellectual leaders alike were suspicious of anything that was done or said. National existence and the preservation of the language seemed to depend upon the assertion of national separatism, the magnifying of even the slightest differences to keep from absorption in the great mass which was daily transforming into Russians a larger and larger proportion of non-Russian speaking and even non-Slav populations.

On the other hand, the Czechs living entirely within the Hapsburg Empire tended to cherish intellectual confidence in Russia. They might at times hope for assistance but even when the Russian armies invaded the Hapsburg lands to put down the Hungarian revolt of 1849, they brought no real aid to the Slavs of Austria-Hungary and did not make any important efforts to induce the Hapsburgs to improve their lot. Throughout the nineteenth century it is fair to say that the Western non-Orthodox Slavs, when they thought of Russia, emphasized in their minds the ideal Slavonic brotherhood and could not hope for any intervention that would be of real assistance.

The Southern Slavs, the Serbs and the Bulgarians, in their subjection to the Turks, looked for the actual military assistance that Russia as the great Orthodox nation, protecting her lesser Orthodox brethren could give them. The Russian-Turkish wars which proceeded intermittently for two centuries gave the Serbs and the Bulgarians the hope that it would be through Russia that they would re-

ceive their freedom. They saw Western Europe protecting the Turks. They received gifts of money from Russia. Many of their young men and their ecclesiastical leaders were educated there. Uncle Ivan as he appeared in Balkan thought was far more the powerful rich uncle on whom they could materially depend than he was to the Western Slavs who could not fail to become suspicious of Russian policy. They viewed Pan-Slavism as a practical means of securing aid and liberation and not as a theoretical source of a better world.

Thus the three ideas, the ideal Pan-Slavism, the Russian desire for domination, and the desire for Russian aid in trouble coexisted throughout the century. They were really in conflict with one another and also with the anti-Russian feelings that were held by many Slavs and other races included within the Russian Empire. It is to this fact that must be attributed much of the confusion as to the meaning of Pan-Slavism throughout the world.

Effect of World War I

The first World War brought about the downfall of the three empires of Germany, Austria-Hungary and Russia. Thanks to the principle of self-determination all the groups which had been included in these Empires declared their independence and strove against overwhelming odds to maintain it. All this could not fail to affect directly and immediately the various Slavonic movements.

For the first time in centuries Russia was no longer the powerful Slavonic state. It is hard today to realize the vacuum that that produced in Europe and Asia. Where but a few years before there had been a strong country sure of itself and its policy, its voice was now confined to a handful of White leaders who alone presumed to speak for the unity of the country, the maintenance of the ideas of the past, and they were confronted with the need of foreign support against their Communist rivals and against the new governments which were formed by democratic principles out of the old Empire. The world was quite unable to formulate any policy in this crisis. The great powers almost simultaneously recognized the Whites and the new governments.

At the same time there was no agreement among these new governments and for precious months during which the new Europe was being formed, the succession states fought Whites, Communists and one another, all in the name of self-determination, the restoration of the old, and the creation of the new. The hope of the the peaceable foundation of a new series of states gradually disappeared and there came clashes between Poland and Ukraine, Poland and Czechoslovakia, Poland and Lithuania, and so on. History served to prevent a settlement and when peace was finally restored, it was on lines quite different from what was planned or seemed likely.

The result was shown in the forms of action. The ideal theories of a Slavonic brotherhood as outlined by Kollar, Shevchenko, and the men of that period seemed to be the only basis for continued work. Hence, as we have seen, this was favored and hence came the movements for Slavonic reciprocity and friendship. The Balkan states which had looked to Russia for assistance opened their arms to the Whites and declined to recognize the Communists.

The Communist situation was more complex. They were a militant group of internationalists, largely Russian in origin and Russian-speaking, who desired to head an international movement. They were not in-

terested apparently in continuing the policy of the Russian Empire but tremendously earnest about bringing all possible peoples into their new Communist International. Hence it it came about that they regarded all the succession states which were not under Communist government as counter-revolutionary. They were as interested in creating a Communist government in Germany or Hungary as they were in Ukraine or Lithuania or Finland or Poland, but the support which the great powers arbitrarily gave to some states and refused to others that were less well known and the mutual rivalries of the new states allowed them to recover and organize as Soviet republics a large part of what had been the Russian empire. Once this done, they were able to brand as counter-revolutionary any movement which was in opposition to the Communist pattern. The practical result, however theoreticians and legalists may argue, was the reestablishment of a Russian Communist hegemony over the entire area of the Soviet Union on such terms as the leaders desired. The populations of such area as Ukraine which claimed local rights and peculiarities were severely punished, as were those groups that tried to maintain old Russian points of view that were displeasing to the new regime. Gradually populations were moved around, boundaries were changed at will and there was coordinations were moved around, boundaries were changed at will, and there was a coordination of all institutions and a process of centralization that was in sharp contrast to the methods adopted for the acquisition of the territory. The result was, however, the creation of a powerful state which was to defend itself when Germany which had previously overrun and crushed all the lesser Slavonic states attacked in 1941.

The resulting situation again changed entirely the appearance of the Slavonic world. The governments of the states which had been overrun while Germany and the Soviet Union were still maintaining their non-aggression pact had been forced to take refuge in Great Britain. Those groups that were affiliated with the Communists had made their way to the Soviet Union and there soon after the outbreak of hostilities between Germany and the Soviet Union, the Slavonic Congress was organized.

The Recent Slavonic Congress

It definitely appeared as a formal expression of the concepts of the ideal Slavonic brotherhood. The Slavonic world seemed united as the prey of the Nazi war machine and all nations were equal in their misery. It is small wonder that this Congress seemed the definite expression of all the hopes of the idealists. It did not seem possible that any force could resist Nazi Germany and the Congress early secured a wide approval from all except the bitter and determined anti-Communists.

