

СВОБОДА

Український Щоденник

PIK LIII. Ч. 212.



SVOBODA

Ukrainian Daily

VOL. LIII. No. 212.

SECTION II.

# The Ukrainian Weekly

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

No. 41

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

VOL. LIII

## PRE-CONVENTION DISCUSSION

Now that the time and place of the forthcoming twenty first quadrennial convention of the Ukrainian National Association has been definitely set—week of March 25, 1946 at Hotel William Penn, Pittsburgh, Pa.—it would be wise for our younger generation members of the organization to begin to express on these pages their opinions on how they can serve the U. N. A. and in turn on how it can serve them better. Such ideas expressed here may serve to guide the delegates at the convention in the course of their deliberations, and, if they appear to be of benefit to the organization and practical, they may assume concrete shape in form of resolutions and measures passed at the convention.

The question, for instance, concerning what form of younger generation activity the U.N.A. would do well to sponsor after the convention, be it cultural, sport or social, is a fruitful one for discussion by our readers.

Now that more and more of our boys are receiving their discharges from service and are returning to normal home life and activity, they may, perhaps, favor a resumption of the U.N.A. sport program which was curtailed soon after the outbreak of the war. We would like to hear from the servicemen and ex-servicemen themselves on this.

The U.N.A. cultural program, of course, has always been in progress in various forms. Within the past few years, specifically from the time when the war broke out, the program has been mainly in form of U.N.A. sponsorship of publications in English on Ukrainian history, literature and culture. Its value has been amply demonstrated by the fact that as a result today there is more widespread knowledge on these subjects

in this country, especially among our younger generation who have gained from it an increased knowledge of their Ukrainian cultural heritage and background. Suggestions printed here on ways and means of broadening this program, possibly to include some field outside of publication, may find their echo at the convention.

Still another question worth considering here with an eye toward the convention, is whether it would be advantageous for the U. N. A. to sponsor regional rallies for the younger people in various parts of the country. Such rallies, through the discussions at them on U.N.A. matters, may make the young folks more conscious of the organization, its leading role in Ukrainian American development, and its value to those who belong to it. At the same time they would strengthen, through the social contact involved in such rallies, the fraternal spirit of the organization. This spirit has been wonderfully upheld by the U.N.A. conventions themselves. Regional rallies for young folks may do for the young folks what the conventions did for the older folks. Moreover, the experience gained at such rallies may prove to be of definite value for those who eventually will be elected as delegates to the national conventions, thereby helping to make the latter more efficient. In any event, the question whether such rallies should be held is worthy of discussion here, at least for the purpose of raising it at the forthcoming convention.

The Weekly welcomes discussion on its pages of these and other matters and questions. It is up to the young U.N.A. members and prospective members to take advantage of this offer.

## French Church Pleads For Ukrainians

La Croix, organ of the Catholic Church La Croix in France, issued on October 19 of this year "an appeal to the Catholic world" to save more than 5,000,000 Catholics in parts of former Polish Galicia, Western Ukraine, and Carpatho-Ukraine, recently ceded to the Soviet Union, a New York Times dispatch from Paris reported last Saturday. [In printing this dispatch, however, the Times headline writer erroneously captioned it as "French Church Appeals for Poles," when obviously it is not the Poles but Ukrainians for whom the French Church made its appeal].

La Croix published the text of a letter of protest dated July 1 and addressed to Foreign Commissar Vyacheslaff M. Molotoff by the clergy of L'viv, capital of Western Ukraine.

In spite of the iron curtain that separates the U.S.S.R. from the rest of the world," La Croix said that

it had learned that the Metropolitan of Galicia and the Ukrainian Archbishop of L'viv, Msgr. Joseph Slipy, his three suffragan bishops and the apostolic delegate for Wolyn had been imprisoned and that one of them, Msgr. Khomishin, had died there. "All influential priests are expelled or incarcerated," the church paper said. "Members of orders such as the Basilians, Redemptorists and Stundites are dispersed or incarcerated. Seminarists are mobilized in the Soviet Army."

At the same time, the paper said, the Russians have sponsored three "renegade" priests who organized "a committee of initiative for the passage of Greek Catholics to Orthodoxy." Greek Catholics of the region, it was pointed out, use rites and a liturgy similar to those of the Russians, Bulgarians and Serbs, but differ from

## Shared in Developing MP Urges Canadian Gov't To Help DPs

Pfc. Walter T. Shymon, son of Mr. and Mrs. Stephen Shymon, 68 Beach street, Jersey City, N. J., and a member of U.N.A. Branch 286, was one of the men praised recently by Brig. General Stewart E. Reimel, chief of the New York Ordnance District, for their work in the development of the VT fuse, the proximity fuse on anti-aircraft artillery ammunition which, among other things, kept open the port of Antwerp, Belgium last winter while it was under attack by flying bombs.

Gen. Reimel praised the group for "keeping secret the second most important development of the war, after the atomic bomb." Antiaircraft shells equipped with the fuse knocked down a high percentage of the flying bombs launched against the ports.

Pfc. Shymon, whose father is a pressman at the Svoboda, attended Newark College of Engineering for two years. He enlisted in the U.S. Army Reserves and was called to active duty in June, 1943. Following basic training he was selected for the Army Specialized Training Program (ASTP). He studied at Virginia Polytechnic from October, 1943 to October of 1944. He was stationed in Washington and Aberdeen before going overseas in April, 1945. At present he is at Manila, waiting to be shipped to Japan.

## Serves at MacArthur's Headquarters

Sgt. Walter Dushnyk of New York City, formerly a member of the Svoboda editorial staff, is serving at present in General MacArthur's headquarters in Tokyo, in the same building, a few doors away from the general. His work includes that of an interpreter and translator.

After serving in Hawaii and Philippines, Sgt. Dushnyk was sent back to the states to prepare for duties with the American forces of occupation in Germany. Just as he was about to be shipped to Europe the Japanese war ended, and within a day or so he together with several officers were placed aboard a plane at a Virginia airfield and flown directly to Manila. From there he proceeded to Yokohama and finally to Tokyo.

He writes to a friend that he had spoken with General Dervyanenko, chief of Soviet military representation at Tokyo, since then recalled to Moscow, and found him to be a Ukrainian. On the whole, he writes, Soviet persons in Tokyo act ill at ease in their relations with the Americans.

them in that they are united with Catholic Church of Rome.

La Croix said that only forty-two of 2,700 priests in the region had supported the committee. It called on Catholics to pray, organize public prayers and appeal to the world to prevent the Catholic Church "from

A plea on behalf Ukrainian displaced persons in Central Europe threatened with forced repatriation by the Soviets was made in the Canadian Parliament in Ottawa early this week by Allister Stuart, M.P., of Winnipeg.

The Canadian government can demonstrate its sincerity in regards the Atlantic Charter, he said, by coming to the aid of the Ukrainians whose native land had been invaded by the Germans and who in return for their valiant fight against the invaders were ruined and deported. Thousands of them have returned to their native land, he continued, but thousands of other do not desire to return.

In conclusion Mr. Stuart urged that the Minister of Mines and Resources take a more liberal attitude toward the possible emigration to Canada of these displaced persons when the time comes to review Canadian immigration policies.

Mr. Stuart's plea on behalf of the Ukrainian DPs follows that of two others members of Parliament, of Mr. Anthony Hlynka and Mr. Walter Tucker, who spoke on the subject late last month. Since then, Mr. Tucker has become the Canadian Minister of Rehabilitation.

