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“VICHE”

Something has to be done about it? Either our young people are at fault or method of conducting our “vicha” (Ukrainian plural form for “viche,” mass meeting) is at fault. We're inclined to believe that both are at fault.

In any case, the fact remains that this traditional democratic institution of the Ukrainian people, dating back to Middle Ages, whereby the high and low and sundry all gather together, listen carefully to impassioned or dull speeches, talks or harangues, and at their close offer constructive or heckler's comments or questions, and then collect some money amongst themselves for some good cause—all of this procedure which constitutes the “viche” remains for all practical purposes an institution solely of the older generation of Ukrainian Americans.

Proof?

Simply the fact that comparatively few young people attend the various “vicha” that are arranged by their elders.

“Aw, who wants to listen to a speech, especially in Ukrainian,” is a common remark heard from some young fellow or girl.

True, many speeches are dull, especially when the speaker is not prepared, has nothing of interest to talk about, and, worst of all, does not know when to stop.

Undoubtedly this element has entered into the consideration of a lot of young people who don't care to attend a “viche” in their community.

Still, since the “viche” is an important factor in their Ukrainian American communal life, the least they can do is to attend the pre-“viche” meetings and see to it that good speakers are chosen and that they be made to talk on timely topics.

Perhaps here at fault is also the older generation. When a “viche” is being planned, why not make a special effort to get the younger people interested in it?

By way of example: Besides advertising in the “Svoboda” why not also advertise in the Ukrainian Weekly?

The dances, the concerts, the debuts, etc. which are advertised in the Weekly draw large attendances from among the younger crowd.

Rarely, however, have we seen a “viche” advertised in the Weekly, even when the main speaker or speakers were from the younger generation and spoke in English.

Why not, then, give it a try?

If, on other hand, the young folks simply cannot take to a “viche,” but regard its form and content somewhat not accordance with their way of doing things, then by all means they should create their own means of public discussion of vital issues in their individual, communal or national life.

Our so-called youth rallies may be the answer here. Still the fact remains that they are not held often enough. Moreover, the build-up for these rallies stresses entirely too much the social angle (which in itself is all very good as it strengthens the bonds of common kinship among our young people) and minimizes the more serious aspect of the rally, that is the opportunity to gather together for the purpose of discussing problems and issues which affect the personal lives and group life every one of us, Americans of Ukrainian extraction.

Purely from the practical point of view, a good step would be taken forward here if, for example, the program committee, which selects the rally theme, arranges the talks and selects the speakers, would get as enthusiastic about its work as does the dance committee or the reception committee.

There are some youth rallies in the offing. We'd like to see those sponsoring them to take the above at least a bit to heart. We feel confident they will.

In the meantime, there are many “vicha” in the offing too. Although arranged mainly by the older folks, they deserve good attendance by the younger folks too.

U. S. Aid To Free Ukraine Urged

The New York Times, the Philadelphia Inquirer, the Buffalo Evening News, and other papers throughout the country carried an Associated Press dispatch last Tuesday, February 8, quoting Stephen Shumeyko, president of the Ukrainian Congress Committee of America, as having urged at a mass meeting of the Philadelphia branch of the UCCA last Sunday at the Ukrainian Hall, 847 North Franklin street, that the United States should “support the underground movement to free Ukraine from Soviet domination.

The AP dispatch continues as follows:

“... Shumeyko declared it is to the interest of every American to free Ukraine.

“‘Such action,’ he said, ‘would deprive Russia of the assets which now make it an aggressive nation. Freedom for the Ukraine would leave Russia economically self-sufficient and yet unable to endanger world peace as it is now doing,’ he added.

Predicts No Peace

“He also declared that as long as that section is ruled by the Soviets there will be no peace in central Europe.”

DONNA'S DEBUT

A superb young artist, a former child prodigy, made her debut last Monday night on the stage of New York's famed music center, Town Hall. She is Donna Grescoe, violinist, Winnipeg girl of Ukrainian parentage, and an itinerant resident of New York where she is continuing her studies under Michel Piastro.

Rarely has an audience been so captivated by the melodic beauty of the violin as well as by the technical skill and the personal charm of the artist playing it, as was the case at Donna's debut.

And many a wrist watch was ruined from the violent jarring given it by hands clapping hard at top speed and seemingly without end at the close of each of the program and encore numbers played by this young lady, barely turned 19, who undoubtedly is the finest musical talent produced thus far by people of Ukrainian origin on this side of the Atlantic.

It was indeed a musical treat of the first dimension. Unfortunate indeed are those who did not attend it. Those who did, however, filled the Town Hall well-nigh to its rafters. Some came from distant places, including a group of people from Winnipeg headed by Mayor Garnett Coulter of Winnipeg.

And, of course, Miss Grescoe's proud parents, Mr. and Mrs. George Grescoe, also came down from Winnipeg to attend the affair.

Present also from that city was Mrs. W. H. Colum, who is said to have done much to further the young violinist's career. Another member of the Winnipeg party was Mr. Ralph Raymond, member of the Canadian Parliament.

The younger Ukrainian American generation was more than well represented. There were young people present not only from the New York Metropolitan area but also from such cities as Philadelphia, Washington, and Akron, Ohio.

NEW YORK TIMES PRAISE

The New York Times music critic wrote that Donna Grescoe “is an uncommonly talented girl. Not only is she already a mistress of her instrument, but she has a sure sense of style deeper insight in the future.

“The Bach Sonata was Miss Grescoe's finest achievement. Seldom does a young performer play the work with such intellectual mastery and breadth of style. Everything was clear, there was vigor and strength where needed and her tone was splendid in quality throughout. A minor fault was that in her desire to restrain applause she allowed scarcely breathing space between movements.

Her program was not an especially winning one. The major works—Tartini's Devil's Trill, the Wieniawski Concerto, Bach's G minor Sonata for violin alone, and Saint-Saens's Introduction and Rondo Capriccioso—have all become stock testing pieces, and the final group seemed designed to show her skill in snapping from one style to another. Yet she played so well it was an enjoyable evening.

“The Bach performance dissipated the slight reservation that had been felt during the Tartini and Wieniawski, for although these were serious, refined and technically secure, they were not especially interesting. It was merely that Miss Grescoe had not hit her stride.

“The final group included “Hoe Down” from Aaron Copland's “Rodeo” and Ravel's “Piece en forme de Habanera.” They could hardly have been more different. Yet such was her flair for style that she managed the cowboy rhythms as well as the long, quiet phrases of the Habanera.”

Smuggled Note Raises Hope for Two Bishops

London. — Somewhere in Central Europe today two Catholic Bishops, unnamed, are languishing in the jails of the enemies of the Church. They had already been written off as dead, together with five of their colleagues, making up the total of seven Bishops of the Ukrainian

Catholic Rite in Central Europe.

All that is known is that last June a Ukrainian nun slipped into the prison camp where the two Bishops are held. A postcard from her, smuggled through half a dozen countries, describes in carefully guarded language how she found “grandfather” and father.” Both were alive but “grandfather” was now blind and deaf. (NCWC Radio and Wire)

Byzantine Rite Church Buildings

FOR the public worship of God, it has been found that Ukrainians have, in the building of their many beautiful edifices, retained the influence of Byzantine architecture of which the most magnificent example is the great church of "St. Sophia" at Constantinople. Also known as Hagia Sophia which means "holy wisdom," it was originally built in the third century, was reconstructed in the fifth and after complete destruction by fire was rebuilt in the sixth century. This supreme achievement of architecture, distinctive in its center dome and half-domes and its richness of sculptured and veneered surface, as well as giving an effect of lightness combined with stability, has been instrumental in the system of building churches throughout the Byzantine world and in some cases in Western Europe. This influence, however, has been much modified in one place and another by environmental factors and national characteristics.