From the beginning, however, it avoided contact with the governments in exile. It naturally carried out the policy of the Soviet government which now found it expedient to emphasize its Slavonic affiliations. It encouraged its own partisan forces and as the Soviet armies advanced the power of the Communists increased. More and more the old Communist definitions of counter-revolutionary and fascist were brought to the fore and as one Slavonic state after another was liberated, it tended more and more to assume the Communist form in its internal organization and actions. For its part the Soviet Union was able to decentralize formally, always under the strict control of the Communist Party which still remains supreme in ideology and in system. Hence too it is that a Commissariat for Foreign Affairs can be set up in any Soviet Republic exactly as there is a Commissariat for Health or for Internal

THE RED KALINA

IN M. G.'s translation of Stefanyk's "Земля," a part of which appeared in No. 27 of Ukrainian Weekly, the footnote explains "red kalina" in the text as "an elder tree."

The word "калина" is very common in Ukrainian folklore and literature. One would suppose that because of this a correct English synonym for it should have been found a long time ago. But such is not the case. In many translations from Ukrainian it is rendered erroneously as "cranberry," and in the above mentioned one still worse, as an "elder." Translators can hardly be blamed for this, because it is often next to impossible to find a correct English equivalent of a Ukrainian word, especially if it pertains to nomenclature. It would be necessary to look up special dictionaries or books and very few even well educated Ukrainians are aware of the existence of such literature in Ukrainian.

The Ukrainian word "калина" is botanically *Viburnum Opulus L.* which according to different sources, mentioned below, may be rendered in English, more or less correctly, by the following synonyms: guelder rose^{1 3 4}, snowball⁵, European cranberry bush², cranberry tree⁴, high bush cranberry^{5 6}, water elder³, arrowwood⁸, mooseberry⁹.

The word "elder" must be rejected completely as it is used in English only for genus *Sambucus*—Ukrainian:

¹ Encyclopaedia Britanica, 14th Edition.

² Standardized Plant Names. American Joint Committee on Horticultural Nomenclature, Salem, Mass. 1923.

³ Johns, Rev. C. A. Flowers of the Field. London, 1899.

⁴ Webster's New International Dictionary of the English Language. G. & C. Merriam Co., Springfield, 1928.

⁵ Bailey, L. H. Manual of Gardening. MacMillan, New York, 1921.

⁶ Anderson, James R. Trees and Shrubs... of British Columbia. Department of Education, Victoria, B. C. 1937.

Trade. It still remains subject to the central authority for its power and approval, and any act can be overruled by the Union Commissariat.

It is too early to say what the fate of the liberated Slavonic countries is to be. Their new governments, as they have been announced, are strikingly similar in composition to many of the national republics just before they were absorbed within the Soviet Union. There are only a few straws in the wind. A representative of the Tito government in Yugoslavia has spoken fervently of the fact that the Slavs originally came from Russia and that their language must be reformed on Russian models. It is reported that Archbishop Stefan of the Bulgarian Church stated at the Slavonic Congress in liberated Sofia that the Bulgarians must all learn to use the language of Russia in their daily relations one with another. These may be exaggerated reports, they may have been made with an eye to gaining favor but they sound suspiciously like the declaration of Count Valuyev in 1863 that there is not, was not and never will be a Ukrainian language.

It is possible that for the first time in history the idealists and the philosophers of the Slavonic brotherhood are in full agreement with the official Russian Pan-Slavism, now turned into a Communist current. It is possible that this is but the moment and that the Committee of Free German Officers may play its part in the final settlement of events. It is possible that there may be many other startling developments before peace is once again restored to the suffering Europe.

Slav Unity Theories Have Varied Greatly

Slavonic Europe has been sacked and plundered, its population has been outraged and massacred during the last six years, and the screen of censorship still hangs over the entire

бузина, бзина, бзик, вязовина, хобза^{7 8}.

The Encyclopaedia Britannica explains guelder rose only as *Viburnum Opulus* (Ukrainian "калина"), while "cranberry" is exclusively reserved for species of *Vaccinium* (Ukrainian: черниця, журавина, лохина, брусниця^{7 8}). Mr. Anderson⁶ gives for *Viburnum Opulus L.* these common names: high-bush cranberry, arrowwood, mooseberry and then hastens to explain: "This is pose." Thorndike's Century Senior Dictionary really a cranberry as the first English name would lead one to suppositionary (one of the middle sized dictionaries) explains "cranberry" as a "small shrub that grows in marshes or bogs," and "guelder rose" as a "cultivated shrub bearing large white round flowers; snowball (tree)." Muret-Sanders' English-German Dictionary, which is supposed to be one of the best, gives for "guelder rose"—Schneeball (Ukrainian "калина"), and for "cranberry"—Moosbeere, Preiselbeere (Ukrainian журавина).

The word "high-bush cranberry" is hardly more appropriate for the Ukrainian "калина" (*Viburnum Opulus L.*) than any other "cranberry" name as it is botanically really a *Viburnum trilobum*¹, that is, another species of *Viburnum*. And so are arrowwood and, possibly, mooseberry.

"Калина" is regarded in the Ukrainian folklore as personification of virgin beauty. Rendering the word in English as "cranberry" makes such phrases as, дівчина як калина, or сядемо вкупочці під калиною, etc. absolutely ridiculous or a sort of "klyukva"¹⁰ which cranberry really is: *Vaccinium oxycoccos L.* (English: northern cranberry¹), small cranberry, 6-12 inches high.—Imagine yourself sitting with your best girl in a bog under one of these!) is in Ukrainian: журавина, багновиці, клюква. The word клюква as a synonym for it is given in: Роговичъ А. С. Опись словаря народнихъ названій растений Юго-Западной Росии съ нѣкотрыми повѣрjami и рассказами о нихъ. Кіевъ 1874^{7 8}) and other books.

