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On the Road to a World-Wide, Pro-Free Ukraine Front

(Continued)

(III)

IN two successive weekly editorials immediately preceding last week's translation of Svoboda's prize-winning editorial, we outlined the general progress that had been made up to the outbreak of the war to coordinate Ukrainian American action in support of the Ukrainian liberation movement, the ultimate goal of which is to make Ukraine a free, sovereign and democratic state. We likewise outlined some of the positive results of this action.

Now we continue our account. It is for the benefit of our younger readers, so that they may have same comprehension of the situation, especially since such future action here is progressively becoming, apace with their growing maturity, their particular responsibility.

Upon the outbreak of the last world-wide conflict, it became quickly realized that the pattern of Ukrainian American life would have to be changed to adjust itself to the new and perilous times. A prerequisite to this adjustment was unity of thought and action in support of America's war preparedness program and also in preparation for any eventuality which might arise from the war and hasten the day of Ukraine's liberation.

The initiative in this matter was taken by the "Big Four," that is our four fraternal organizations, led by the by far largest and oldest of them, the Ukrainian National Association.

It was felt then that as the longest enduring from the point of time, the best organized, the soundest financially and largest in membership, such an organization as the Ukrainian National Association, acting in concert and on an equal footing with the three other Ukrainian American fraternals, i.e. the Workmen's Association of Scranton, the Providence Association of Philadelphia, and the National Aid of Pittsburgh—would have the sufficient combined authority and facilities to bring into being a nationally representative Ukrainian American organization dedicated to the support America's war preparedness program and to the championing and support of the Ukrainian liberation movement.

Accordingly, in May, 1940 there was held in Washington, D. C., under the auspices of the "Big Four," the Congress of American Ukrainians, the largest thus far manifestation of Ukrainian American unity and common purpose.

Over eight hundred delegates, representing 1,425 societies from 18 different states, plus several hundred guests, attended the Congress.

Among the prominent Americans who addressed the Congress were twenty U.S. Senators and Congress-

men. It is noteworthy that all of them declared themselves in favor of the establishment of a free and independent Ukraine. At that time, it is also worth noting in this connection, relations between our country and the Soviet Union were strained, principally because of the existence then of the notorious Stalin-Hitler pact which gave Hitler the green light to go ahead to start the war.

At a time when the policy of American isolationism in world affairs was actively being propagated by a number of prominent Americans, at a time when because of Stalin's alliance with Hitler our country's war preparedness program was being savagely condemned by America's Communists, including the "Ukrainian Daily News" ("Ukrainian Schodenni Visti) of New York—at such a time the Washington congress of Ukrainian Americans unanimously endorsed America's foreign policy, its war preparedness program, and at the same time appealed to Ukrainian Americans to support all government "measures necessary for the defense of America and her liberties."

This Ukrainian American national conclave resulted in the creation of the first Ukrainian Congress Committee of America (the present one is the third, elected at the 1946 Washington Congress). Its supreme body then was a Council representing seventeen national organizations and a presidium composed of representatives of the "Big Four."

Launched under such bright auspices, this first Ukrainian Congress Committee of America, however, was in time unable to fulfill the hopes which had been centered around it by those who had created it.

Curiously enough, the reason for this failure lay in the very self-same reason which today is responsible for the disunity of the United Nations, or, to coin a pessimistic phrase, the "dis-united United Nations." And that reason can be summed up by one word—Veto.

According to the Congress Committee's rules and regulations then, the all-embracing decisions of the Presidium—which in practice had all the power—had to be unanimous. If a veto was cast by any one of the "Big Four" delegates, the result was an emphatic "finis" to any proposal.

CAPTURED UPA SOLDIER



Wounded and captured by the Red-led Czech troops is the above pictured young patriot of the heroic UPA (Ukrainian Insurgent Army) which came into being to fight the Nazi invaders, then against both them and the Soviet Russian occupants, and is now waging an unequal struggle against Soviet forces as well as those of the Soviet satellites, Poland and Czechoslovakia.