## NEW YORKER WARDEN OF JAP WAR CRIMINAL CAMP

Captain John P. Preslock of New York City, Ukrainian by descent, is a warden of a prison in Yokohama where twenty six Japanese accused as war criminals are jailed, reports the current monthly issue of the Parish Bulletin of the Basilian Fathers of New York.

A Fordham University graduate, class of 1938, Captain Preslock is said to be treating the prisoners "just like his own men," meaning they eat the same food and the same kind of beds.

He is a member of an anti-aircraft unit and was pressed into service as warden of the Jap war criminals prison early last month.

## DECORATED GUNNER GETS DISCHARGE

Sergeant Paul Hysa of New York City, a tail gunner with 51 missions to his credit, was recently honorably discharged from service with 98 points (additional points pending).

Sgt. Hysa was with the 15th Force, and of his three years in the army he served one year overseas. He has the Air Medal with six oak leaf clusters, the Distinguished Flying Cross, and five battle stars. He is credited with shooting down a Me-109 over Austria.

losing 5,000,000 of its children as a consequence of the brutality against the clergy and guile calculated to mislead a rather uncultivated agricultural population."

# The Russian Communist Unification

By PROF. CLARENCE A. MANNING

EVER since the rulers of Moscow decided to take the place of Kiev and assert their authority, they have struggled long and steadily to expand their boundaries and to unify completely their country. To this end they have relied upon their own strength and they have cloaked their progress under all the varying theories of the centuries. Excuses change but the process has gone on relentlessly, while the rest of the world has declined to look behind the popular facade which has been erected to conceal what was really taking place.

## Russia's Desire to be a Third Rome

It is easy to note the outstanding facts of national psychology but it is difficult to explain their development. Why should the marriage of Sophia Paleologue, a member of the last ruling family of Constantinople, to Ivan III of Moscow in the fifteenth century have built up the theory of the Third Rome that dominated Russian thought for centuries and perhaps today? It was a bold conception to hold that the sprawling city of Moscow which had just been liberated from the Golden Horde and the Mongol Empire should declare itself the Christian centre of the universe and decline to learn from the rest of the European world. It gave rise to a peculiar situation which was impossible to maintain in its entirety. It encouraged the tsars to push their military conquests to the east and to strive to drive on the west. It sharpened the conflict with the western neighbor, the Polish-Lithuanian state which was holding Kiev and Ukraine, and it inspired the Moscovite effort to drive on to the Baltic Sea.

Yet it was the lack of a strong Ukrainian government that was able to bridge the gap between East and West that brought about the tragic events that followed. At the very time when Bohdan Khmelnytsky was leading the struggle for Ukrainian independence against Poland scholars trained in Kiev and in Western Europe were being invited to Moscow to give the people their first glimpses of the outside world. It is often forgotten and always overlooked that after the sacking of Kiev in 1169 and removal of the Metropolitan of the Orthodox Church to Moscow, the Orthodox of Kiev still remained under the ecclesiastical control of Constantinople, that the Patriarchs of the imperial city on the Bosphorus still sent teachers to Kiev, and that the extremes of xenophobia that marked the history of Moscow never prevailed in the older city.

Moscow had its chance in the failure of Khmelnytsky and his alliance with the Russian Tsar. The religious element moved the Kozak Host in its opposition to the Poles and the Roman and Greek Catholic Churches and this rendered it possible for Moscow to exploit the Kozak differences and impose upon them such hetmans as it would until the Host was disintegrated and helpless. It was the religious desire to protect the Church Slavonic language as the distinguishing feature of the life of the people that blocked the rise of a Ukrainian language and literature in the seventeenth century and left the people helpless before the changing conditions.

In the eighteenth century the new Russia, centered now at St. Petersburg and outwardly adapted to the manners of Western Europe, continued the same policy. The Ukrainian nobles were won over to the cause of the government. The peasants sank into greater poverty as the rigors of serfdom grew and the old rights were systematically destroyed until even the Sich was no more and the new Russian governmental system was introduced throughout all

that part of Ukraine which had passed under Russian domination. Yet at the same time it is instructive to note how many of the successful writers were really of Ukrainian birth and training. An undue proportion of the men who distinguished themselves in literature and cultural work had been reared in the older Kiev tradition and left their mark upon the life of Moscow and St. Petersburg.

## Russian Scholars Considered Ukraine as Russia

Ukraine as Little Russia was fully absorbed in the opinion of the Russian scholars into the Russian Empire. Even men like the reactionary historian Karamzin refused to recognize its independent existence. They might speak of Poland or the Golden Horde but they stubbornly maintained that the course of history in regard to the south was fixed and definite. The principle of legitimacy supported them and it is interesting to note that Karamzin summarized the policy of 1945 exactly.

In the Opinion of a Russian Citizen, written as a protest against the idea of Alexander I of setting up a subordinate but more or less free Poland, Karamzin wrote: "These lands belonged to Russia, when the Metropolitan Platon entrusted to you the crown of Monomakh, of Peter, and of Catherine, whom you yourself called the Great. Will it be said that she illegally divided Poland? But you would act still more illegally if you thought of wiping out the injustice by a division of Russia itself. We took Poland by the sword; that is our right, to which all states owe existence, for all are made by conquest. Catherine is responsible to God, is responsible to history for her action; but it is done and for you it is sacred; for you Poland is a lawful Russian possession. There are no old rights in politics, otherwise we would be bound to restore the khanates of Kazan and Astrakhan, the republic of Novgorod, the Grand Principality of Ryazan, etc. Besides by old rights White Russia, Volynia and Podolia, along with Galicia, were once the native property of of Russia. If you give these back, they will demand Kiev, Chernigov and Smolensk, for they once also belonged to hostile Lithuania... You, who love lawful civil freedom, will you treat Russia as a soulless, speechless property? Will you autocratically dismember it and give it to whoever you wish."

To Karamzin it was axiomatic that the passing of control from Kiev to Moscow was a normal succession of normal events for it was the one way that history was to be explained, if Russia was to exist according to the principles of legitimacy. Ukraine or Little Russia had been made an integral part of the Russian land but unlike the situation in the preceding century, it furnished none of the outstanding names of Russian literature except Gogol. It is not too much to say that during the first century after the annihilation of Ukrainian institutions, the outstanding writers of the country were those who participated in the revival of Ukrainian literature. Russia had a struggle before it was able to superimpose its authority on that of Kiev and Kharkiv and the constant fear of a Ukrainian revolt, of a reemergence of the old Sich and of the Kozaks deserves more attention than it is usually given.

It is true that Pushkin and the gentleman writers of his school visited Ukraine and the Caucasus. They did it in the firm belief that the Slavonic rivers would flow into the Russian sea or it would dry up. The men who followed, the founders of the revolutionary intelligentsia, had

no interest for the outlying parts of Russia as they considered Ukraine, the Caucasus, etc. They paid no attention to the expansion of Russia to the east and west. They did not notice the Russian penetration of Central Russia. They neglected the Baltic. They confined their attention to the two capitals and to the governments around Moscow and they neglected all those areas which were slowly being adapted to the Russian regime. It is interesting to note that the steadily quickening conscience of these men had no word for the abuses and outrages that were perpetrated against the other peoples of the Empire. They were as blind to them as they were to the qualities of the work of Shevchenko and they deplored his efforts to shape Ukrainian as a literary language and to claim for it those privileges of modernization that they had demanded for Great Russian with such marked success.