To conclude: Ukrainian "калина" may be translated correctly into English only by the word "guelder rose," and English words guelder rose and snowball by a single Ukrainian word калина.

⁷ Словник ботаничної номенклатури. (Проект). Українська Академія Наук. Д. В. У. (Київ) 1928.

⁸ Мельник, Микола. Українська номенклатура висшихъ рoстин. Наукове Тов. ім. Шевченка, Львів, 1922.

⁹ Muret-Sanders. Enzyklopädisches Englisch-Deutsches und Deutsch-Englisches Wörterbuch. Hand- und Schul-Ausgabe. Berlin, 1901.

¹⁰ Dallin, David J. The Real Soviet Russia. Yale University Press, New Haven, 1944.

A. G.
Eburne, B. C.
Canada.

area. We cannot tell what changes of population have taken place, what shifts of public opinion have come to pass, what has been happening behind the veil. We can only say that the theories on the mutual relationship of the Slavs have varied enormously in the past years and centuries. They have swayed between democratic and republican ideas of a great confederation of brother nations held together by the mutual bond of an intelligible language and a frank demand for submission to the sovereign of Russia. They have alternated between demands for the uniformity and the recognition of diversity. They have admitted differences in religion and in culture and they have denied them. It is possible that discord and division have been ended by the necessity of a world struggle against the Nazis. It is possible that the power of the Soviet Union has forced all into a permanent union. It is possible that the final

SHE WHO MARRIED THE DEVIL

(Ukrainian Folk Tale)

ONCE upon a time there lived a widow who wanted to remarry very much. But no man wanted her, for she was very shrewish, with a very, very bad temper. One day, in exasperation at her plight, she exclaimed, "I would marry the devil himself if he appeared!" As luck would have it, the devil did appear, so she married him. They set up housekeeping. Every morning the woman sent the devil into the forest to chop kindling wood. Came the morning when he failed to bring back enough wood for the oven.

"You lazy, good for nothing loafer!" the woman, shrilled at the hapless devil. "Why didn't you bring enough wood?" And she began to berate him as only a shrew can.

The devil tried to remonstrate with her, to promise her he would do better the next time, to plead with her, but to no avail. She kept on yelling at him. Seeing that it was of no use, that he would never be able to live in peace with his wife, the poor devil ran away.

Running down the road he encountered a peasant walking along hurriedly. So he asked who he was and where was he going. The peasant explained to him that recently he had married a widow but that on account of her evil temper he had been forced to leave her. The devil then revealed to him that he, too, was in the same fix.

"Let's travel together," the devil suggested, for misery does love company.

So both the devil and the peasant trudged down the road, vying with one another with tales of how they had suffered from their respective spouses. When the sun began to set pangs of hunger began to assail them, for in their haste to flee from their ill-tempered wives they had neglected to take along any food with them.

"Not far from here is a tavern," said the devil to his companion. "I'll go ahead and stir things up a bit there—sort of raise the devil, as they say. When you get there ask for a night's lodgings. The owner will probably refuse you, on account of the evil spirits in the place—which will really be me. So you tell him that you'll get rid of those bad spirits in a jiffy if he pays you three hundred dollars for your trouble. With that amount we can travel far and in ease."

The devil's proposition sounded good to the peasant and he assented.

The devil hurried ahead and arriving at the tavern he made himself invisible and went inside, where he began to make a big racket and throw the fear of the devil into the tavern keeper. Tables and benches moved, cups and saucers hopped about, and even the very walls seemed to sway. In the midst of this up-

answer is not yet given, that history is not yet over and that silence and agreement, as Shevchenko said, may be the result of force and not of happiness. It is futile to argue. The world is changing. It has changed in the last few years. Yet idealism and realism may not have finally merged and the changing principles of the last century may not have reached a permanent basis. We cannot tell. We only know that the Slavs for centuries have been seeking how to combine the culture of the East and West, the contrasts in religion and in modes of life, differences in world outlook, in history, and in economic development. Language, distinct but intelligible, has been the bond of union and such it will continue to be until mankind reaches a dull and respectable uniformity in a new world of law order, monotony, and happiness.

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roar the peasant arrived and asked to be put up for the night.

"How can I take any lodgers when, as you can see for yourself, this place is beset by evil spirits!" the frightened tavern-keeper exclaimed.

"Pay me well, and I guarantee you I'll drive them out and restore peace and quiet to your place," the peasant said.

"How much do you want?"

"Three hundred dollars."

"That's dirt cheap if you get rid of them. Here take the money and get to work," said the tavern-owner, and gave the peasant the three hundred dollars.

To make the ceremony of chasing out the evil spirits as impressive as possible, the peasant gathered a lot of refuse from beneath the benches and table, made a torch from it, lighted it, and then muttering strange hocus-pocus words proceeded to smoke out the evil spirits.

A few moments later, when the job was done, the peasant found the devil awaiting him at the crossroads.

"Well, you've got your three hundred dollars," said the devil to him, "and I've decided to let you keep them. Go and start life anew. As for myself, I intend to go over to that flour mill yonder and stay there. It looks like a nice place to haunt and scare people. There's plenty of food around here, too, so I think I'll be quite happy here. But mind you, don't let anyone persuade you to come back here for the purpose of driving me out of that windmill. For if you do, you'll be sorry you ever saw me."

With this parting warning, the devil scampered to the windmill, out of which with his usual technique he proceeded to scare the owner and his customers.

In time the mill owner and his customers learned of the peasant's "feat" in driving the devil out of the tavern. So they went to him with the plea that he repeat it by chasing the devil out of the windmill. At first the peasant refused, for he well remembered the devil's threat. When, however, the people offered him five hundred dollars, he changed his mind and decided to take a chance. So he went to the mill to drive the devil out. Just as he was about to enter it he heard someone call him. He looked up and there perched in the tree was the devil himself, scowling down upon him.