This power of veto, which greatly hampered and eventually wrecked the plans and work of the first Congress Committee, was almost always cast by the representatives of one of the "Big Four." There's no need to mention names here, for that particular organization was not itself to blame. To blame here were only those who ostensibly represented it in the Congress Committee. Suffice it to say that these two gentlemen were voted out of office by this fraternal organization at its next convention, in May, 1941. For the past several years, significantly enough, both of them have been actively associated with circles which, to put it very mildly, have yet to say even a word against the Kremlin misrule and enslavement of Ukraine. On the contrary, both in speech and print they praise the Kremlin crowd. Likewise, the Soviet obstructionist antics at the U. N. sessions have yet to draw a word of censure from them. At the risk of

ELIZABETH YOUTH "ON THE BALL"

And Where Are You?

"I make a motion the Ukrainian Boyan Choir, of Elizabeth, N. J. donate \$25.00 for the Ukrainian relief drive." 2nd Voice: "I make a motion John S. donates a dollar." J. S.: "O.K. Wise guy, I'll give \$1.00 if you give a dollar." In this manner a spontaneous collection started which collected an additional \$13.00 from the members of the Choir making the total sum \$38.00 from this Youth club alone.

[Editor's Note: We're waiting for similar news items from other young people's organizations, including our choruses.]

Send your donations to Ukrainian Congress Committee of America (P. O. Box 721, Church St. Annex, New York 8, N. Y.)—or to United Ukrainian American Relief Committee, P. O. Box 1631, Philadelphia 5, Pa.]

giving them free publicity,—their group has as its organ the bi-monthly "Hromadsky Holos," the contents or comments of which are quoted from time to time with definite approbation—not to mention understandable glee—by the already mentioned Communist "Ukrainian Daily News."

If we have diverged from the main line of our story, it has not been without its purpose. It should serve as a warning to our younger generation, particularly when they take over completely the tasks and burdens, as well as benefits of Ukrainian American organized life, to guard against elements which bring not only disunity into this life but also work against the very ideals for which the Ukrainian American people stand for.

Likewise, even at this late date we cannot contain our indignation over the fact that because mainly—(we do not say here "entirely," for there were other factors involved then, although of a comparatively minor character, including the inadequate structural, organizational set-up of the then Congress Committee; also some quasi-sabotaging of the Committee's work by certain disgruntled elements of an ambitious nature)—due mainly to this gross abuse of the power of veto by those alluded to above within the Presidium of the first Ukrainian Congress Committee of America, the positive effects of this splendid, and hitherto unexampled, manifestation in Washington of Ukrainian American solidarity gradually petered out, and had to be revived by much effort and self-sacrifice of patriotically and democratically inclined elements among Americans of Ukrainian birth or descent. But more of this next week.

WHY UKRAINIAN DP'S REFUSE TO GO HOME

By DR. ROMAN SMAL-STOCKY

[Dr. Roman Smal-Stocky, one of the many Ukrainian DPs whose native land is today a place of fear for them, was enabled to reach the U. S. through the kindness of the AMG and Bishop Muench. He now teaches in the Department of Modern Languages at Marquette University.]

ON March 16, 1947 I had the good

fortune to enter the United States as a non-quota immigrant from a Ukrainian DP camp in Germany. On many occasions since that time I have been asked by my old and new American friends why I had refused to return to my native country. This question was asked so often that I could only conclude that the majority of the American people are inadequately informed as to the tragic fate of the hundreds of thousands of political refugees in Europe, among whom the Ukrainians form a high percentage. Having been associated for many years with the political and cultural organizations of the Ukrainians, I am in a position to understand their unwillingness to return to what is called the "Ukrainian Soviet Socialist Republic."

There are many thousands of my unhappy fellow Ukrainians in the UNRRA and army camps in the United States, British and French zones of Germany and Austria. They have come literally from all parts of the rich Ukrainian soil. The largest number of them are of ethnic Ukrainian origin from Western Ukraine (Eastern Galicia and Volhynia), formerly Polish citizens. The remainder are one-time residents of Bukovina and Bessarabia (former Rumanian citizens), persons from Carpatho-Ukraine (former Czech subjects, and finally refugees from the Soviet Ukraine. Altogether they comprise 300,000 to 380,000 men and women.