## Attempted Russification

Russification was in the air and it could strike with greater force against Ukraine than against the other peoples. Count Valuyev in 1863 could declare that there was never, is not and never will be a Ukrainian language. The Russian censorship could forbid the appearance on Russian soil of all books in Ukrainian and they could follow it up with a prohibition of Lithuanian. For nearly a century it was only Western Ukraine that could offer some opportunity for study and printing and it was there that there were formed such institutions as the Shevchenko Scientific Society. It was there later that Prof. Hrushevsky did most of his best work and it was there that the formal study of the Ukrainian past was organized.

Throughout the century with increasing force the movement for Russification went on but the Empire was not systematic about it. There were periods of relaxation. The demands of the state were evaded, books were smuggled in from abroad. Around the entire periphery of the Great Russians, the new movements of national revival prospered underground, while the central regime, loyal to the old traditions of Karamzin and the implications of the doctrine of the Third Rome, ignored the new movements that were at large in the world outside and even within the Empire.

The revolution of 1917 brought down the entire structure of the Empire and it gave free rein to all the centrifugal forces that had been gathering strength for more than a century. There was for a short time the possibility that the world might witness the complete disappearance of the old order in Eastern Europe and that this would be replaced by the rising of new national states that would live in harmony with one another and bring about a time of peace in Europe. It was not to be. The myth of one indivisible Russia had taken too firm a hold on the minds of Europe and America for them to look intelligently at the situation that arose with lightning speed. Statesmen and people alike were imbued with the idea that the differences between the different peoples of the Russian Empire were negligible and that the Provisional Government could easily master them. Besides the various class conflicts that broke out in the new states all too often discredited the efforts of their leaders and there was nowhere a clear comprehension of the fact that Russia either had to exist on the old pattern or vanish from the scene. The White Armies fought at one and same time against the Reds and against the forces that were laboring to build up a new order and a new system of thought and they had the support of many ele-



PROF. CLARENCE A. MANNING  
of Columbia University

ments, both liberal and conservative in the outside world, to whom the idea of a great, free, united Russia made a strong appeal.

## "The Tragedy of Ukraine"

It was under such circumstances that there came the tragedy of Ukraine, of Georgia, of Armenia, of Azerbaijan, and of the states of Central Asia. The Soviet leaders in the name of an international communism profited by the debacle and extended their control over a large section of the old Empire. Once that was done, the old Russian mentality reasserted itself but in a curiously changed form.

The leaders of the Communist party, largely Russian by birth and training, accepted as the basis of their ideas the indifference of the world to the cultures of the various peoples of the Soviet Union. By renaming the country and leaving only the Russian Soviet Republic as the Soviet Republic of the Russians only, they won over many of the radical leaders of the other nationalities but they were always ready to throw Russian troops into the breach, whenever they found it difficult or impossible to master the situation. Then when the union had been brought about and the Union of Soviet Socialist Republics had been established, they began to bring pressure upon the other nationalities to reorganize their lives along the same lines.

Ukraine was the first sufferer under the new system, for it was the key to the success of the Soviet Union and its policy of forcing the whole Union to obey Moscow. There came the Communizing of the Academy of Sciences and later the change of it into a mere section of the All Union Academy of Sciences. There came the attacks upon the intellectual leaders of the Ukrainians and the silencing of many of the writers.

## The Soviet Line re Ukraine

Perhaps nothing illustrates better the changing conditions than the following passage from a Soviet source. Written by I. Kulik for the Literature of the People of the USSR and published by the VOKS in 1934, it sets forth the new ideas that were then prevailing. (p. 53f)

"The Ukrainian Soviet literature arose, grew and developed in the throes of bitter class struggle. Its young and and as yet frail forces had to blaze their path through the barriers that were raised by the Ukrainian nationalist bourgeoisie, by kulakdom and its ideologists in the domain of literary theory and literary policy, headed by the school of the 'academician' S. Yefremov. Preaching the 'united national front,' they withheld recognition from all forces which, opposing this front, sought to strengthen the proletarian dictatorship and to cement the brotherly alliance with the republics of the Soviet Union. These chauvinists further enjoyed active support of those ele-

## WHENCE COMES THE BUTTERFLY?

By HONORE EWACH

In my student days I used to give private lessons in Ukrainian, mostly to professional men and women whose business required the knowledge of the Ukrainian language. For instance, one of my students was a lawyer who now and then had Ukrainian clients. He was very ambitious and diligent. He asked me all kinds of questions, but mostly in regard to Ukrainian speech. I was told, a few weeks after we started to study Ukrainian together, that my student-lawyer one day pleasantly astounded the judge and his brother-lawyers by putting a question in Ukrainian, during a court session, when a Ukrainian plaintiff got stuck in his answer due to the fact that his knowledge of English was very limited. But it was otherwise with a dentist who asked me to teach him some practical Ukrainian. He told me right at the start that he never liked grammar, and would have none of Ukrainian grammar. Well, most of the time that we studied Ukrainian was spent on petty chats. My pupil delighted to tell me of his hunting experiences. But now and again we would tackle a few Ukrainian sentences that are needed by a busy and practical dentist. In short, I had all kinds of pupils, but none as diligent and alert as one nurse who was then in charge of the Ukrainian district in the city of Saskatoon.

### Nurse His Best Pupil

Miss C. learned to read Ukrainian in less than two months, though I gave her only one lesson a week. She was a keen observer, so she asked me all kinds of questions. One day she asked me a very long question. It was so long and I listened so intently that my pupil forgot her intentions and simply continued to narrate to me some of her experiences among the Ukrainians.

The question was this: "Who are the Galicians, Ruthenians, and Uk-

rainians?"

I kept silent for a little while. Then Miss C. began to narrate what she knew of the Galicians. She said, "I pity those people. They are so backward in their ways of life. The family usually lives in one or two rooms, even if there are more rooms in the house. They have so few things in their houses. I have seen no books or newspapers in their houses."

I suppose I was looking at the floor while Miss C. kept on describing the miserable life of the poor, neglected Galicians.

"But it is more pleasant to pay a visit to a Ruthenian family," continued Miss C. her story. "The Ruthenians seem to be more intelligent and cleaner than the Galicians. Their living quarters are more spacious and better furnished. They dress much nicer. Here and there I find some books and newspapers among the Ruthenians. And they manage to take a better care of themselves."

I think there was a tinge of a smile on my lips when Miss C. spoke of the Ruthenians. The dark, gloomy pictures of the poor Galicians were fading away from my memory.

### Fond of Ukrainians

"Yet I like best," Miss C. continued, "to be sent on errands to the Ukrainian families. They have such lovely houses. There is not a house that I have seen with no flower-plots in front of it. Their houses are spotlessly clean and well furnished. Some of the Ukrainian families have even bookcases stocked up with Ukrainian and English books. I find Ukrainians so polite and courteous in their manners. That is why I would like to read Ukrainian books and learn some more about the Ukrainians."

And Miss C. gave me such an encouraging smile when she finished up her enthusiastic description of

ments which represented the nationalist deviation in the ranks of the Ukrainian Communist Party. Not without reason did Skrypnyk (the head of the nationalist deviation in the ranks of the Communist Party of the Ukraine who worked hand in hand with the imperialist interventionists) even in 1929 write of the 'diminished' role of literary work. His object was to make out a case for pre-revolutionary Ukrainian literature (which, according to Skrypnyk and Yefremov, supposedly represented the 'united front of the creative forces of our people'), as though it had been stronger, more influential and effective than the contemporary Soviet literature of the Ukraine. The reactionary roots of these arguments are quite apparent. The ideology of bourgeois nationalism reflected, after all is said and done, the aim of the Ukrainian kulak to fence off his farmyard from the proletarian revolution. It was a reflection of the hopes of the Ukrainian bourgeoisie for unhindered and 'independent' exploitation of the workers and peasants of the Ukraine.