"What's the idea of coming here to chase me out of this mill?" the devil demanded angrily. "Don't you remember what I said would happen to you if you tried any such fool stunt?"

"Now, now, I've not come here to chase you out," the peasant replied, placatingly. "I've come here to do you a good turn."

"What kind?"

"Oh, just to tell you that our wives have got together and that they are now on our trail and that they're bound to appear here any moment."

"What the devil!" exclaimed the frightened devil. "Let's get the heck out of here, fast!" For if there was anything the devil feared in this world it was to fall into the clutches of his shrewish wife again. And so without waiting for the peasant, or even saying good-bye, he leaped out of the tree and scampered down the road in a swirl of dust as fast as his legs could carry him.

The peasant grinned to himself and then returned to the village to collect the five hundred dollars due him for driving the devil out of the mill.

S. S.



In the Orthopedic Ward with Your Wounded— Plaster Casts and Grins!

By 2nd LT. HELENE METHOT

I WANT to tell you about your boy. I want to tell mothers, wives, sweethearts, and loved ones about their men whose bones have been shattered in the course of their duty in the service of our great country. These lines are written with a feeling of awe, but with an inspiration such as I never dreamed a girl could experience. I am an Army nurse in a ward with scores of men—actually they are boys, but a year of hardship has made them men. They learned to fight and they fought well. But they have learned something else, which I admire more than their heroism—the ability to "take" the long, slow-healing process.

As a "Charge" nurse, I know intimately the characteristics of their wounds, the progress of their healing, the magnificent effort of our medical officers, the extreme devotion of my co-workers, and the sublime help of those little cadet nurses and Wacs who have come to the rescue of our overburdened personnel. The heroism of your boys, the skill of our surgeons, the devotion of the nurses; all these things you know about already. But what you don't know is the supreme effort and extraordinary courage shown by those men who are subjected to weeks, months, and even a year of endurance and patience. They display a degree of grit I have never seen in the course of my experience as a private duty nurse in civilian life. They show a will to cooperate that often brings a gasp of wonderment from our medical staff. And as a result of all this I see the daily improvement that is their reward—I see them move one toe, five toes, a foot, a leg. Weeks pass, and I see them on crutches or in a wheel chair; I see them go home for week ends, and I see them come back with more vigor and zest, ready to go through any ordeal to the end that they may walk again, work again, be whole again.

These men come into our ward from everywhere—from your city, your town, your village. It is not unusual for neighbors in civilian life to meet here, and to become enthralled in an exchange of talk about home and the home folk.

Right here in my ward I can read you the war story from the beginning to this very day, for there are under our care representatives from almost every battle front—Anzio, Africa, France, Belgium, Germany, and the Pacific, my most recent admissions numbering two boys from Okinawa. And each one of the occupants of this ward has contributed much to the service and is so worthy of a cure!

Emil

There is one boy here whom we'll call Emil. With a compound fracture of the leg and a bleeding wound, he lay for six hours in the snow in zero weather, with a live grenade in one hand, in readiness to defend himself. Our corps men at the front finally picked him up. He spent three months in one hospital, lying on his back without moving; three months in another hospital, just barely able to move; then an Army hospital ship brought him back to this country and into our ward. I read his medical history on his cast. Concealing as best I could the emotions his pathetic history stirred within me as a woman, I said, "Emil, what did you think about when you were lying in the snow, waiting for that sniper to kill you if you moved?" Said he, "Ma'am, believe it or not, for six solid hours I wondered if I would ever play golf again." And grown into manhood, these men still cling to much of their boyishness. We watch them come into our ward with grim faces—and walk out with the smile of carefree American youth.

Soon all hardships will be forgotten; they will be at home with their loved ones, and life will take up again where it left off. These things I talk of now will be—a vacuum.

If their bones are broken—and we have some very, very difficult cases—you who read this can be sure that the skill of our medical officers is beyond words, and no matter how long your service man has to remain under our care he will return to you as whole as medical science and devotion can make him—yes, medical science and devotion to service.

I am glad to say that I do not think there is a ward in any hospital which is more cheerful than the orthopedic ward. Nothing is wrong with the minds of our patients, or with their sense of humor. If one poor lad seems a bit blue, twenty gang up on him and snap him out of it. In my ward is a gang which I call my "rescue squad." It comprises those who can hobble about on crutches, with canes, in wheel chairs and what-not. They spend their spare time going from bed to bed, cheering those who still have weeks and months of lying in casts or tied up in what they call "gadgets and contrivances," but what in reality are vital instruments to the processes of rebuilding and rehabilitating life.

Almost every bed in a traction ward is rigged up with a weird arrangement of ropes, pulleys, weights, and "horsehoes" that keep their legs and arms at odd angles. These devices are not painful in use—but they do make an orthopedic ward look somewhat like a petrified forest. They serve in many ways, but primarily they are designed to keep the limb in proper position to insure new bone formation is developing correctly, preventing deformities and shortened limbs. Sometimes they are used to remedy bones that have healed in wrong position and have been surgically rebroken to correct these errors.

Rebuilding goes on from morning to night. It is instituted in the routine. It is invisible. Through the wisdom of our Medical Department, everything is devised in such a way that the boys take half of their rebuilding process as a joke. Nevertheless, every instant of an orthopedic patient's life in an Army hospital ward is utilized constructively toward his restoration. For instance, here is a man whose name is Bill. In the last few days he has refused to walk. We send him with an order to the lab for something we have no need of, or something we know they haven't got. He walks a mile and a half or two miles, or so it seems to him, then comes back griping about the Army's inefficiency. But he doesn't know he is working his own cure—and he is happy while griping.