Combination of West and East

In the very early days of Christianity, Oriental Christians patterned their houses of worship along the architectural lines of the West. It was not until Constantine the Great transferred his residence to Byzantium, known later as Constantinople and now as Istanbul, that a special style of building was created to become known as Byzantine. In general, the style was the product of Roman methods of construction adapted to Eastern materials and methods of adornments. The classic form of the Byzantine Church is that of a Greek cross having arms of equal length. The intersection of the nave and transepts is surmounted by a cupola or dome, which in Slavic lands has been modified to a great bulbous turret in the center of four smaller turrets. The turrets are usually constructed of brightly colored tiles and bear gilt crosses on their tops.

Since, from the beginnings of their state, the Ukrainians had for a great number of years come in direct contact with Christian Byzantium in trade and commerce, it is not strange that in the course of these years many of the people were influenced by merchants and travelers and were converted to the Christianity of the East, and that finally when in 988 the entire nation became a Christian one under Prince Volodimir the Great that it adopted the Byzantine Rite. Along with the influence of Byzantium in the rites of worship came the influence of Byzantine culture and education. Naturally, the building of churches was also affected by Byzantine architecture. Much of the original structure of the early churches stands to this day and of them the most imposing is the immense Cathedral of St. Sophia in Kiev—a monument of the reign of Volodimir's son Yaroslav—first built in the early years of the eleventh century and later remodeled because of its devastation by pillage and war.

To the present day it remains one of the outstanding achievements of Byzantine architecture.

The style and beauty of the early Ukrainian Churches to be found in the various parts of the country, though in many cases modified somewhat by local factors and characteristics, have been retained to the present day in Europe and are to be found in the Ukrainian churches of United States, Canada, Argentine and Brazil, as well. These churches have long been considered as an incomparable achievement of the Ukrainians in the field of church architecture and have long held the interest of the cultural world of Europe and now the Americas.

Western Ukraine Wooden Types

One of the most interesting features of this architecture is the ancient wooden church buildings to be found chiefly in Western Ukraine, namely, in Galicia, Volynia and Carpathia. Though Western Ukraine was not inhabited by rich people, it possessed a wealth and multitude of forests and this natural resource favored the development of wooden church structures—a type of architecture little to be found in Europe except in Norway and some Baltic states. Much of this architecture, thought affected beneficially by foreign influences developed its own individual characteristics so that little of the Byzantine was left except type and plan. In these churches we find the influence of the number three prevailing, as is true in all Ukrainian life. The churches on the whole bear three turrets or towers. The people thrice make the sign of the cross, thrice kiss each other and celebrate the most important feast for three days. Hand and altar crosses usually bear three arms. This is all symbolical of the three Persons in the Holy Trinity.

("The Ark." Missionary Sisters.
111 West North Street
Stamford, Conn.)

Desks

The desk at which A. Edison worked for forty five years was sealed when he died in 1931. It was opened, however, on Feb. 8 last, before a distinguished group of witnesses as part of a week-long observance of the great inventor's 100th birthday.

Commenting on this event editorially, the New York World Telegram remarked the other day:

"Our desk will never get such reverent treatment as that, but in a way we wish it might. We could then discover that somehow, some time, somebody would discover several hundred terribly important letters, documents, memorandums, clippings and the like that we have put away carefully in our desk, or on it, over the years and have never been able to find again."

To which the Svoboda editors and Weekly editor exclaim—Ditto! s.

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"CHORNOMORTSI"

"Who are the Chornomortsi?" a young fellow asked us recently.

"Black Seak Kozaks," we replied, and added, "Why?"

"Well, because our society is thinking of putting on a Ukrainian play, and my father suggested we try 'Chornomortsi.' He said it was a good play about Kozaks. But I had never heard of any Chornomortsi," the young fellow explained.

"That's because that term is no longer in use nowadays. It officially expired in 1862 when the Chornomortsi became known as 'Kubanski Kozaky', i.e. Kuban Kozaks," was our rejoinder.

"Tell me something about them," was the request.

The following is a fuller version of what we said then:

Their Origin

The Kuban Kozaks, originally known as the Black Sea Kozaks, Chornomortsi for short in Ukrainian, derive their name from the Kuban region, which borders the Black Sea and the Sea of Azov and is under Soviet domination. It has an area of about 36,645 square miles, and is divided by the Kuban river into two parts, of which the northern has the character of the steppe, while the southern is mountainous and is covered with forests.

The Kuban had a pre-war population of about 3,000,000. It is estimated that 60% of that figure consisted of Ukrainians, 30% Russian, 3.5% Caucasian, 2.7% Tartar, 1.1% Greek, 1.1% German.

Now how did Ukrainian Kozaks originally get into Kuban.

Turning back the pages of history we find that when in 1775 Catherine II of Russia destroyed the last stronghold of the Zaporozhian Kozaks, the Zaporozhian Sitch, lying beyond ("za") the Dnieper rapids ("porohi"), the dispersed remnants of that brave and knightly order began to cast about for a new place to live.

At first they were offered land at the mouth of the Danube by the Sultan of Turkey who though their enemy respected them very much for their warrior prowess. But the Zaporozhians were not eager to live there, and for several years lived at "both limans," as the silted estuaries of the region near Ochakiv were called. In 1778 they were formally recognized by the Turkish government. Eventually some of them did settle beyond the Danube, in the then Turkish territory around "Dobruja," and founded there a new Sitch, called Sitch Beyond the Danube. It is about them that the famed Ukrainian operetta by Artemovsky, "Zaporozhets Za Dunayem" is based.

Potemkin-Enlisted Kozaks Fight Russo-Turkish War

These migrations of the Zaporozhians alarmed the Russian empress. She was loath to let such splendid warriors, who in the past had given the Russians many a military defeat, to go wandering about and perhaps to eventually ally themselves with some enemy of Russia (then called Muscovy). She decided therefore to enlist their aid. As a result her minister, Prince Potemkin, managed to persuade (1783) Holovaty, Biliy, Chepiha, and other Zaporozhian leaders to call for volunteers and form a Zaporozhian army. Whereupon quite a number of those who had emigrated returned and joined this Kozak army.

This army played an important part in Russia's war against Turkey

(1787-92). Well-nigh at its outset the famous Russian general Suvorov granted to Biliy's Zaporozhians their own standard—a blue cross on a white field. In May 1788 the traditional small Kozak skiffs took part in the great sea battle off Ochakiv, Biliy was mortally wounded and Chepiha was elected in his stead. Meanwhile Holovaty with his Kozaks captured the island of Berezen—one of the principal forts covering the fortress of Ochakiv, and when the indomitable fortress was finally taken by storm, Prince Potemkin with his own hand pinned the Cross of St. George on the breast of the Kozak leader.

Rise of "Chornomortsi"

These heroic services caused the Empress to issue a special Rescript granting the "new Zaporozhians" the name "Chornomortsi Kozaki" (Black Sea Kozaks). Through Potemkin's powerful intercession, the "Chornomortsi" (as they became popularly known; also name of Lyssenko's operetta about them) were also granted all the lands conquered from the Turks between the Buh and the Dniester rivers, to which later was added the newly-conquered Taman Peninsula near the mouth of the Kuban river.