"Quite in accord with this kulak program was another slogan that was launched later by the Ukrainian nationalists (Khvylovy), that of 'orientation psychology of Europe.' if carried out, would have meant the transformation of Soviet Ukraine into a colony of foreign imperialism.

"But the Leninist national policy prevailed in Soviet Ukraine, consequently the growth of Soviet culture there has been accompanied by the growth and development of Ukrainian Soviet literature. It has grown into a real and considerable factor for the socialist remoulding of the country, in the ideological reeducation of the masses. Its growing strength and its triumph, has prompted the Ukrainian bourgeois-

nationalists to renew with greater ferocity their attempts to capture this literature, to subjugate it to their influence, to penetrate into its ranks."

Such a passage coming from a Soviet source is worth more than hundreds of pages by anti-Communist Ukrainians as showing the desperate struggle that was carried on by Ukrainians, Communists and anti-Communists alike, to protect the national culture against the standardizing tendencies of the Moscow Russian Communists. It explains the government-made famine in Ukraine, the diluting of all Ukrainian organizations with Communists from other parts of the Soviet Union, the transfer of populations from one section of the country to the other, and the efforts in every way to build up a single and undivided Soviet Union which is to be strictly on Russian models.

### Followed Even Here

The same goal is to be seen in such pamphlets as *The People of the Soviet Union* by Ales Hrdlicka and published by the Smithsonian Institution in Washington in 1942. Again and again the author emphasizes the similarity of the peoples of the Soviet Union. "The number of different peoples making up the Soviet Union is but little apparent until one enters the home regions of some of the groups in Asia, and even there, were it not for variation in garments, decoration, beard and hair dressing, and other secondary features, the differences would seldom be of a pronounced character." (p. 2) Prof. Hrdlicka warmly defends the idea of Kluchevsky that the Ukrainian Kozaks were simply the descendants of those very Russians who had fled westward from the Dnieper and who retained their nationality and re-

## The Legend of Pilate

By IVAN FRANKO - Translated by PERCIVAL CUNDY

I

So Pilate gave up Christ to their demands  
And saying: "I'm not guilty, ye have erred!"

Took water and in public washed his hands,  
And then went home as though naught had occurred.

But this occurred: as from a serpent dread,  
All those who saw him in wild panic fled—

His slaves, his servants, e'en his men of might,  
His soldiers fierce, were daunted by the sight.

Up to the roof he went, his wife to seek  
Who was awaiting him, but with a shriek,

She jumped, crashed in the street and lay there dead.  
His little child lay sleeping in its bed;

He gazed, it woke, its eyes were terrified  
By what it saw; it gasped and straightway died.

II

Thus God marked Pilate with eternal stain,  
Cursed him, soul and body, alive and dead;

the ways of life among the Ukrainians, for she knew that I also was one of the Ukrainians.

Well, I was glad that Miss C. forgot that she was propounding a question to me.

Hastily I opened a de luxe edition of Ivan Kotlyarevsky's *Travesty of Aeneid* and was showing Miss C. its beautiful and unique pictures in Ukrainian style, but in my mind I saw a furry caterpillar, a roundish cocoon hanging from a leaf, and finally a beautiful, many-colored butterfly emerging from the cocoon prison.

Far worse than Cain, who having Abel slain,  
Washed not his hands, but owned his guilt and fled.

For he who had delivered righteousness  
To violence, acknowledged not his blame;

Therefore he was deprived of every claim  
To human worth, to love or happiness.

His family all vanished without trace  
Great Caesar banished him from pride of place,

In his own city found he no abode.  
Infirm and old he sat beside the road

And begged for scraps with piteous moans  
Till hostile hands slew him with clods and stones.

III

Then someone dragged his corpse off by the feet,  
And in a pit to bury it they tried.

When morning came it lay again outside:  
The grave would not the cursed thing secrete.

And then they heaped a pile of wood well tarred  
And cast the corpse therein and kindled flame.

The wood burned up—the corpse remained the same;  
A pile of ashes, but the corpse unmarred.

A millstone then about his neck they tied,  
And binding hands and feet, into the sea

They cast the cursed body carefully.  
The ropes, however, burst and came untied:

And now the corpse of Pilate, cursed but free,  
Still floats somewhere upon the open sea.

(From "Prison Sonnets," 1889).

turned to escape Polish and Lithuanian tyranny. Then he adds. "The language of the new population of Ukrainian developed certain dialectical differences. In addition there arose in the course of time in the great territories over which the Russian people were spread some differences in the richness and nature of folk tales, folk poetry, dress, etc.—differences the perception of which by the Ukrainians has a long time been assiduously fostered by the Germans on the basis of their cherished old 'divide et impera' principle." (p. 14). Yet after all this, he can still say, "The Belorussians are in all these respects much like the Great-Russians but there are some differences among the Ukrainians. The latter show less lightness of hair and eyes; there are more plump women among them, and more, even in the country, that are really beautiful in youth. More or less mixture with the Tartars or other non-Russian elements has taken place in the southern districts. In these regions too the people are predominantly of medium stature and brachycephalic, but in their features they resemble more the Slavs of Moravia and the Balkans. (p. 27) The key to the whole Soviet policy is found again in these sentences, "Before the German invasion in 1941, and to a greater extent since that event, the western regions of the Asiatic portion of the Soviet Union have received large accretions of workmen and refugees from Ukrainian and most other western parts of the country. Whole establishments with their staffs and workers have been transported there and re-established. This is particularly true of the Urals, but also of Kazakhstan, Uzbekistan, and other portions of Siberia and central Asia. These are permanent displacements that have already much altered the population

as well as other aspects of these regions. The Urals are rapidly developing into the industrial as well as the population backbone of the Soviet Union" (p. 24) and there is a natural steady progress toward a general blood union.

### No Evidence of Local Autonomy

This is the goal of Soviet policy and along with it is the creation of a Communist culture, which can know no local peculiarities. It represents a policy of centralization even more severe than were the edicts of the Imperial government during the last century, for it promises the death of all cultures insofar as they cannot be fused with the new Communist spirit and ideology. The attacks on the Ukrainian nationalists, Communist and anti-Communist alike, have brought out clearly that the Soviet Union cannot and will not tolerate those local differences or point of view that were allowed before. It is all very well to talk of the brotherhood of peoples in the Soviet Union and to extol in detail the great leaders of each of them but it is impossible to draw any evidences of local autonomy from the facts.

The history of the past years has turned out to the advantage of Stalin and his associates. His rapprochement with Hitler gave him a golden opportunity for dismembering Poland. Soviet literature has regularly spoken during the past decade of the White Poles who are the enemies of the country and has treated them exactly as it treated the Ukrainian nationalists as advocates of a bourgeois imperialism. The occupation of the Baltic states of Estonia, Latvia, and Lithuania, was facilitated by the same rapprochement and all the evidence points to the fact that the intellectual leaders who were not supporters of Moscow Communism

## A G.I. RETURNS HOME

[First impressions of a G.I. getting home from overseas are told below in a letter to the Weekly by one who during the war sent letters to the Weekly describing life and personalities in war-time England, France, Belgium, Holland, Austria, and Germany.]