A while ago, new orders came through that all routine in the hospital was to be stopped at a certain hour, for one hour, and we nurses were asked to see that every patient who could move be sent into the gym, and to see that those who had to remain in bed spent this one hour in some form of prescribed exercise. It seemed silly to stop the procedure of bandages, medical attention and recasting—all those things that go on at this hour in the ward—and have the boys seemingly all upset. But it is one of the best things we have in the routine now.

(To be concluded)

**BOHDAN, HETMAN
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Friendly Relations Between Ancient Ukraine and Lithuania

By HONORE EWACH

FROM times immemorial Ukrainians have had many neighbors. Most of them were hostile and rapacious, like the Scythians, Sarmatians, Avars, Pechenehs, Polovtsians, Tartars, Russians, and Poles. But there were also good neighbors, like White Ruthenians (known also as White Russians) and Lithuanians. Ukrainians, White Ruthenians, and Lithuanians lived together in one federated State for over two hundred years—till 1569—and never had any reason to quarrel. The Ukraine-Lithuanian federated state of the time proved to be a political and cultural success. Present day statesmen concerned with the post-war outlines of Europe would do well to bear that in mind.

For over three hundred years, from about 900 to about 1240, the Ukrainian Kievan State managed to defend itself more or less successfully against the attacks of the many Tartar and Mongolian warlike tribes that came in never ending invasions from Central Asia through the wide gap between the Ural mountains and the Caspian Sea. In 1240 a powerful Mongol-Tartar horde of Batu plowed roughshod through the whole length of Ukraine, plundering and destroying all its cities, on its way to Hungary. It was a very huge and warlike horde, and in its strategy and swiftness of movement it proved to be superior to the European heavily armed knights. No wonder then that this swiftly moving army of the Mongolian Khans overwhelmed all the armed forces of Muscovy, Ukraine, Poland, and Hungary. Batu's invasion practically annihilated the eastern half of Ukraine. Ukrainian political independence continued to exist after this, for some one hundred years, only in Western Ukraine, in the so-called Kingdom of Galicia and Volhynia.

Rule of the Lithuanian Lubart

When the last descendant of King Roman the Brave (1199-1205) of the Kingdom of Galicia and Volhynia—King George II—died in 1340 the Great Council of Boyars (barons) of Volhynia and Galicia invited Prince Lubart, a Lithuanian who had married a Ukrainian princess in Volhynia, to be their new king. As the new king of the purely Ukrainian Kingdom of Galicia and Volhynia, Lubart lived in the city of Volodimir in Volhynia. In 1349 King Casimir the Great of Poland took advantage of Lubart's war against the Tartars in the east, and invaded and annexed Galicia. Later Lubart fought hard to regain Galicia, but had no success against the alliance of Poland and Hungary. He ruled the Kingdom of Volhynia as its rightful king till his death in 1384. The Ukrainians of Volhynia and Kholm had no complaint against him. Though a Lithuanian by origin, being the son of the Great Duke Gedemin of Lithuania proper, he ruled his kingdom as a Ukrainian. He spoke nothing but Ukrainian and he was of the same faith as his Ukrainian subjects. His Ukrainian name was King Dmytro. His son Fedir ruled as wisely over Volhynia till 1431. During the next eight years Volhynia was valiantly defended by Prince Svitrihailo, known also as Prince Lev.

Other Ukrainian provinces, such as Kiev and Podolia, were also ruled from about 1360 by Lithuanian princes who intermarried with Ukrainians, learned their language and customs, and administered their Ukrainian dukedoms as Ukrainians. The same was true of the other Lithuanians, including officials, officers, and boyars who settled on Ukrainian lands. They learned to identify themselves with Ukrainians and their interests. Such was also the case with the Lithuanian princes, boyars, and officials who settled in White Ruthenia. Politically, Vilno was the

capital of Lithuania, but by culture it was a very significant fact that center of the White Ruthenians.

It was a very significant fact that all the Lithuanian nobles who came to Volhynia and became thoroughly Ukrainianized in a generation or two were the staunch defenders of Ukrainian autonomy and church after 1438. For the next hundred and fifty years Volhynia became the bastion of Ukrainian national, religious, and cultural life. Even when Lithuania was forced in 1569 into a political union with Poland there were still many Ukrainian and Ukrainized Lithuanian nobles in Volhynia who manly defended their country's autonomy. It was the Academy of Ostrih in Volhynia, founded in 1580 by Prince Constantine of Ostrih, that ushered in a new educational impetus in Ukraine.

Lithuanian Princes Came as Defenders

The main feature of the Ukraine-Lithuanian political cooperation during the 14th, 15th and 16th centuries was the fact that the Lithuanian princes came to Ukraine as defenders and not as conquerors. They helped the Ukrainians in their struggle against the Tartars. The Ukrainians, in turn, helped them to defend Lithuania against the Teutonic Knights of the Cross. The best of relations existed between the two peoples. The Lithuanians liked the Ukrainian ways of life, and their country. They also acted as patrons of Ukrainian culture.

The Lithuanians who came to Ukraine with their princes felt quite at home. Though they spoke a different language, they soon discovered that the Ukrainian language was in many ways similar to theirs. Not only are there many similar words in Lithuanian and Ukrainian: they have also similar grammatical rules. Both languages are inflectional as Latin or Greek. Both are very rich in synonyms. Both are very fond of causative and diminutive forms. In other words, Lithuanians found in Ukraine similar ways of thinking and living. They also found the Ukrainians to be as fond of singing as the Lithuanians. On the other hand, it was as natural for Ukrainians to find many likeable qualities in the Lithuanians.

Though the paths of Lithuanians and Ukrainians parted in 1569 on account of the political union between Poland and Lithuania, Ukrainians, Lithuanians, and White Ruthenians still think kindly of each other. Such are the results of a political cooperation between congenial and kindly disposed nations and peoples.