Further laurels were won by the "Chornomortsi" in the bloody assault on Izmail in December, 1790; and in June of the following year they played a valiant part in Repnin's great victory at Machim.

Settle in Kuban

For all these services of the Kozaks, and also to strengthen Russia's position in the Northern Caucasus, Catherine granted (July, 1792) "to the troops formed of loyal Kozaks of the Zaporozhian Sitch by the late Field Marshal Prince Potemkin of Tauris' vast lands between the Azov Sea, the Kertch Strait and the River Kuban." Such was the beginning of the Kuban Kozaks, then still known as the Black Sea Kozaks.

Soon thereafter the Black Sea Kozaks founded inland on the Kuban river their present-day capital, "Katerinodar" ("Catherine's Gift," renamed "Krasnodar," or "Red Gift" by the Soviet government) which then became the headquarters of the Black Sea Kozaks High Command. Their first chief was Kharko Chepiha.

Around 1800, the Black Sea Kozak settlements in the rich and fertile Kuban region numbered about 20,000 Kozaks. They maintained all their old Ukrainian Kozak democratic traditions, they had their own Council, their own elected chief and military elders, their own system of justice, their own schools, their own clergy and their own land-tenure system.

Living side by side with the Kozak population, however, there arose in time a second population, consisting of ordinary peasants who had filtered in from the Ukrainian provinces of Poltava, Chernihiv, and Kharkiv. In course of years these new settlers gave rise to the problem of the so-called "innorodsi" or "strangers." Besides these peasant-settlers, some Zaporozhian emigrants from Turkey also came to the Kuban.

Name Changed to Kuban Kozaks

The Black Sea Kozaks remained known under that name until 1862, when they were augmented by six brigades of Caucasian front-line troops, and when their name was changed to Kuban Kozaks. When

Days

It is interesting to compare the meanings of the weekdays in their English and Ukrainian forms.

Sunday was originally named in honor of the Sun.

The Ukrainian **Nedilia** is derived from **ne** (not) **dilo** (work), that is the day of the week when one is not supposed to work.

Monday is a parallel of Sunday, being a day named in honor of the Moon.

The Ukrainian **Ponedilok**, simply means the day following a Sunday.

Tuesday is the day of the Teutonic deity **Tiu**.

In Ukrainian it is called **Vivtorok**, which simply denotes the second day of the week.

Wednesday is the day of the Teutonic deity **Woden**.

In Ukrainian it is **Sereda**, which means the middle (of the week).

Thursday is the day of the Norse god of thunder **Thor**, while **"Friday"** is named after the goddess **Freya**.

The Ukrainian, however continues to call these two days by simple numerals—**Chetver** (chetverty—fourth) and **Piatnytsia** (piaty—fifth), i.e. the fourth and fifth days of the week.

This is in accord with the old Roman custom and the later of the English custom of calling some of their months by numerals. In this connection, it is worth noting that the Quakers renamed all the days of the week with numerals (First-Day, Second-Day, etc.), in order to avoid giving tribute to heathen deities.

Saturday, of course, is named after Saturn.

The Ukrainians call it **Subota**, which reminds one of the English word of Jewish origin, Sabbath.

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the World War I broke out in 1914 they fought on the Allied side as an integral part of the Russian armed forces.

Kuban Republic Proclaimed During Last War

When the Russian Revolution broke out in 1917, however, the Council proclaimed the establishment of the Kuban Kozak Republic. It was then believed that this new republic would enter the federation of Russian Republics as a full and equal member. But the Bolshevik coup led to a different course. On February 16, 1918, an independent Kuban Republic was proclaimed. This Republic concluded an alliance in 1920 with Ukraine and with Caucasia, which also proclaimed its independence (May 12, 1918) against Moscow. Unfortunately for the new republic, General Denikin's army, helped by the English, soon after occupied the Kuban region and sowed the seeds of dissension, which led to the decisive defeat and crushing of the volunteers of the White forces, and caused Kuban Government to flee the country. Up to recent times an organization was maintained abroad which directed the nationalistic efforts of the Kuban Kozaks who emigrated from their country and settled mostly in Bulgaria and Yugoslavia.

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You've probably heard about the painter atop a tall ladder who was white-washing the ceiling. An apprentice painter called up to him: "Hey, Joe," he yelled, "Have you got a good grip on that brush?"

"Sure thing," the first answered.
"Good, I'm taking the ladder."

Blame Everybody

"I gotcha where I wantcha," was the greeting from a friend. "You've been feeding me optimism a long time. Now what do you make of it? Yeh! Yeh! The GI's are back, the young delegates returned from the UNA Convention almost a year ago, the war is over too! So what? There is nothing doing in town. The Ukrainian youth is dead and does not know it. And I doubt that anybody reads the Ukrainian Weekly! So what do you make of it?"

Phew! Enough questions to make up a chapter in sociology in answering them. "Why don't you go to church some Sunday and meet the Ukrainian boys and girls? You might find the answer there," was my weak reply.

"I wish you would go as often as I do! But what does it get me? You look for them in the choir, but there is no choir, so you begin looking forward to meeting them outside after Mass. When the bans are announced you notice that every other girl is marrying an outsider. Which probably explains why there are so few of them when you finally get outside of the church. And those few scurry home as if they were late for a date, with outsiders of course."

"Well, how about the boys?"
Same thing. Only their bans are read in some other church. I am not blaming them for marrying outsiders. If they were Ukrainians before marriage, they may remain so after; if they were not, good riddance to them. But there are many who are deserting us before they are married."

In this vein the discussion continued, the derelictions of the younger generation were condemned, and the responsible persons were roasted in the pan. But the question, why Ukrainian boys and girls are deserting us, remained unanswered.

Americans All

"The boys are stuck-up; they are looking for high-class society," complained one young lady. "The girls are looking for a prince charming; a laborer does not appeal to them," said a young man. Lack of mutual appreciation would probably describe both sexes. But that, too, must have a reason behind it. When millions of Ukrainians have been liquidated in their native land, one would expect the remnants of the race on a free American soil to react toward self-preservation.

In what kind of society do our boys and girls mingle, one might ask. The usual answer given by mothers is that the son or daughter is associating with American friends. The irony of this dawns upon you when, on closer scrutiny, the American friends turn out to be Poles, Slovaks, Italians, or some other nationality. Anything but Ukrainians, who are obviously not included in the term "American".

Could it possibly be that these "Americans" have something that the Ukrainians do not have? A glance at the "Social Calendar" columns in the local Sunday paper may give a partial answer; for among many announcements of meetings, dances and banquets, we find the following samples:

"Lithuanian Women's Club to sponsor the operetta Mikado."

"Russian Orthodox Church meeting... Lunch will be served."

"Carpatho-Russian Minstrel show rehearsal..."

"Krakowiaks to have semi-formal dance."

"Slovak School Minstrel to be given."

Promptness

In school and by our parents and other elders all of us were taught to be prompt.

Easier to say than to do. Despite the best of intentions, sometimes that quality of promptness is hard to attain. This gives cause to much worry and self-recrimination.

But now a ray of cheer. Even the most important institution in world history is just as erring in the matter of promptness as often is the ordinary human being.

The facts:

The Ukrainian Congress Committee presents certain memorandums concerning the Ukrainian people from time to time to various notables, international or governmental institutions. Ordinarily a reply to or acknowledgement of them is received promptly, orally or by letter.

On December 5, 1946 a representative of the Congress Committee delivered to the Secretary-General of the United Nations organization at Lake Success a memorandum addressed to the U. N. Economic and Social Council.