Holder of three battle stars Sgt. Theodore Shumeyko, 22, is the son of Mr. and Mrs. Michael Shumeyko, 1972 Ostwood Terrace, Union, N. J. and a member of U.N.A. Branch 423. He is home now on furlough, and will return to camp next week merely to get his discharge. He plans to resume his interrupted college studies, and at the same time to study voice the latter which he has already begun with Mr. Tupchatsky, well known singing teacher in New York. \*Sgt. Shumeyko's letter to the Weekly follows:]

It's not easy to write a letter these days after living a life of ease for the past several weeks here at home. Ah, home sweet home! I only wish brothers Tony and Danny were home with me now, at least on furlough. Perhaps by our Ukrainian Christmas they'll... Well, that'll be some time and some celebration...

But I must proceed with this letter. To be fair with those of the Weekly readers who had the stamina and misguided determination to read my proceeding letters, I must complete now the cycle of my "travels" and "adventures," so help me. I will not go into much detail concerning my final days over there, for after all when you have worked your way up from purgatory to heaven why look back at all. N'est past? (ahem).

### At the Staging Area

I can't help remembering, however, the staging area from where we finally came across the seas here. All of

you must have heard of the glorious, sunny land of southern France near Marseilles. In my geography books I learned that it was founded by Greek colonists in 600 B.C., and that over it the sun always shines while the blue Mediterranean reflected the beauties of the vivacious mademoiselles. Shall I say that I was disillusioned? But why be fancy about it. The place stinks! Oh, yes, there was plenty of sunshine, but the breezes were not gentle. Instead of cooling my "fevered brow" they smothered me with grit and dirt. Moreover, down on the G.I. Beach, there was only one female and she looked underfed (you could see her ribs).

There we waited for our boat. It was supposed to take us to the Ceylon-Burma-India theatre. Then the Japs threw in the towel and Uncle Sam was the winner. So then we waited for a boat to take us home. Finally our ship arrived. It was the USS John Ericson, sister ship to the Gripsholm. She had been outfitted for the CBI, padded cells and all, but with the fighting over there orders were changed, and it was hi-ho over the deep blue sea for me, back to the states. As it turned out, it was not hi-ho but heave-up over the bounding main for me. Yet, after all, what's a sea voyage without a little sea sickness.

The John Ericson was supposed to carry five thousand lucky GIs, but in order to show the world that he was no piker the captain packed into it seven thousand five hundred of us. It really wasn't very crowded, but I envied canned sardines. The oil they pour on them makes them able to shift around easier. We only had sweat, which can serve as a lubricant only if there is plenty of it. There was.



SGT. THEODORE V. SHUMEYKO

The schedule was real GI stuff. Thus at 2 A.M. I had to get up to wash up. But after the first night I took it in my stride. Who could sleep anyway. It was a bit rough on the fellows who slept on deck during a couple of rainstorms. Only a few of them, however, bothered to get up. Most of our time was taken up just in talking about those wonderful states. It went on and on, and soon we were eating meals like kings, driving our cars, talking to Mom, Dad, sisters, brothers and friends. We spoke on how it would feel to walk through the rooms of our homes once again, to listen in on the radio, to play our favorite records, in my case Chaliapine's Death Scene from Boris Gudonov, or, better still, the transcription of the combined mixed chorus and full symphony orchestra rendition at Carnegie Hall some years of that overwhelming "Zakuvala ta syva zaulia." We talked and talked and imagined ourselves home again. Ah, it was wonderful, and never

again will I have another such a thrill of sheer anticipation...

### N. Y. Harbor Welcome

We pulled into New York harbor with the break of dawn. Soon a white boat hove into sight carrying a band playing for us and girls waving at us. It was obvious the girls were tired but wave at us they did. There were scores of ships which we passed and each one of them made it a point to toot us a salute. Most of the men were yelling and hugging one another for lack of something else to do. One big southern boy standing by me said as the boat with waving girls went by, "It shore was mighty fine of you to come out hyar, but just wait till I see my mom."

Once we docked it was just a matter of waiting in typical army style for our furlough papers to come through. One thing did get me, and that was that at the separation center some of us were forced to wait from four to five hours to get a measly 80 cent railway ticket to our nearby homes. Anyone of us would have given ten bucks for that ticket, just to get home quick. Ah well, that's the army.

And now I'm at home. Home. It's hard to describe my feelings. After dreaming, thinking of it and longing for it for several years, it's impossible to translate one's emotions into words once a fellow gets home. But some general impressions can be jotted down.

It was while riding down to church on my first Sunday home. I felt especially fine for at long last I was driving the family car and driving it over smooth pavement. What a difference it was from driving anything from a jeep, through the 2½ ton-trucks, and even the huge trailers that sometimes I had to drive practically non-stop from Cherbourg to Paris or Antwerp and back, or through

(Concluded on page 6)

have been ruthlessly dealt with or deported from the country.

The boundaries of the countries have been fixed by the will of the Kremlin. Territories have been added or taken away from one of the Soviet Republics by simple decrees of the Council of Commissars and the higher authorities of the Union and they have been unanimously approved by the orthodox Communists who alone have any affective voice in the matter. Even the creation of the White Russian and Ukrainian armies in the World War seems only a device to degrade these areas to mere administrative formulas, for it cannot be presumed that they did not include Great Russians and many other nationalities. This is a far cry from the early theories of organization when each Republic was supposed to have its own army for the defence of the Soviet Union with its own officer staff, its own personnel, its distinguishing marks, and its own language.

We can well understand the technical advantages of unity. There is always in a great state a constant shifting of populations across the state lines. The development of the manufacturing centers in the Urals could not fail to increase this but it was not only a voluntary movement. Millions of people were moved to the new centers and among them were included those leaders who emphasized the spirit of local autonomy, no matter on how limited a scale. Unity was the order of the day and even where the use of native languages was allowed, the juggernaut of standardization worked to produce identical thinking, identical themes in writings, identical attitudes toward life.

### Red Distortion of Shevchenko

The fate of Shevchenko is typical. With monotonous regularity, the Soviet critics stress his friendship with the Russian radical of the day. They ignore those of his great works which emphasize cultural differences and historical diversity between Russia

and Ukraine. They slur over the names of non-radicals who sympathized with him and his ideals. Such works as the Great Grave where the poet dealt with the past of his country are entirely omitted and he is shown only as a foe of the old order which is one and the same in all portions of the world. So with all of the Ukrainian authors. In the past they stressed their differences from the Russians, they spoke of the contrasts in spirit and in thought, and they showed that these differences exist in all strata of the population. Today it is different. The spirit of class, the spirit of the new culture wipes out all those differentiations and there emerges a new equality, a new levelling which perverts the very essence of all that has been done before.

There was but one step left. The emergence of the old Russian spirit under the pressure of the war has been progressing. The government has revived military decorations and it has named its new creations after those leaders as Khmel'nitsky and Suvorov who could be interpreted as the conquerors and unifiers of the "Russian" land. There is a renewed emphasis on the guilt of all who opposed the centralizing policies of Ivan the Terrible and of Peter the Great. There is a renewed condemnation of Mazepa for daring to oppose the tsar. It is now the unity of the Russian land that is stressed. History has been cited to justify Russian claims to the Baltic seacoast. In a new film on Ivan the Terrible, there is the definite claim put forth, "From now and forever the seas will be obedient to the Russian realm" and the piece ends with the verses,

Ocean-sea  
The blue sea,  
The blue sea,  
The Russian sea.