The Ukraine-Lithuanian political cooperation was beneficial to both Ukrainians and Lithuanians. On the other hand, the Polish nobles and kings always acted toward the Ukrainians, White Ruthenians, and Lithuanians as haughty aggressors and oppressors. Their aim was not to cooperate with the peoples within the Polish Commonwealth, but to exploit them. The same has been true of the Russians. Since 1654, when Ukraine concluded an alliance with Russia, and from which time dates Russian's gradual absorption of Ukraine, the Russians have always acted toward the Ukrainians in an autocratic and arrogant manner, just as the Poles.

The Ukrainians still like to reflect on the times when Ukraine and Lithuania worked hand in hand, as equals, in the Ukraine-Lithuanian State from 1340 to 1569.

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THE STORY OF OLD GLORY FOR YOUNG PEOPLE

THE story of the original of our National Flag parallels the story of the origin of our country. As our country received its birthright from the peoples of many lands who gathered on these shores to found a new nation, so did the pattern of stars and stripes rise from divers origins back in the mists of antiquity to become emblazoned on the standard of our infant republic.

The star, a symbol of the heavens and the divine goal to which man has aspired from time immemorial, and the stripe, symbolic of the rays of light emanating from the sun, have long been represented on the standards of nations, from the banners of the astral worshippers of ancient Egypt and Babylon and the 12-starred flag of the Spanish Conquistadors under Cortez, down through the striped standards of Holland and the East India Company in the 18th century to the present patterns of stars and stripes on the flags of several nations of Europe, Asia, and the Americas.

The first flags adapted by our Colonial forefathers were symbolic of their struggles with the wilderness of a new land. Anchors, beavers, rattlesnakes, pine trees and various like insignia with mottoes of "Hope," "Liberty," "Appeal to Heaven," or "Don't Tread on Me," were affixed to the different banners of Colonial America.

The first flag of the colonists to have any resemblance to the present Old Glory was the Grand Union Flag, oft termed the "Congress Colors." This flag consisted of thirteen stripes, alternately red and white, representing thirteen colonies, with a blue field in the upper left hand corner bearing the crosses of St. George and St. Andrew, signifying union with the mother country. This banner was first flown at the staffs of the Colonial Fleet in the Delaware River in December, 1775.

Although never formally acknowledged by the Continental Congress, the Grand Union Flag was the standard of the Continental Army when the latter came into being in January, 1776, and was also carried by Marines and American Bluejackets comprising an expeditionary force in the West Indies during that year.

First Made by Betsy Ross

During the previous year a field of thirteen stripes appeared on the yellow silk standard of the Philadelphia troop of Light Horse when the latter served as an escort to General Washington who was journeying to Cambridge to assume command of the Continental Army.

Thus we find that the symbols which became the stars and stripes of Old Glory were long in use as emblematic of the aspirations and struggles of many people and nations. It remained, however, for the dark days which followed the Declaration of Independence and the efforts to create some semblance of unity and resistance, to form the background for the dramatic incident enacted in the modest shop of a Philadelphia needlewoman named Mrs. Betsy Ross. To her shop in the summer of 1776 came a distinguished group of patriots headed by General Washington. They bore with them a rough sketch for a flag, a banner behind which they hoped to unite the efforts of the thirteen colonies. This sketch resembled the Grand Union Flag and differed from the latter only in that the union of the crosses of St. Andrew and St. George had been replaced by a union of thirteen stars placed in a circle on a blue field. After some discussion as to whether or not the stars should be six-pointed or five-pointed, a discussion in which Mrs. Ross prevailed, this needlewoman set herself to the

immortal task of making our first Star-Spangled Banner.

It was unfortunate that the above incident surrounding the work of Betsy Ross occurred at a time when the passions of rebellion and independence were foremost in the minds of the colonists and thus the chronicles of the day failed to record the details surrounding the origin of the flag.

The efforts of Betsy Ross finally culminated in official recognition by the Continental Congress which on June 14, 1777, the first birthday of Old Glory, adopted a resolution: "That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation."

An interesting sidelight of history is revealed by this resolution in that it was one presented by the Marine Committee of the Second Continental Congress on the subject of the Navy. This is explained by the fact, that unlike land troops, it is necessary that all men-of-war must carry the same flag as a means of identification and recognition. Following the Declaration of Independence colonial vessels were putting to sea in an effort to hamper enemy communications and for the purpose of preying on enemy commerce. Many of these vessels flew the flags of the particular colonies to which they belonged.

It is uncertain as to where our first Old Glory was flown following its adaption by the Congress. It is known, however, that John Paul Jones, preparing to sail on the RANGER from Portsmouth on July 4, 1777, was presented with a Star-Spangled Banner by the ladies of Portsmouth, which flag was forthwith raised to the RANGER'S staff. It is also recorded that on August 3, 1777, the patriot defenders of Fort Stanwix, New York, raised a hastily made and crudely fashioned Star-Spangled Banner over the fort's blockhouse. Also, on February 14, 1778 when the RANGER hove to in Quiberon Bay, France, bearing news of Burgoyne's surrender at Saratoga, the Stars and Stripes received its first salute from a foreign power.

General Washington, when the Star-Spangled Banner was first flown at the head of the Continental Army, described its symbolism as follows: "We take the stars from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

Following the cessation of hostilities and the organization of the United States under the Constitution, the flag continued to be modified by the addition of a star and a stripe for each state coming into the Union. After the admission of Kentucky and Vermont, a resolution was adopted in January, 1794, making the flag one of fifteen stars and fifteen stripes.