Their Background

The overwhelming majority of the Ukrainian DP's were taken by the Nazis as slave workers; the rest were forcibly evacuated by the retreating Germany armies. Among them are several thousands of former political prisoners (K-Z), for the most part youth and clergy. All social strata of the Ukrainian people are represented in the displaced persons camps in Western Europe. Members of religious, political, scientific, cultural, press and artistic groups are found therein. Literally, these camps contain the brain and heart of the nation. One finds members of the Free Ukrainian Academy of Sciences, of universities, technological and vocational institutes and numerous high schools, of Catholic and Orthodox theological seminaries, of the Ukrainian Pen-Club Organization, headed by the famous writer Ulas Samchuk (whose works are now being translated into English), of many theatre and opera companies. In the DP camps are the executive committees of all Ukrainian political par-

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ties, many Ukrainian Catholic priests (among them the Basilian Fathers), the entire hierarchy of the Ukrainian Orthodox Church (which does not recognize the Patriarchate of Moscow, but rather that of Constantinople). Present, too are leaders of women's student and youth (scout) organizations and similar societies. All these people have been fighting for the last two years, with all the means at their disposal, against repatriation to what they know is Stalin's despotic empire. Their unwillingness to go back to Ukraine has expressed itself on many occasions in bloody incidents and suicides, to the great astonishment of American and British authorities.

The Reasons Why

The reasons why the Ukrainians so stubbornly refuse to go home are varied and often complex. They may, however, be summarized under the following headings:

1. The Ukrainians, as a distinct people, do not have an independent state of their own. On January 22, 1918, however, they had proclaimed their democratic republic in Kiev, elected their parliament, the central Rada. The republic was recognized by Great Britain, France, Poland, Turkey and other countries.

Soviet Russia, too, solemnly recognized the Ukrainian Republic but with one purpose in mind: to conquer it by way of aggression and infiltration—the method later so successful in subduing Finland, Estonia, Latvia, Lithuania and now Hungary. For these consecutive years Ukraine waged unequal war against the Moscow tyranny. Deprived of all assistance from the outside world, the young and democratic Ukrainian republic soon succumbed. The Kremlin managed to impose a communist government on the Ukrainian people, while the legal Ukrainian Government went into exile. The latter never capitulated, but continued to defend the rights of Ukraine before the League of Nations.

The late Senator Copeland, for one, was well informed on the case of Ukraine: in 1930 he proposed in the United States Senate to recognize the Ukrainian Government-in-Exile as a preventive move against possible Soviet aggression. In 1939 the same Government, headed by Prof. Alexander Shulgin, joined the Allies against the Nazis while Stalin was busy helping Hitler by sending millions of tons of raw materials for the Nazi war machine. The fact that the Ukrainian Government Government-in-Exile joined the Allies was undoubtedly instrumental in Stalin's decision to ask the late President Roosevelt for admission of the amusing "independent" Ukraine to the United Nations.

But the Soviet Union not only violated the rights of the Ukrainian National Republic as regards its 1918 frontiers; it annexed, by way of military aggression, the provinces of Western Ukraine and Bukovine (1939), as well as Carpatho-Ukraine (1945). Hence thousands of Ukrainian refugees in Europe do not recognize the Soviet Ukrainian puppet

as their rightfully elected government. Instead they regard as their representatives Prof. Alexander Shulgin, former President of the Ukrainian Government-in-Exile; Prof. Isaak Mazepa, former Premier; Dr. Vasyl Mudry, former vice president of the Polish Parliament and head of all Ukrainian organizations in Western Europe; and Stepan Revay, former Prime Minister of Carpatho-Ukraine. All the above are now political refugees in the DP camps of Western Europe.