### Fusion of Russia and Communism

All available evidence points to a

complete fusion of the concepts of Russia and Communism. It was inherent in the early decrees of the Bolshevik government after 1917 but for a decade or more it was hidden behind the facade of local governments dictated by the cooperating Communist parties of the various Soviet republics. That facade has been torn down under the pressure of the war and the patriotic feelings that accompanied it. Stalin has taken his place beside Ivan the Terrible and Peter the Great as a collector and stabilizer of the Russian lands, interpreted in the main in accordance with the older unitary imperial tradition.

This time, however, the regime is determined to end for good and all the possibility of the revival of separatist movements. By every form of propaganda and by the development of newer methods of control, the various groups and races of the Soviet Union are to be fused into a single whole. The Soviet Republics are to become mere districts of a single state and the concessions to local autonomy, the granting to republics the right to maintain diplomatic representatives, the admission to the United Nations of Ukraine and White Russia are intended to serve merely as instruments of policy for the central government in its relations to the outside world, and the same possibilities are inherent in the situation in Asia.

As we might expect, there have been revivals during the chaos of war patriotic activity among some of these groups. There have been persistent reports of Ukrainian groups fighting against both the Germans and the Soviets. There have been rumors of similar tendencies in Lithuania and elsewhere. Little definite is known of all this, for the veil of secrecy that has lain heavy over the Soviet Union for two decades has not been lifted and it is relatively easy to label all such movements as Fascist or collaborationist in some way,

especially because knowledge of them has leaked out through underground channels.

At all events the Soviet Union is now committed to a process of unification that far suppresses in thoroughness and completeness anything that had even been imagined before 1917. The alternation between Russian patriotism and Communist standardization has furnished a weapon against local customs and local cultures that has never existed before and it has furnished also a convenient means for dealing not only with the other Slav groups outside of the Soviet Union but for extending Soviet influence into non-Slav speaking areas. At the moment when a war-weary world is able once again to dream of peace, this cannot fail to cast a dark shadow over the brightening picture of humanity.

It may be advisable to ignore it in the height of jubilation at the defeat of Fascist aggression, at the possibility that a new era of goodwill may come for the greater part of mankind but every careful observer must take note of it. It is not too much to say that the future of Europe and of Asia is going to depend upon the policy of the Soviet Union in handling this double-edged sword, in combining communist propaganda and the well-being of the Soviet Union. The experience of men like Skrypnyk and many other Ukrainian Communists who sincerely worked for the preservation of local traditions along with a general unified philosophy must ultimately cause the world to pause and study the phenomenon that it presents. Every project for the cooperation of the rest of the world and Soviet Union sooner or later must face this question fairly and on the final solution of it will come the fate of humanity during the next century.

["The Ukrainian Quarterly," Sept., 1945. Published by Ukrainian Congress Committee of America.]

# A BRITISH PLEA on BEHALF UKRAINIAN DPs.

(From the "Weekly Review," London, vol. 41, no. 23, 24, August 30 and September 6, 1945 issues)

By ELMA BIRKETT

**I**  
NEVER in the history of the Ukraine have there been so many Ukrainians outside the boundaries of their country as today. This refers to the Western Ukrainian territories, which, between the two wars, were under Poland, as well as to the Eastern or Great Ukraine, which after several years of independent existence at the beginning of the Revolution has been again reconquered by Soviet Russia.

According to conservative estimates about 3½ million Ukrainians are at present scattered all over Europe; the actual numbers, however, are probably much higher.

In social and political respects these Ukrainians represent a cross-section of nearly all classes, political groups, and religions prevailing today in ethnographically Ukrainian territories.

## Importance of Ukrainian Emigres

There are very few among these Ukrainians who, under present conditions, would care to return home; they may be sub-divided into two distinct groups: (1) those who have lived between the two outside the Soviet Union, and (2) those who are, so to say, of a "Soviet complexion," having remained or having been born under Soviet Russia since 1918.

In many respects, the first category of Ukrainians is more important to a foreign observer than the second one, as it reflects better the prevailing political aspirations of the Ukrainians as a whole, for these have had more possibilities for expressing opinions in connection with the Ukrainian national movement, and have always been a link between East Ukraine (nearly completely cut off from Europe during the last 23 years), and the West.

Among the ranks of this emigration we find former combatants of regular military Ukrainian units, such as the first Ukrainian Sitch-formations, the Ukrainian "Dnieper-Army," as well as of the Ukrainian Galician Army, all of whom had taken active part in the struggle for Ukrainian independence after 1917 against Russia and Poland. It comprises also former members of the Ukrainian Military Organization (U.M.O.), later giving birth to the Organization of the Ukrainian Nationalists (O.U.N.), which, after the defeat of the Ukrainian Galician Army in 1920, has continued the fight against Poland by subversive means. Last, but not least, to the military Ukrainian emigration belong also members of the former Carpatho-Ukrainian Sitch, which in the Spring of 1939 put up such a courageous fight against the Hungarian regular troops invading the Carpatho-Ukraine—this often forgotten by nevertheless very ancient little corner of the Ukrainian lands—with the tacit consent of the German High Command. As subsequent events have proved this German acquiescence in the Hungarian claims was their first reward to Hungary for her participation in further deeds of German aggression in the East.

Politically the category of "non-Soviet" Ukrainians comprises, in the first case, the "Old Guard" of the Ukrainian political renaissance at the beginning of this century, i. e. mainly members of the Ukrainian "intelligentsia" of the Great Ukraine and Galicia, who have spent years of their youth under the regimes of Tzarist Russia and the old Austria, again which most of them have worked and fought since their school and student days. One cannot deny these pioneers of the modern Ukrainian movement, a high standard of education, and an essentially western-democratic outlook on social problems. Political extremists, like Communists, were very rare among them. Social Revolution-

aries, who were rather active during the first years of the Russian Revolution, gradually fizzled out, giving way to more national and traditional tendencies of Republicanism (at times rather nationalistic), or constitutional Monarchism (hetmanists). This "Old Guard" has certainly very much aged since the last attempt of the Ukraine to regain her independence. However, in the emigration a new generation grew up imbued with strong national idealism, and, one must say, often having greater practical sense and keener organizing abilities than their fathers. This influence spread rapidly also towards the Ukrainian ethnographic territories, mainly the Western Ukrainian lands, where conditions for national work were easier than in the Eastern Ukraine after 1917.

## The Younger Element Among Them

Many younger members of the political Ukrainian emigration, especially from the Russian or Great Ukraine have either left their country in their teens or were even born abroad. Their official political status, as that of their parents, was, between the two wars, mostly "stateless" (i. e. they had Nansen passports and were under the nominal protection of the League of Nations). It is much to the honor of these parents that their children were brought up amidst foreign surroundings as Ukrainians, determined to continue the struggle for the freedom of their country.

But parallel to these "stateless" Ukrainians there was a continuous influx of new blood into the life of the numerous emigre communities in Czechoslovakia, Rumania, Germany, Austria, Belgium and France from the Ukrainian lands under Poland, i. e. Eastern Galicia, Volhynia and Polissia. Ukrainian students received their education in Central and Western Europe at Universities and Engineering Schools. Naturally many of them came in touch with political centres of the Ukrainian emigration abroad. Thus a concrete and, one may say, organizational contact was always maintained between the emigration and at least a part of the Ukrainian lands. This fact gave to the work of the Ukrainian emigration a greater sense of realities than was the case with the "White Russian" emigration, which very soon after the end of the "White" movement lost any direct contact with Russian territories and began gradually, as a politically factor, to disintegrate. This latter process was accelerated by an astute and persistent propaganda and agency work of the Soviet abroad.