Realizing that the flag would soon become unwieldy with the addition of a stripe for each state, Captain Samuel C. Reid, U.S. Navy, commander of the armed brig GENERAL ARMSTRONG during the War of 1812, presented to the Congress the suggestion that the stripes remain thirteen in number as representing the colonies which struggled to found the nation, and that a star be added to the blue field for each additional state coming into the Union. This suggestion became the text of a resolution by Congress, effective on July 4, 1818.

Following the War of 1812, a great wave of nationalistic spirit spread throughout the country; the infant republic had successfully defied the might of an empire. As this spirit of nationalism spread, Old Glory began

Weekly Banter

Walking

Walking is a form of exercise in which one foot is placed in front of the other and the process repeated an indefinite number of times. Competent authorities have declared it is one of the best forms of muscle utilization—especially for those who have come within hailing distance of middle age.

However, as with many definitions, the description does not cover the total situation. There are many subspecies, variations and individual differences among walkers. There's the man who carries his back like a ramrod; there's the man who attempts to balance a protruding front by leaning backward. Some, anxious to arrive at the store for possible cigarettes or a bit of hamburger, lean far forward, with their legs and feet trying desperately to catch up with

mighty symbol of sovereignty and the homage paid that banner is best expressed by what the gifted men of future generations wrote concerning it.

The brilliant Henry Ward Beecher said: "A thoughtful mind when it sees a nation's flag, sees not the flag, but the nation itself. And whatever may be its symbols, its insignia, he reads chiefly in the flag, the government, the principles, the truths, the history that belong to the nation that sets it forth. The American flag has been a symbol of Liberty, and men rejoiced in it.

"The stars upon it were like the bright morning stars of God, and the stripes upon it were beams of morning light. As at early dawn the stars shine forth even while it grows light, and then as the sun advances that light breaks into banks and streaming lines of color, the glowing red and intense white striving together, and ribbing the horizon with bars effulgent, so, on the American flag, stars and beams of many-colored light shine out together..."

What Wilson Said About Our Flag

More than a score of years ago President Wilson said: "This flag, which we honor and under which we serve, is the emblem of our power, our thought and purpose as a nation. It has no other character than that which we give it from generation to generation. The choices are ours. It floats in majestic silence above the hosts that execute those choices, whether in peace or in war. And yet, though silent, it speaks to us—speaks to us of the past, of the men and women who went before us, and of the records they wrote upon it.

"We celebrate the day of its birth; and from its birth until now it has witnessed a great history, has floated on high the symbol of great events, or a great plan of life worked out by a great people. . .

"Woe to the man or group of men, that seek to stand in our way in this day of high resolution, when every principle we hold dearest is to be vindicated and made secure for the salvation of the nation. We are ready to plead at the bar of history, and our flag shall wear a new luster. Once more we shall make good with our lives and fortunes the great faith to which we were born, and a new glory shall shine in the face of our people."

Thus Old Glory came into being; born amid the strife of battle it became the standard around which a free people struggled to form a great nation. From the Atlantic seaboard to the great prairies of the West, south to the bayous of Louisiana, north to land of the Dakotas, and beyond the watery reaches of the Atlantic and the Pacific, Old Glory carried the struggle and fight of a democratic nation extending its birthright to the endless regions of the great beyond.

the body. There's the middle of the sidewalk addict, who makes it hard for a person to pass; and always there's a group of ladies who hold a conference on the sidewalk—usually flanked by baby carriages and shopping bags. Yet, walking is good, wholesome, salutary exercise. Sometime we must try it.

More Uses Than One

Woman (sitting on suitcase in luggage shop): Haven't you something a little more comfortable? I'm planning a long trip.

In the Good Old Days

The "white collar" man has come a long way since the days of his grandfather, as witness the following instructions to employes issued by a store proprietor in 1870:

"Store will open at 7 a. m. and close at 8 p. m., except on Saturday, when it closes at 9 p. m. Employes will sweep floors, dust furniture, shelves and show case; remember 'Cleanliness is next to Godliness.' Trim wicks, fill lamps, clean chimneys. Make your pens carefully (you may whittle the quills to suit your individual taste). Open windows for fresh air. Each clerk shall bring in a bucket of water and a scuttle of coal for the day's business.

"Any employe who smokes Spanish cigars, uses liquor in any form, gets shaved at the barber shop, or frequents pool halls or public dance halls, will give his employer every reason to suspicion his integrity, worthy intentions and all around honesty.

"Each employe is expected to pay, his tithing to the church, that is 10% of his annual income; no matter what your income might be, you should not contribute less than \$25 per year to the church. Each employe will attend sacrament meeting and adequate time will be given to attend Fast meeting on Thursday. Also you are expected to attend your Sunday School.

"Men employes will be given one evening off each week for courting purposes, or two evenings each week if they go regularly to church and attend to church duties. After any employe has spent his thirteen hours of labor in the store, he should then spend his leisure time in reading good books, and contemplating the glories and building up the Kingdom of God."

Country Philosopher

Herman Peterson, author of *Country Chronicle*, moved on a farm in upper New York state because he thought it would be a good place to write. When an inquiring neighbor asked, between spurts of tobacco juice, what crops the stranger intended to raise, Peterson was momentarily stumped. Then he happened to recall what his wife had said about the city being no place to bring up children.

"I'm going to raise children," he said brightly.

The farmer spat meditatively. "Around here," he said, "we look on that as a side line."—Reading & Writing.

O! O!

A certain official whose employment in the various alphabetical agencies of the government had been long and constant discovered during a journey that in packing his suitcase he had omitted to include a certain very necessary item of wearing apparel. Whereupon he wired home:

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UKRAINIAN HONEY CAKE

- 4 eggs
- 1 pt. honey
- 1 yeast cake
- 1 tsp. soda
- 1/2 lb. butter
- 4 C pastry flour
- 1/2 tsp. cinamon
- 1/4 tsp. cloves
- 1 C nuts (any kind preferred)

Beat the whole eggs slightly and add the honey which has been melted. Then add the yeast cake which has been dissolved in a little warm water; also add soda which has been dissolved in a little warm water. Mix well. Measure and sift the flour with cinamon, cloves and mix the whole mixture well. Add the nuts which have been floured and put in a loaf tin. The oven should be at 350° F. and the heat increased after fifteen minutes. Bake for one hour.