A formal acknowledgement of the receipt of that document by the Secretary-General was not mailed to the Congress Committee until January 28, 1947—practically two months later.

Woe unto humanity if the United Nations are as prompt in trying to alleviate some of its ills.

Or perhaps the Secretary-General could use a couple more secretaries?

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Future Americans

Of late war-ravaged Europe's DP's have been entering this country in somewhat increasing numbers, although far from what it could be and what America can accommodate. The press, of course, has taken note of this and has been reporting on some of the arrivals.

Last Monday a New York daily featured a story on "Future Americans Flocking In as Fast as Law Allows." It described some of them, particularly from what countries they they came.

There was Stefan Jenesik from Czechoslovakia, Maria Vitanyi from Hungary, Maja Welker from Poland, Joan Harvey from England, Colette Hurbain from Belgium, and Shalom Katz from Ukraine.

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The above samples are only a few out of many that appear in the Sunday papers. Anything there about Ukrainian activities? Not a thing announced and nothing taking place! But you may rest assured that the Ukrainian boys and girls will attend the above affairs, because they have none of their own. And, while attending, they will form ties of friendship with the people who take them there and receive them there.

Shall we blame the youth for this state of affairs? Might as well. Some of them deserve the blame for not creating their own values instead of contributing to the outsiders. Some blame should be placed on parents for not providing a social outlet for their children. But most of the blame goes to the leaders in the community. Because—if they cannot lead, they ought at least not hinder the efforts of toward organization.

G. H.

(Wilkes-Barre, Pa.)

What They Say

General of the Army Dwight D. Eisenhower, speaking in Chicago:

"... The urgent necessity of assuring this country's safety against any conceivable aggression does not mean that we are pessimistic as to the future of world collaboration. To the contrary, the Army, along with all others who understand the basic futility and stupidity of war, believes that only through success in international cooperation is there any absolute security for us and all nations. We believe that enlightened self-interest urges us forever to seek and support agreements whose universal acceptance will one day eliminate the need for armed forces. Attainment of no other goal could add so much to the tranquility and prosperity of all mankind. Until that goal is achieved, we further believe that our country must remain strong, strong in its alertness to the realities of today, strong in all phases and elements of its great productive capacity, and strong in the certainty that it can rapidly transform its integrated moral, mental and material strength into a machine that can meet the requirements of modern conflict."

Keen Johnson, under Secretary of Labor, discussing the possibilities of "boom or bust" in American economy:

"Consumer resistance has already caused a sag in many speculative prices, and others will follow. Moreover, resumption of the increase in productivity, which about doubled the output per man hour in our manufacturing every twenty years before the war, would lead us again to higher incomes and lower prices in manufacturing and agriculture. No major depression has been due to the fact that the wage and salary workers of America were given too large a share in the national income."

Harry Emersen Fosdick, minister emeritus of famous Riverside Church, in New York:

"The fascists, totalitarians, the exponents of racial prejudice, vast movements of thought and life based on atheism and the denial of moral law—these people are not apathetic or indifferent. They are fiery, passionate, believing in their cause with deadly earnestness. It is this that makes so dangerous our popular lackadaisical indifference to the great faiths that have created the best in our heritage and the moral laws that must undergird any decent society. It is this that shows up as public enemies the nice people—courteous, easy-going, well-intentioned people..."

The three-man, bi-partisan Council of Economic Advisers, in its first report to President Truman:

"We must recognize the real magnitude of our productive power and keep it going to produce for all the things that only the more favored have enjoyed in the past. As progress is made in catching up on the wartime postponables, we must feed into our 'product mix' more of those semi-luxuries, those welfare and culture goods, which are put within the reach of our people by reason of our unparalleled productive capacity. This... will combat depression and even up the years of traditional recession by allowing these able, willing and seeking to work to go on supplying themselves rather than being every few years forced to loaf amid want."

BUY ALL THE BONDS YOU CAN...
KEEP ALL THE BONDS YOU BUY!

Death of a Peasant

By LES MARTOVYCH

Translated by PERCIVAL CUNDY

(Concluded)

AND thus in like manner he would say farewell to all his neighbors. The neighbors would sit down on the benches as though awaiting what more he would have to say. Then he would ask to be given a drink of water and afterwards say:

"While I am still living I want to dispose of my property, for I cannot take it into the grave with me. I ask you, my dear neighbors, you householders, to be witnesses as I make this disposal of my property so that there may be no quarreling among my children after I am gone; so that they may not go to law about it; so that they may not vainly squander my hard-won toil on lawyers. The strip of land at the foot of the hill I leave to my elder daughter, Vasylyna. It's about an acre and a half. The strip beside the pond I leave to my younger daughter, Yeryna. It's only an acre, but it's the better soil. The rest I leave to my son, Mykola: the house, the garden, and the piece of meadow. For this they are to see me buried as a Christian should, and each child shall contribute an equal share of the expense. And you, my wife, cling to the children. As long as they are under age you are to collect the yearly income. You are to have your place in the house as long as you live. Our son is to support you and provide for your burial because I have given him the largest share. After my death, if the girls meet the right man, let them marry, and give them their portions."

At this point Hryts seemed to feel that elder daughter, Vasylyna, would not greatly grieve for him. Deep down at the bottom of her heart, hidden away, he felt sure that she cherished a desire that her father should no longer be tormented in this world, that he should depart thither where he would get better once and for all. She must have a lover in view. And the lover, when he should learn that her father had left her the strip of land at the foot of the hill, would be courting her in a couple of weeks. She would go away from the rest and set up housekeeping for herself.

While Hryts seemed to feel certain that Vasylyna cherished such a hope in her heart, it did not anger him. Surely the living think about the living more than about the dead. He was even glad it was so, for then people would say:

"See, Vasylyna's getting married already. And no wonder. Her dead father left property and his children have something to start out with."

Such were the dreams which occupied Hryts. Petro sat quietly so as not to disturb him and dissipate the visions. But Hryts did not pursue them for long. He made a weak gesture and whispered:

"But what's the use!"

He reminded himself, perhaps, just how matters stood. Those pieces of land were practically all gone. There still remained a little, but the greater part had been sold, had passed into strangers' hands. And the scrap which still remained might pass from him today or tomorrow. He was so heavily indebted that if he lived for a hundred years, he could not redeem any of it. In order somehow to justify himself before his family he had pretended that he was not dying. But he was convinced now that no one be-

lieved him, and that even if he recovered, nothing could be of any help at all.

VIII

Hryts died at the beginning of autumn, just when the wether is at its best, when outside there is neither the heat of summer nor the cold rains of autumn, when the sun warms and does not scorch, when the light western breezes disrupt the yellow leaves from the trees.

He was buried the day after his death. Only a few of the people gathered for his funeral. There were his nearest neighbors, and of those further removed, Saphat, Mykhaylo, and Ivan attended. Varvara came with Ivanykha. The priest had not yet arrived, but the deacon was present. He was the only man in the village who took the reverend father's teaching to heart and instead of saying "tse," pronounced it "sie," but, of course, only in conversation with the priest. The deacon was an elderly man, a widower, very thin and bent-shouldered. On this account he had been nicknamed "Bendy."

"Come on, deacon," said Varvara to him, "let me give you a kiss."

The deacon looked at her and smiled amiably:

"Just try it then."

"But you're so bent-over."

"So you say," said the deacon, "but perhaps I'd be a better bargain than a young fellow."

Little Mykola, with his shirt torn down to his middle, ran about among the company, who stood around singly or in two's or three's like trees in a forest, delighted that so many people were present.