In later years, after the main exodus of the Ukrainian political emigration from the Eastern Ukraine had already taken place, occasionally further nationally-minded Ukrainians, mostly between the ages of 20 and 40, managed to get over to Central and Western Europe, after having escaped from Soviet concentration camps in the Solovki Islands or elsewhere. Such cases, however, were not numerous because of the vigilance of the OGPU.

It should be noted that the characteristic features of the Ukrainian "intelligentsia" in general are its intimate and organic links with the countryside, many of its members belonging either to the strata of the "rural" middle class or to the class of "Cossacks," i. e. the independent farmers with strong national tradition. Many members of the "intelligentsia," especially those from the Western Ukraine, came from clerical families (Uniate Clergy) which have taken a very active part in promoting the Ukrainian national movement since the middle of the last century.

The two main religious groups of the emigration were the Ukrainians—the Greek-Orthodox and the Greek-

Catholics. The former belonged originally to the old Russian Greek-Orthodoxy, but since the Revolution strong tendencies were noticeable to organize an Autocephalic Ukrainian Greek-Orthodox Church on a canonical basis independent of Moscow, and similar to those in Greece, Yugoslavia, Rumania, Bulgaria, etc.

The Ukrainian Greek-Catholics are in communion with Rome. Their rite, however, is Eastern. Being well organized, and having an essentially Ukrainian hierarchy, the influence and prestige of the Greek-Catholic Church has undoubtedly very much increased also among the Eastern Ukrainians. To this has very much contributed also the great personality of the late Metropolitan Andreas Sheptytsky, who died in L'viv in November, 1944, under the Soviet occupation.

It is not possible in this general survey to give a detailed analysis of the different political tendencies and spiritual currents among the Ukrainian political emigration. One feature, however, in common to all the Ukrainian emigration, should be stressed, and this is an inborn patriotism in the sense of an intense love of the Ukrainian soil, a democratic outlook, western-mindedness, and therefore a categorical rejection of all kinds of totalitarianisms, regardless from where they come.

## II

### Waves of Emigration

After the invasion of the Carpathian-Ukraine by the Hungarians in the Spring of 1939, tens of thousands of Ukrainians escaped to Moravia, Bohemia, Yugoslavia, Rumania, Austria, and Germany. Only a few of them went over to Poland, as the Poles did not view with a friendly eye the resurgence of a small Ukrainian-Carpathian Republic just over the border of Galicia.

The next, and much greater wave, came in the autumn of 1939, after the German and subsequent Soviet invasion. It is undeniable that if many Ukrainians, especially those who have lived in Germany throughout the Weimar Republic, were suspicious of the German plans with regard to the Greater Ukraine, they still hoped that, after the collapse of Poland, they would get some sort of self-government, at least in the Western Ukraine. Therefore, the moment it became clear that the Russians were taking part in the dismemberment of Poland, and broke into Volhynia, Polissia and Galicia, a tremendous exodus of the Ukrainian population started from the East towards the West. As subsequent events have proved, the hopes of this Ukrainian population to remain beyond the reach of the Russians were in most cases vain.

As to the remaining Ukrainian territories, some were attached by the Germans to the Polish General Government, with its centre in Warsaw, obviously to deepen the antagonism between the Ukrainians and the Poles.

The period from October 1939 until June 1941, when Hitler turned against the Soviet Union, will forever remain in the memory of the Western Ukrainians as that of their greatest sufferings.

Executions combined with mass deportations into the depths of the Soviet Union filled the whole population with terror. Many political leaders, essentially nationally and democratically minded, were deported into Asia, and soon died in exile. Persecution on a large scale started later against the Greek-Catholic Clergy, which, apart from being intimately connected with the Ukrainian national renaissance, was a thorn in the flesh of Moscow Greek-Orthodoxy.

With the beginning of the German-Russian war some of the Ukrainian

emigrants from the Western lands started to return to their places of origin in the Western Ukraine. At the same time new hopes were raised that the Germans would now permit some sort of self-government in the occupied parts of the Soviet Ukraine.

From the start, however, the Germans made it clear that this time, too, they did not intend to treat the Ukraine as a political entity. The Western lands remained attached to Warsaw, whereas in the Soviet Ukraine a system of Gauleiters was introduced, whereby all the leading positions in the administration were taken over by the Germans. In many cases positions of importance were given by the Germans also to foreigners such as Dutch, Belgians, French, Czechs, and Poles, who were either lured to the East by all sorts of promises, or simply sent there by force. "White Russians" received preferential treatment. Only minor positions were kept by the Ukrainians themselves. The bulk of the population was regarded exclusively as a source of man-power to be used in or outside the country, according to the needs of the conquerors.

The maintaining of State and Collective-Farms gave the Germans, as previously it had the Soviets, better chances to control and exploitation of the rural population in the economic field.

### Ukrainian as German Slave Laborers

Soon after the occupation of the Eastern Ukraine the Germans started an energetic campaign to recruit all available labor in these territories for the purpose of using it in Germany, or German-controlled parts of Central Europe, in agriculture and industry, and thus to try to fill the ever increasing gap in their man-power. In the beginning, this campaign was organized on a voluntary basis, but, because of the negligible response, the Germans began to use force. Their military and civil authorities started to fix quotas for different localities, towns and villages. Agricultural workers, with their wives and children, workers from the industries, students, teachers, etc., all had to leave and go to Germany or elsewhere, often under military escort. Today, these people, of whom there are millions, are scattered all over Germany, Austria, France, Belgium, Holland, Poland, Hungary, Rumania, and the Balkans. The Germans virtually treated them as prisoners-of-war; on their "sleeves or shoulders they had to wear the letter 'O,' meaning 'Ost-Arbeiter,' and they were lodged in special camps, often behind barbed wire, while 25 to 50% of their pay taken off for a "Fund for Rebuilding of Ukrainian Lands."

Today these Ukrainians of "Soviet formation" constitute a distinct body. If, in a political sense, they have not such clear ideas as their brothers from the West, they are still all united in their fear and dislike of the Soviet system.

Forced recruitment, but perhaps with less drastic measures, was applied by the Germans also to the Western Ukrainian lands, formerly under Poland. Workers from these lands were on the whole treated better and received higher pay. From the political aspect they were regarded as more reliable than their brothers from the East. This difference was always stressed by the Germans. For instance, the Western Ukrainians, who were basically freer in their movements, had their own papers, such as the Ukrainian News or the Ukrainian Reality.

With the beginning of the German debacle in the East in 1943 their retreating troops started a mass evacuation of the Ukrainian population. This new wave of emigrants and evacuees reached first Galicia and then Poland. Some were stranded in Rumania. In Galicia they were received as brother countrymen, and were given all available help. Teachers, engineers, members of Co-opera-

(Concluded on page 6)

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### КУПУЙТЕ БОНДИ ПЕРЕМОГИ

## Hallowe'en

When it's Hallowe'en  
The strangest things are seen  
Witches go riding by  
On broomsticks thro' the sky  
This night the cats are very black  
Their tails stand up—  
They arch their back  
The hoot owl cries... to-whooo  
You can't see me, but...  
I CAN SEE YOU!

Hallowe'en, October 31, is a night to play at being witches, ghosts, fairies. It is the eve of the Christian festival of All Saints. The name means Holy Eve, a time originally set apart to honor the memory of all saints.