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Do not peel or cut up vegetables or fruits and then let them stand before cooking. If possible cook them whole with skins on.

In cooking vegetables and fruits use as little water as possible and cook them as quickly as possible. Never add soda to vegetables.

Whenever possible steam foods rather than boil or stew them.

Never fry foods if it can be avoided. Do not chop or crush fresh vegetables or fruits and allow them to stand before serving.

Frozen foods should be put into cook while they are still frozen. If used raw they should be eaten immediately after thawing.

Lemon juice or vinegar in the water cauliflower is cooked in makes it keep its snowy white color.

When making mayonaise, add the white of the egg to the mixture after the vinegar is added. This will prevent curdling.

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What They Say

U. S. Attorney General Tom C. Clark, speaking over the NBC network:

"The American people and the intelligent leaders of American business want to preserve in our country not only the principle but the fact of free enterprise; and this means an end to selfish protection of the entrenched, an end to domination and extermination of the small to protect the advantages of the large, an end to the "right" of dollars to stifle brains, incentive and inventive genius, an end to "super-national" cartel conspiracies. It also means freedom of opportunity for all people to engage in legitimate business on an equal footing... It means reversing the trend—given impetus by the haste to produce the tools of war—of big business getting bigger at the expense, if indeed not the extirpation, of small business. We won't accomplish all this overnight; we may never accomplish all of it. But I state categorically that there will be no relaxation of our efforts to accomplish it."

Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America:

"I believe that a majority so large as to approach unanimity within the churches desires the earliest possible ratification of the (United Nations) Charter by the Senate and the full participation of our nation in the organization therein established. Our sons have fought to destroy totalitarian tyranny and have given their lives gladly that future generations may be free. It is for us to create a world order that will guarantee that our sons' sons shall not march a generation hence. We believe the Charter is a first and major step toward this high end."

Basil O'Connor, national chairman of the American Red Cross:

"There can be no peace without understanding, and unless it starts with ourselves and compels us to recognize those things which make for peace and do not destroy it, we shall not have peace."

Hacolm Ross, Chairman of the Fair Employment Practice Committee:

"Here's the question: Will we continue in the change-over period to make good just as democratically as we did during the two-front war against Germany and Japan. We of the Fair Employment Committee... know that it requires patience, persuasion and, most of all, a strong determination to overcome race prejudice. But we also know that it can be done. We have seen thousands of Negroes making airplanes in a plant which at first said 'impossible'... In its attempt to uphold the accepted national policy of equal job opportunity, the FEPC has raised up powerful enemies. The fight to establish this right has become more than an attack on a little group of Government people. It has widened to include all the people of the

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Pvt. Nicholas Minue Post No. 1260

Not quite two years ago, a group war veterans in New York City, numbering five, established a Ukrainian veterans organization.

At that time there were very few World War II veterans discharged and still less World War I veterans of Ukrainian descent. This small group, however, was not easily discouraged, and with the help of several Ukrainian businessmen it gradually expanded, until there were fifty veterans enrolled. The group then applied for a charter to become a post in the American Legion. It was accepted as a closed post, open only for Veterans of Ukrainian descent.

On December 9, 1944, the charter from the American Legion was formally presented. All the New York County American Legion officers attended the ceremony installing the officers of the post. There were many prominent people in attendance, including the mother of the late Pvt. Nicholas Minue of Carteret, N. J. in whose honor the post was named, he being the first Ukrainian hero to receive the Congressional Medal of Honor.

Our first full year in the American Legion will draw to a close in October. Our membership has recently increased 50%. Under the able leadership of Commander William Chosnyk the Post has grown in strength and has taken an active part in various community affairs.

The Post members have been meeting during the past ten months at Hotel Imperial, 32nd and Broadway, New York City, every third Tuesday of each month at 8:30 P. M. Attendance has been very good.

Elections will take place in October. Nomination for officers will take place at our September meeting. We aim to make this post the largest single post in the Metropolitan District. We invite all veterans of Ukrainian descent to come down to our meetings at Hotel Imperial every third Tuesday of each month. This post accepts all Ukrainians with the exception of those who are against the Democratic American government and seek to overthrow it.

All Ukrainian Veterans who desire further information as to membership in this Ukrainian post, please contact Vice-Commander M. J. Pope, 1551 Unionport Road, New York 62, N. Y. He will be happy to give any information at his disposal.

Pvt. Nicholas Minue Post No. 1260
M. J. POPE

CHARACTER "ANALYSIS" AT A GLANCE

When the whites of the eyes are naturally tinged with red, you may count on a suspicious nature, and a quick, bad temper.

People with vertical furrows on their foreheads are intellectual fighters and enjoy arguing. Horizontal furrows indicate the worrier.

A man with long, slim fingernails is artistic, but he's never a good provider. Little round nails show honesty coupled with a hot temper. A person with strong moons will rise high in his world.

To tell good people from bad: If a smile improves a man's face, he is a good man; if a smile disfigures his face, he is a bad man.

With Clocklike Precision

A kindhearted old lady noticed that the night watchman's dog was scratching himself all the time and taking pity on the animal, complained to his master, "Can't you see the ticks are running that poor dog crazy? Why don't you help him to get rid of them?"

"Tain't possible," rejoined the watchman.

"Why not?" demanded the woman. "Cause," reasoned the whimsical, easy-going old man, "he's a watch dog—and has new ticks every minute."

August FUR SALE

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