Off to one side Semenykha and Protsykha stood together and gossiped.

"Were you there at Hryt's when he died?" inquired Semenykha.

"Yes, I was. But I didn't see just when he breathed his last. They say he only gasped once. It all happened in the twinkling of an eye. Dmytro was sitting by the bed. Just as Hryts was breathing his last, Dmytro leaned over and asked him

what the number was. 'What's the lucky number, Uncle Hryts,' he says. 'You guess what it is now, maybe we'll win in the lottery.' He got the idea when he was in the army. Someone told him that when a man's dying he has the gift of prophecy and can guess the lucky number."

"What a queer idea! Did he say what the number was?"

"Eh, what do you imagine! When a man's dying there's nothing in his head at all."

"Well then, didn't he own up before his death he knew he was dying?" asked Semenykha.

"No."

"What reason could he have for keeping it so secret? It was as plain as day."

"True, Semenykha dearie, there was no reason, but it's like it is with the grain. When the rain's been coming down for about a couple of weeks, a person knows that the grain must have sprouted. But if someone comes in from the fields with the news that the grain's coming up, a person doesn't like to be told what he hadn't first found out for himself. That's how it is"

"But didn't he own up to anything before or right after making his confession?"

"Only his sins."

Saphat, the wealthiest peasant in the village, was a persistent pipe-smoker. "He smokes as stubbornly as if he were sucking at the breast," they used to say about him. He was now smoking his home-made tobacco. He prepared it by drying tobacco leaves in his stove instead of curing it in the sun. This home-made tobacco of his kept its green color, but on the other hand, the process made it very strong smoking. Saphat said to Semen:

"I'm losing a whole day's work today. I've such a lot to do you never saw the like. I'm all at loose ends."

Mykhaylo listened and was heartily glad of the opportunity to give the hog a dig.

"Well, who told you to come here? Stay home and do your work. Maybe you think Hrytsykhya ought to pay you for the day's work you lose?"

Saphat flushed with shame:

"Why do you pick on me, Mykhaylo? I'm not drinking at your expense, so don't expect me to say 'Good health' to you;"

"What's that? What's the matter?" the bystanders asked.

"Look you, good people," said Mykhailo, "the rich man's complaining that he's losing a day's work by coming to this funeral. Let's take up a collection, neighbors, for the rich man who's out of pocket by being here."

The priest now arrived and delivered a brief address. After all, how much could he say for a drunkard?

As the funeral moved off, a cloud of sparrows flew up out of the weeds along the palings. In shape like a ragged grey sack, the noisy, whirling swarm rose up, and as though driven by the wind, flew across the path into an old shaggy pear tree. They first attacked the few pears at the top of the tree, and then they darted everywhere among its lower branches. The sparrows, scattering as though they had been liberated from the ragged, grey sack, twittered and hopped about invisibly among the branches of the tree.

Immediately behind the coffin Hrytsykhya hobbled along, supporting herself on crutches, and rhythmically lamenting: "Oh, my husband! Who's going to take care of us? To whom have you left your little ones? Why do you treat us so badly?"

The deacon's chanting drowned out her lamentation. Vasylyna walked with drooping head, while Yeryna wept. Mykola brought up the rear of the procession, astride a sunflower stalk for a horse, beating his imaginary steed with a whip.

Saphat remarked to Semenykha, who happened to be walking beside him: "Some folks grieve sincerely and don't know how to make a proper lamentation, for their sorrow won't let them. Their hearts are broken. But others don't care a rap yet carry on as though they were reading it out of a book."

The women all wept. Every one, perhaps, was reminded of some sorrow of her own and wept at the remembrance.

Protsykha said to Mykhaylo: "He's left those little children! What's going to become of them?"

"Proletarians!" replied Mykhaylo thinking that Protsykha doubtless understood the word.

Protsykha was abashed and felt uncomfortable. In the country the peasants do not ask about the meaning of any new word they hear. It seemed to Protsykha that her memory must be failing when she didn't understand Mykhaylo's words.

The bells were ringing. A peasant bell-ringer does it with one hand and manages to get into a certain accentuation in the course of the service. One can usually apply any word of four or five syllables to the sound of the bells and then they seem to be repeating that particular word all the time. Because Protsykha was thinking about the word she had just heard, it seemed to her that the bells were intoning: "Proletarians,

The cemetery was visible from the church. The spot was all overgrown with trees, and among the trees the crosses and markers gleamed whitely. The cemetery bounded the entire horizon to the east. The clear, autumn blue sky came down over the cemetery and seemed to enter in among the trees and crosses. Beyond the cemetery it was as if there were nothing further in all the world.

The End

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PROF. WATSON KIRKCONNEL
Hamilton, Canada.

UKRAINIAN LITERATURE

STUDIES OF THE LEADING AUTHORS

By

Clarence A. Manning

Acting Executive Officer of the Department of East European Languages, Columbia University

With a Foreword by

PROFESSOR WATSON KIRKCONNEL

Published for the Ukrainian National Association
by the Harmon Printing House, Poughkeepsie, N. Y.

"Our young people of Ukrainian descent who are alive to their responsibility to become fully acquainted with their Ukrainian cultural heritage for its own sake and in order that its finest elements may be introduced into American culture, have long been asking for an authoritative work in English on Ukrainian authors and their writings. Such a work has now appeared—Prof. Manning's 'Ukrainian Literature.' Everyone of these young people should make it his business to get himself a copy of it and read it. Much will be learned and much will be enjoyed."—Ukrainian Weekly.

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HARRISON SEEKS TO ADMIT 400,000 DPs

Approximately 100,000 of Europe's displaced persons per year should be permitted to enter this country for the next four years, according to Earl G. Harrison, Chairman of the Citizens Committee on Displaced Persons, declared in an address in Philadelphia on January 30.

Dean of the Law School of the University of Pennsylvania, former United States Commissioner of Immigration, and at present this nation's representative on the Inter-Governmental Committee on Refugees, Dr. Harrison stated in the course of his address that the Citizens Committee "has the widest possible backing for its plan to obtain legislation allowing the United States to absorb its fair share of the displaced persons of Europe."

He pointed to the list of Vice-Chairmen of the Committee which includes Major General William J. Donovan, Mrs. Franklin D. Roosevelt, James A. Farley, William Green, Philip Murray, former Governor Herbert H. Lehman, Charles P. Taft and T. C. Chashin. He went on to cite the numerous organizations which had declared for admittance into this country of a proper proportion of the Displaced Persons of Europe.

They included, he said, the National Catholic Welfare Council, the Federal Council of Churches of Christ in America, leading Jewish national membership organizations, the CIO, the AF of L, the National Conference of Union Labor of Legionnaires, the United Council of American Veteran Organizations and others.

Explaining that the Citizens Committee would spearhead the drive to get legislation at the present session of Congress to allow 100,000 European displaced persons a year for four years to come into this country outside of the regular quota system, Dean Harrison said:

Text of Dean's Remarks

Right now, there seems to have been launched a campaign of misrepresentation and distortion concerning immigration into the United States. Inspired falsifications from several sources seek to create the impression that a regular swarm of persons from Europe has been and is now coming into this country.

This campaign of falsification is designed to set up a smoke screen so that the true facts will be obscured and the real situation distorted. What are the actual facts?

In the 1920's the United States Congress passed immigration laws permitting 154,000 quota immigrants to enter the country annually. During the 1940-1946 war period only fifteen per cent of the total world quota was used. In other words, 914,762 people who could have entered this country legally did not do so.