The building of bonfires, cracking of nuts, bobbing for apples floating in tubs of water, and telling of fortunes and ghost stories, which are now Hallowe'en customs are all relics of paganism. About thirteen centuries ago, pagans celebrated November 1st as All Spirits Day, when spirits, both good and evil, were believed to be on earth.

The Druids, priests of Britain, celebrated a feast in honor of the sun god and another in thanksgiving for the harvest, the two festivals finally merging into one. When Christianity spread to Britain, the people were allowed to keep their old feast, but a new association was given to it, by holding it in commemoration of all the Christian Saints and Martyrs.

And even today in many parts of Scotland many of the old customs are observed including those which have survived as the Hallowe'en diversions of our present time. The only part that still clings to these ceremonies, peculiar to the occasion in Scotland, is its highly superstitious nature.

Tang of cider in the air  
Spooks and goblins everywhere  
Caldrons bubbling in the night  
Jack o' Lantern burning bright  
Gypsies stirring steaming brew  
On the fences black cats mew  
Bats in darkened corners hide  
Lurid witches broomsticks ride  
Skulls and crossbones act as hosts  
To all the rattling, stately ghosts  
That's HALLOWE'EN!

B. S.

## ПОШУКУЮТЬ

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власниця.

### A BRITISH PLEA

(Concluded from page 5)

five Societies, clergy, ordinary Ukrainian workers from factories and Collective and State-Farms, and even whole "ensembles" of the Kharkov, Kiev and Poltava Opera Companies, fled towards the West before the advancing Red Army. Gradually all this mass of newly displaced Ukrainians began to disperse over German-controlled Europe, the largest number of them being pushed either into factories or agriculture. Many of them came as far as France, Belgium and Holland. To this mass of Ukrainians must be added a large number of Ukrainian prisoners, taken during the first years of the German-Russian war.

According to the obtainable statistics from different Ukrainian Relief Committees functioning today in Europe, the total number of displaced Ukrainians surpasses the 4½ million mark.

#### Tragic Position of Ukrainian DPs

Today, all Ukrainians regardless from which part of their country they come, are in a tragic position. By nature individualists and western-minded, imbued with a fanatical love of personal freedom, they have found themselves geographically squeezed between two totalitarian systems, both of which they feared and hated.

Today, when the guns are quiet in Europe, the future of the Ukrainians scattered across that Continent is still very dark. Millions of them do not want—and cannot because they know what awaits them—to return to their country. Most of them were in some way connected with the Ukrainian national movement—if only in professing to be Ukrainians—and have shown themselves opposed to the Communistic doctrine in general, and the present Soviet system in Russia in particular. Should they return, many of them would be executed or deported, which means in reality slow death. Politically they are not better off than the "first" emigration, as the Ukrainian Western lands were always considered by Soviet Russia as a staunch bastion of Ukrainian nationalism and irridenta.

The greatest part of the present Ukrainian emigration, evacuees, and displaced person, come from the Soviet Ukraine. Officially their status is that Soviet citizens.

The problem of all these wretched people is one of the greatest magnitude. Their fate in Europe is one of the terrible consequences of this war. They do not claim any priority in getting help and protection from the outside world. But should not their case, simply for reasons of humanity, receive more attention than until now, and be incorporated in the general relief and U.N.R.R.A. schemes which are being planned and organized for other nations in Europe today.

UNITED UKRAINIAN-AMERICAN  
RELIEF COMMITTEE  
P.O. Box 1661, PHILADELPHIA 3, PA.

## Brothers Meet in Manila

Brothers Technical Sergeant Alex Zwarycz and S1/c Joseph Zwarycz of Wilkes Barre, Pa., had a reunion in

diploma ten days before commencement (June 1, 1944) at James M. Coughlin High School, Wilkes Barre,



T/Sgt. Alex Zwarycz and S1/c Joseph Zwarycz

Manila, Philippine Islands, September 14, 1945. Both are members of U.N.A. Youth Branch 157.

Alex, in service since October 17, 1941 and attached to the U. S. Signal Corps, worked in New York City previous to the war. He started service at Fort Monmouth, N. J., then in Panama Canal Zone, Australia, New Guinea and Mindanao.

Joseph received his High School

Pa. He had boot training at Bainbridge, Md., advance training at Newport News, R. I., and then left for San Francisco, California and Hawaiian Islands. He was all over the northwest Pacific before taking part in the Iwo Jima, and Okinawa invasions. The war's end found him in the Philippines.

John Zwarycz, Br. 157 ce'y.

### MIKE MAZURKI IN ABBOT AND COSTELLO IN HOLLYWOOD

When you see "Abbot and Costello in Hollywood" you will notice a tall man portraying "Klondike Pete." He is the fellow that throws a dummy then the short fat Lou Costello off the balcony. This man is Mike (Mazurkevitch) Mazurki, Ukrainian born

wrestler, bond seller and now a successful actor. This is a MGM picture.

In the RKO picture, Nob Hill, Mike Mazurki was seen in violent frunks (for a short time) boxing in the night club in San Francisco. This was a usual procedure in Ye Old Times on the West Coast. George Raft played the leading role.

Mike Mazurki's most important role of "Moose Maloy" in "Murder My Sweet." In "Canterville Ghost" Mike played "Metropolis."

PFC. MICHAEL ELKO  
Tacoma, Washington

### G.I. RETURNS

(Concluded from page 4)

Germany, over narrow, winding, dirt roads. So here I was driving to church when I saw this couple crossing. A young couple is nothing extraordinary, I must admit. But in this case he was a GI with many a service ribbon on him, while she, well she was an American girl. Her hair, at least, was her own, bearing the color nature gave her. Not like what I saw over there: pink, purple, and blue hair. Her face was alight, not with some holy light or anything of the sort, but with pure unadulterated joy. And it did not have to fight its way through layers upon layers of colored armor. And best of all when I passed her, I was not struck down by some powerfully smelling "perfume," which was quite the thing on the other side. They were a fine couple. He looked especially good. Couldn't tear his eyes off her. I couldn't blame him. After all, the years he had been away and not seeing one of his own kind. So, girls, the next time a newly returned GI looks at you, don't immediately think he's a "wolf." In a lot of cases he's realizing his dream of seeing at last what some years ago he had left behind.

(To be concluded)

Secretary of State James F. Byrnes, in his radio address after the close of the London Conference of Foreign Ministers:

"We do not seek to dictate the internal affairs of any people. We only reserve for ourselves the right to refuse to recognize governments if, after investigation, we conclude they have not given to the people the rights pledged to them in the Yalta Agreement and in the Atlantic Charter."

## УКРАЇНСЬКІ ЄТІННІ КАЛЕНДАРІ НА 1946 РІК

- У гарних кольорах
- Календаріом друковане українською мовою
- Свята означені чітким червоним друком

### Ціна 30 ц. один

Належитість треба посилати разом із замовленням

На С. О. Д. не висилаємо.

- [ ] Вашингтон
- [ ] Зимовий вид
- [ ] Діти бавляться
- [ ] Гарний вид Білого Дому
- [ ] Лінкольн
- [ ] Американський прапор
- [ ] Олень над водою
- [ ] Маленька хата над морем
- [ ] "Sea skipper" (рибалка)
- [ ] Весна
- [ ] Христос добрий пастир
- [ ] Серце Ісуса Христа
- [ ] Діти, що їх ангел стереже
- [ ] Пречиста Діва Марія
- [ ] Чудовий вид фарми.

Замовлення слати на адресу:

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