It is estimated that about 850,000 displaced persons in the U. S. and British Zones of Germany, Italy and Austria will never be able to return to their original homes. Hatred of tyranny in any form, fear of reprisal, a wide variety of reasons make this impossible.

They represent all religions. About 80 per cent are adherents of Christian faiths, about 20 per cent are Jews. More than fifty per cent of these displaced persons are women and children and there are more than 150,000 below the age of seven-

teen. Many of these people are farm workers.

The governments of the United States, Great Britain and France have officially declared that no people would be compelled to return to their homelands against their will. The United Nations has endorsed the same principle. Since V-E Day about 11,000,000 displaced persons have been repatriated and the 850,000 who can never return to their original homes represent the minimum remainder.

Since the United States is one of the few large countries not ravaged by war and capable by proportional population of absorbing its fair share of displaced persons, it is felt that the United States' "fair share" would thus be 400,000. Our plan is to have Congress enact a measure which would let in 100,000 a year for four years without quota restrictions.

It is up to this country to take the leadership in the drive to provide homes for these people. Otherwise when a United States delegate sits down at the international council table, his bargaining hand is weakened. But if this country does it, it will set an example which will compel similar action by other countries.

This country can easily absorb 100,000 displaced persons a year for four years. These persons will be screened in the regular way so that no person who is politically, morally or in a health way objectionable will be allowed to enter. There will be guarantees that no person coming in will become a public charge. In addition, special steps will be taken to see that displaced persons coming to this country will not congregate in the larger urban centers and thus will not provide an undue strain on our housing facilities.

In the name of humanity and the name of the dignity and responsibility of the United States, this program for admitting 100,000 displaced persons a year for four years should be enacted by the present Congress. It has the support of leading Republicans, leading Democrats. President Truman has asked for action of this kind.

It is up to the present Congress, therefore, to put the plan into effect by passing the proper measure.

Committee's Plan of Action

The following is the text of the official plan supported by the Citizens Committee on Displaced Persons:

The purpose of the Citizens Committee on Displaced Persons is to secure the passage of an act by Congress to permit the entry into the United States of its fair share of Displaced Persons. They would come in at a rate of not over 100,000 a year without monthly subdivisions, during a four-year period, a total of 400,000. The act would be temporary legislation, ceasing to have any effect after the four-year period. It would not be an amendment of the Quota Law, which would remain in effect.

Almost all the Displaced Persons are people coming from countries in Europe which have very small quotas, so there could be no nationality restrictions on the persons who can enter under this act. They will, however, have to go through the regular immigration procedure in applying for visas and on arriving in this country.

What Hetman Polubotok Told Peter I.

(From the "History of Ukrainian Literature," by Prof. Ivan Ohienko, and translated by Stephen Davidovich.)

THE process of russifying Ukraine began immediately after the Treaty of Pereyaslav, 1654. Tsar Alexei Mikhailovich wrote in his manifesto then that the Ukrainians must "effect a complete breach with the Poles in politics as well as in religion and must shave off the tufts of hair on their heads." One might say that the russification began with these tufts of hair and ended with the soul.

Peter I did not hesitate to use the Ukrainians to assist him in his designs but he hated Ukraine for her persistent desire for freedom and for her determined defence of her autonomous rights. Mazeppa's revolt frightened Peter and he decided "to take Little Russia in hand." During the rest of his life he intensified and extended russification in Ukraine. Peter regarded all Ukrainian Hetmans as traitors. "All know," he wrote in 1773, "that from Hetman Bohdan Khmelnytsky to Skoropadsky all the Hetmans have been traitors." Peter's first ambition was to do away with the Kozaks. Thousands of them died during the building of Petrograd; this Muscovite capital stands upon Ukrainian bones. Ukrainians judge Peter I in the words of their poet Taras Shevchenko:

"Cursed unsatiated Tsar
What have you done to the Kozaks
of Ukraine?
You have filled morasses with their
noble bones
And built a capital on their tortured
corpses."

Thousands of them died during the construction of the Lagoda canal, the Christ's fortress, and during the Derbentsky advance. During the four years 1721 to 1725 more than twenty thousand Kozaks died in the Russian North and numerous others returned home completely crippled.

His Famed Words to Peter I

The Kozaks and the Ukrainian people found their greatest defender in Hetman Pavlo Polubotok. He saw the suffering of his country and realized how the ancient rights of the Ukrainian people were being violated by the Muscovites who had been sent in to occupy all key positions. In response to numerous petitions in which Polubotok insisted that the Treaty rights of Ukraine must be respected, Peter I ordered him to come to Petrograd. Although the Hetman knew what this meant he felt it was his duty to go. It is said that during his interview with the Tsar, Polubotok said: "I see that without reason you are ruining my father-

land and violating those rights which your fathers and you swore to uphold. In your desire to do away with the Kozaks you drive them to intolerably hard labor digging canals in your boundless Russia. You force them to drain impenetrable morasses and they are dying in thousands from hunger and lack of shelter.

"You have deprived us of our ancient rights to elect our Hetmans and officials by a free and popular vote; you have sent to us Muscovite judges who do not understand and do not try to understand our law. This process of throwing a people into servitude and ruling over slaves befits an Asiatic tyrant but not a Christian monarch.

"Let me warn you for the last time that you shall not benefit by your inhumanity. Nor shall there be any glory to you, for you have wronged Ukraine and you rule it by force.

"I am fully aware that according to Muscovite custom there await me heavy irons and a cold dark dungeon where I will die of starvation. Consider carefully, great Tsar, and remember that you too will be called before the court of the Tsar of Tsars, where you will have to account for the wrongs which you have done to the Ukrainian people."

It is said that Peter interrupted the conversation and shouted "Not only irons but death awaits you." He immediately pronounced the death sentence and on the 10th November 1724 the Hetman was thrown into the Petro-Pavlovsk prison, where he died soon after.

Subsequent rulers of Russia followed the path adopted by Peter I. By 1737 their actions were so outspoken that Count Bariatinsky arrested every administrative official in Kiev and seized the city's archives in the hope that eventually the Ukrainians would forget their rights "and will see that their struggle for their rights and freedom is of no avail."

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SECURITY

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The protective restrictions of the general immigration law in respect to immigrants coming into this country would apply to these immigrants.

It is estimated that the Displaced Persons number approximately 850,000 of whom about 80 per cent are adherents of the Christian faith and some 20 per cent are Jewish. These people will not return to their home countries and since the United States has not suffered the ravages of war, 400,000 of this number seems to be our fair share. It should also be noted that the figure of 400,000 is less than half the number of quotas unused during the war years. Even under this proposed legislation, at the end of the four-year period we will have admitted fewer immigrants

since 1940 than was anticipated for this whole period under the maximum quota.

The additional 100,000 a year would be absorbed by our country without disturbance of our economy. Over half would be women and children; a large number of the men would be farm workers, for whom there is a need, and as there is also a shortage in domestic labor an opportunity would be afforded to those women seeking this type of employment. It must also be noted that not more than half of the full quota are likely to enter in the next years so that there will be only a small excess, if any, over the 154,000 permitted under the existing Quota Law.

Youth and the U.N.A.

U.N.A. NEWS BRIEFS

Double Indemnity:

During the past several months the Ukrainian National Association has been issuing double indemnity insurance. The beneficiaries of members insured under the double indemnity clause, who die from bodily injuries sustained from violent external and accidental means, receive double the face value of the insurance. New members may apply for double indemnity insurance when applying for regular membership. Those who are already members may also have the double indemnity clause attached to their insurance certificates by signing the appropriate application forms. Interested parties should see their local branch secretaries for further information. Only adults are eligible.

Dividends:

In 1947 all persons who were admitted to membership in the U.N.A. on or before December 31, 1944, will receive dividends. The U.N.A. pays dividends annually to all members who have been in good standing for more than two years. Adult members will receive their dividends by check, as will juvenile members insured in Classes 4 and 5. Juvenile members insured in Classes 1, 2 and 3 will receive the usual waiver of one month's dues.

The new juvenile educational certificate:

For the past several months the U.N.A. has been issuing, in amounts of \$500 and \$1000, a new endowment certificate for juvenile members called "Endowment at Anniversary Following 18th Birthday." This certificate, designed to mature when most young people are about to enter college, has proven to be very popular. Parents insuring their children under this plan of insurance are actually providing for the further education of their offspring. When the certificate matures, its full face value is paid in cash and the parents have money to give their children a start in college. Such insurance serves two purposes... it insures the child in case of death up to the maturity date of the certificate, after which it is payable in cash for full face value.

U.N.A. Sports:

As in the past, the U.N.A. will give financial aid to athletic teams composed of U.N.A. members who play under the U.N.A. name. Several U.N.A. teams are active in different parts of the country, and other teams are taking advantage of the U.N.A. offer. Before the war there were so many teams participating in the U.N.A. sports program that a number of leagues were formed. Interest in U.N.A. sports is returning slowly now that the war is over, and it is possible that a U.N.A. league will be formed soon.

The War Clause:

Several persons have inquired about the war clause appearing in U.N.A. certificates. These persons were informed that, despite the war clause, the U.N.A. was one of the very few organizations to pay death benefits in full to the beneficiaries of those of its members who were killed in World War II. The U.N.A. did not have to make payment in full, but it did so. U.N.A. members should remember this, for it proves that the organization has the interests of its

members foremost in mind at all times.

The Ukrainian Weekly:

U.N.A. members have the privilege of subscribing to this newspaper for only \$1 a year. This rate is so low it is a wonder that a great many more members are not taking advantage of it. Yes, we said \$1 a year... that's 52 issues—a real bargain. And those members who appreciate the Svboda as well as the Weekly may be interested to know that the subscription rate for the Svboda is only \$3.60 a year, and that includes the Weekly!

Advance Payments of Dues:

The U.N.A. has received a number of requests for information concerning discounts for dues paid in advance. Dues may be paid monthly, quarterly, semi-annually, or annually. There is a very small savings on quarterly payments, slightly more on semi-annual payments, and the most on annual payments. Savings on annual payments usually exceed 5%.

Readers, members and non-members alike, who desire further information on any subject treated in this column, should communicate with the Ukrainian National Association, 83 Grand St., Jersey City 3, N. J., or else contact the officers of U.N.A. branches in their localities. Post cards or letters addressed to the U.N.A. will receive prompt attention. Persons desiring information as to how to become U.N.A. members should give their birthdays and mention type and amount of insurance they are interested in. The insurance, it must be remembered, is not the only advantage of U.N.A. membership. There are other benefits, such as stipends for members attending colleges or universities, aid for members who are incurably ill or permanently disabled, loans on insurance at only 4% interest (most companies charge more) double indemnity for a very small additional cost, and all the other advantages peculiar to a fraternal benefit society. Write for further information without delay.

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WEEKLY BANTER

"Why do people say 'smart as a steel trap'?" asked the talkative boarder. "I never could see anything particularly smart about a steel trap."

"A steel trap is smart," explained an elderly person very gently, "because it knows exactly the right time to shut up."

Subsidies remind us that the old saying "you never miss the water 'til the well runs dry," might be changed to "till the other fellow stops pumping."

"If you refuse me, Irma, I shall never love another."

"That last part is Oke with me, but what I want to know is, will it hold good if I accept you?"

The minister was trying to teach the significance of "white" to a Bible school class. "Why," he said, "does a bride invariably desire to be clothed in white for her marriage?"

As no one answered, he explained, "White stands for joy, and the wedding day is the most joyful occasion of a woman's life."

A small boy then asked: "Why do the men wear black?"

A sailor on leave in New York City wandered into an auction room and found they were just putting up a parrot. He had always wanted to own a parrot and here was his opportunity. So he bid \$5. His bid was promptly raised to \$10. He bid \$15. The other bidder raised it to \$20. Finally the bird was knocked down to the sailor for \$50 and handed to the sailor when he was suddenly struck with a terrible thought—perhaps this bird couldn't talk. He demanded of the auctioneer that he give him a guarantee that the bird could talk.

"Talk," exclaimed the auctioneer, "Who do you suppose has been bidding against you?"

A middle aged woman stopped a man on the street and demanded:

"Why aren't you in the army?" The man, well past the draft age, replied: "For the same reason you aren't in the Follies."

These were voted top as the sweetest words in the English language:

1. I love you
2. Dinner is served
3. All is forgiven
4. Sleep 'till noon.
5. Keep the change.
6. Here's that five.

And the saddest were:

1. External use only.
2. Buy me one.
3. Out of gas.
4. Dues not paid.
5. Funds not sufficient.
6. Rest in peace.

Chorus girl to boy friend about to leave on a long trip: "Write me once in a while, dear even if it's only check"... The average woman has a vocabulary of only eighteen hundred words—it is a small stock, but think of the turnover.

I'm through with women,
They cheat and they lie,
They prey on us males,
Till the day we die,
They cheat us, torment us and drive us to sin—
Say, who was that blonde that just walked in?

Beauty Around Us

Men and women search for beauty all the time and everywhere, but somehow, they never seem to be completely satisfied with what they see. And the cause of their dissatisfaction does not lie in the lack of beauty around them, but because they look and not being trained to recognize it they fail to see the real beauty so abundantly supplied by the Dame nature all around them.

Did you ever have the urge to get up very early in the morning, take a stroll along the lake and greet the sun as it slowly arises from the East while playing hide-and-seek with the golden rimmed clouds? Look at it for a few minutes—and you can't miss its beauty. While looking at the beautiful clouds, glance down at the same time, down below,—and you will see beauty beyond perfection. The waves appear as lambs running toward the shore and mysteriously disappearing in the golden sand.

In the nearby vicinity is a pool in which can be seen the beautifully feathered wild male ducks always attempting to attract the female ducks with various admirable stunts. The grackles with their iridescent feathers can be seen among the leaves of the tree, bringing joy and rapture to the onlooker. To the mentally clean youth, men and women the above mentioned scene would not appear as a jumble of botanical or zoological terms—but as something that can not be described, something that is overflowing with beauty.

The intellectual, philosophical minded people prefer to study and judge men and women, all the creation and the world at large under the form of beauty. To them and for them there are many kinds of beauty of general nature, such as human face and body, manners, moral beauty or beauty of soul.

The beauty takes us out of the surfaces to thinking of the foundations of things. Goethe said "The beautiful is the manifestation of secret laws of nature which, but for this appearance, had been forever concealed from us." Gradually as the man acquires the science of beauty he values this above all his possessions. The more beauty a man sees—the more value his life acquires. And therefore no wonder that Ralph W. Emerson once said "He thought it happier to be dead, to die for beauty, than live for bread."

This same Emerson describes beauty as the pilot of the young soul. He also says that a fine touch of the eye, or a grace of manners, or a phrase of poetry plants wings at our shoulders: as if the divinity, in his approaches lifts away mountains of obstructions and designs to draw a truer line, which the human mind knows and owns. Such is the power of beauty.

J. B.

Finally the counsel turned to the policeman and said:

"But if a man is on his hands and knees in the middle of road, surely that is no proof that he is drunk?"

"Probably not, sir," replied the policeman. "But this one was trying to roll up the white line!"

Officer: "Don't you know what the crack of dawn is?"

Private: "Sure, what my wife used to give me when I came home at 4 A.M."

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Гавзмена, досвідченого, до першого класу готелю. Добра платня стало, добрі години, приємне оточення. Miss Cleary, господиня, Belmont Plaza Hotel, Lexington Ave. & 50th St., N. Y. C.

"Comely Brunette"

In their anxiety to win "equal rights" women have invaded not only the various professions, trades and industries which formerly were the exclusive citadels of men, but also the less honorable callings, such as mayhem, murder, and hold-ups.

What intrigues us is that whenever we read in the press about some female bandit, she is invariably a "comely brunette" or a "beautiful blonde."

Don't the homely ones ever go in for that sort of a thing? Or does the press ignore their escapades because on account of their homeliness they are not news worthy?

A Clarification

How difficult it is to put thoughts into writing without distorting them and for the reader to translate the writing into his own thoughts and perhaps even his own words! It is not so easy for us to communicate with one another by means of language.

Recently, an acquaintance commented upon my article "Jersey City Youth Revives" which was printed in the Ukrainian Weekly on January 20, 1947 and which mentioned the formation of the Ukrainian Social and Athletic Club of Jersey City, New Jersey. There seems to be a misinterpretation on its general theme and essence. Since the Weekly has been the medium through which young people in all parts of the United States and Canada have exchanged club news and ideas, the possibility has occurred to me that if some people in my own community have misunderstood my short item, what was to prevent such misconception by others.

Being distinctly an amateur at writing and trying to be as fair-minded as possible to all concerned, I feel that a clarification is called for on my part.

After closely examining my hastily composed piece of writing, I realize there exists an inconsistency in its title and contents. By the article I had not meant that Ukrainian youth in Jersey City was dormant, in general. The local youth is not and has never been inactive.

What I did want to emphasize, however, was that in addition to the various organizations already functioning in our city, the youth recognized the necessity and advantages

Bayonne Ukrainians Trounce Carteret, 58-25

The Bayonne Ukrainian A. C. recently scored a good win by beating the highly-touted Carteret Ukrainian Social Club to the tune of 58-25 in a N. J. State Ukrainian Basketball league game. Coach Walter Danko's charges, paced by big Myron Lotosky, the league's high-scorer, and Bill Schneken had the game in control all the way. Playing only 3 quarters Lotosky scored 19 points and Schneken connected for 11.

Joe Kindzierski, Stevens Tech ace, was the main threat for the Carteret quintet with 8 points.

In another regular Ukrainian League game, the Bayonne Ukes unleashed all their might in overwhelming the Young Men's Orthodox Club of Passaic by a score of 74-33, a

league record to date. Big "My" Lotosky, playing only 2 quarters, set the league high in scoring with 28 points, with C. Kocinsky and B. Schneken aiding him with 10 and 9 points respectively.

The Bayonne Ukrainians, the youngest and the highest scoring outfit in this senior circuit, have dropped only one game, and hope to reverse that in the near future when they again tangle with the league-leading Elizabeth Ukr. Social Club.

Incidentally, games with other Ukrainian basketball teams are wanted by the Bayonne Ukes, including Newark, Jersey City, Millville, Trenton, Paterson, Stapleton, etc.

Write to Walt Danko 347 Avenue "C", Bayonne, N. J.

RECORD TO DATE

Local		N. J. Ukrainian League Games	
Ukrainian Athletic Club	31	St. John Rus. C. & A. C.	28
" "	42	Silver Oaks S.A.C.	26
" "	58	Crescents A.C.	50
" "	61	Silver Oaks S.A.C.	40
Ukrainian Athletic Club	61	Passaic Orth. Ukes	31
" "	52	Perth Amboy Vets	25
" "	55	Elizabeth Soc. Club	58
" "	59	Passaic St. Nick's	54
" "	74	Passaic Orth. Ukes	33
" "	58	Carteret Soc. Club	25

UACV Wins Third Straight

The Syracuse (N. Y.) Ukrainian-American Catholic Veterans, Post 560 of the Catholic War Veterans, scored their third consecutive victory in the Ukrainian Catholic Basketball League Sunday, February 2nd, when they defeated the Rochester St. Josephat Cagers 49 to 40 at the Syracuse Ukrainian National Home.

The Syracuse UACV's grasped the lead in the first minutes of play and held it throughout the entire four quarters. The St. Josephat cagers, with a persistent attack, repeatedly threatened to seize the lead, only to fall back each time as Mike Koczan's and Hank Kulik's accurate shooting added up the tallies for the Syracuseans.

Highlight of the game occurred in the last four minutes of play when the Syracuse UACV's hit the bucket for 11 tallies to give them an unquestionable victory over the visitors.

Mike Koczan, high scorer for the game tallied 21 points for the home team, while Hank Kulik chalked up 14. Feidor, left guard for St. Josephat, netted 16 points.

The Syracuse UACV's now hold first place in the Ukrainian Catholic Basketball League with 3 victories against one loss.

of a social and athletic club in which both sexes could participate. Beyond this fact, I entertained no ulterior motive.

P. M.

English As She Is Spoke

Rocky Graziano certainly can get himself into messes. First he failed to report a \$100,000 bribe offer made him, and as a result his boxing license was revoked last Friday in New York. That's Mess No. 1.

Mess No. 2 is what he got himself into when he murdered the English language while attempting to explain Mess No. 1 to the N. Y. Athletic Commission.

Here are a couple of excerpts from Rocky's "English."

"Yea. A couple of weeks later in the hall," he said, referring to the hall outside his dressing room in Stillman's gym. He said: 'Is that a deal,' and I said: 'What? Are you kiddin'?' So I didn't think nothin' of it. If I thought somethin' of it I wouldn't go through with it 'cause I never went through with nothin'."

"All the time he's tellin' the story he's looking at me and shakin' his head and sayin': 'Isn't that right?'"

ПОСМЕРТНА ЗГАДКА

Дня 7. лютого 1947 року помер у 65 році життя

МИКОЛА ГАНАС,

довголітній член Бр. св. Юрія, від. 239, У. Н. Союзу, в Філадельфії, Па. Покійний походив з села Берешина, повіт Новий Самбір, Галичина. Полив у смутку жінку Анну і дочку Стефанію.

Похорон відбудеться в понеділок рано 10. лютого з церкви св. Володимира, Джермантаві і Боркс. В. Р. П. Секретар.

PRE-LENTEN ROUND UP

UKRAINIAN SOCIAL CLUB OF CARTERET, N. J.

SUNDAY, FEB. 16, 1947

at German Lutheran Hall.

Roosevelt Ave., Carteret, N. J.

Music by BILL BANIT & HIS ORCHESTRA.

DANCING from 8 to 1 A. M. — ADMISSION 65¢ incl. tax

BASKETBALL: AT CARTERET H. S. GYM

CARTERET USC vs CHESTER, PA. UKRAINIANS Game time 3 P. M.

What am I gonna say? I mean if the guy says that's right."

"I can't tell how many times I see a guy," he said. "I see a hundred guys. Since I got into this I never had so many friends in my life." (Boy, oh, boy! You certainly will need them now!)



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