The Ukrainian refugees refuse to be repatriated simply because for there is no homeland in any accepted sense of the word. There is no motherland, not even "stepmotherland"—only "father" Stalin, who rules Ukraine with a despotic, brutal hand.

2. Displaced persons refuse to go back to Ukraine because the Moscow-inspired tyranny keeps the people in slavery, thanks to a vast police system, successively known as Cheka, GPU, NKVD, MVD. Military tribunals, punitive expeditions, wholesale murder of political opponents, prisons, concentration and slave-labor camps, state-instigated hunger used to break down the Ukrainian peasant—all these mark the Russian domination over Ukraine. Furthermore, systematic Russification of the Ukrainian language and destruction of Ukrainian culture and science are characteristic features of Soviet rule. Such prominent American writers as William Henry Chamberlin, Isaak Don Levine, Max Eastman, Eugene Lyons, Prof. C. A. Manning and Dr. A. Margolin will readily support these statements.

When the Soviets occupied Western Ukraine in 1939, they immediately introduced a policy of destruction. Dissolution of all political parties was followed by mass deportations of innocent people to Turkestan and Siberia. In 1941, Western Ukrainian towns and villages were literally covered with the bodies of Ukrainians murdered by the NKVD. When, finally, every Ukrainian province was under communist rule, the Soviet Government undertook to wipe out all traces of Western influence in Ukraine. Now the Ukrainian Catholic Church no longer exists. The entire Catholic hierarchy has been imprisoned. Some 2,000 Catholic priests, Basilian and Studite Fathers, brothers and nuns were arrested, deported or killed. A new, Soviet-supported Orthodox Church was forcibly imposed upon the Catholic Ukrainians of Western Ukraine.

3. Finally, Ukrainian refugees are unwilling to go under communist totalitarianism, because they deeply believe in the ideals of the United Nations, and in international law and justice.

Stalin purportedly assumed the obligations stemming from the Atlantic Charter, Declaration of the United Nations (January 2, 1942) and the Declaration of the Three Powers in Teheran (December 1, 1943). These promised "the elimination of the tyranny and slavery, oppression and intolerance." In the report on the Crimean Conference (February 11, 1945) the Allies guaranteed the European nations a new order by creating

democratic institutions of their own choice... the right of all peoples to choose the form of government under which they live... the restoration of sovereign rights and self-government to those peoples who have been forcibly deprived of them by the aggressor nations. It has been clearly and definitely established that Soviet Russia does

not follow these principles with respect to the Ukrainian people.

Ukraine's War Sacrifices

The Ukrainians made appalling sacrifices during World War II. They lost millions of people. They bravely fought within the ranks of the Soviet army. During the crucial years of the Nazi *Drang nach Osten*, they managed to organize a powerful Ukrainian Insurgent Army, which fought the Nazis to the last day of their stay in Ukraine. Finally, thousands of Americans and Canadians of Ukrainian descent stirringly manifested their patriotism by fighting the Axis aggressors the world over. Hence the Ukrainians feel that they are entitled to international protection. The entire DP question was created because of the bad faith and bad will of the Soviet Government, which consistently violated the principles of the Atlantic Charter embodied in the Statute of the United Nations.

4. The sad experience of the last two years has amply demonstrated that Stalin does not wish the establishment of world order. On the contrary, his immediate plan is to create a world chaos, in which it will be easier for him to foster the idea of world revolution. The latter has never ceased to be the ultimate goal of Soviet imperialism. While stalling the peace settlement for Germany and Austria, Stalin is feverishly preparing for World War III. His new Five-Year Plan is a definite measure for aggressive war.

What Return Would Mean

The Ukrainian DP's know only too well that their return under communist domination would mean subjugation and slave labor in Stalin's hastily construed war plants and mines. Since a Stalinist war would be against the United States, the Ukrainians will never help him fight what they know to be a truly democratic nation.

The Ukrainian refugees naturally feel that they, as eye-witnesses of communist reality, have a mission to perform in warning the world of the latent dangers from aggressive communism.

The Ukrainians are not the only people who refuse to return to their Soviet-dominated countries. With them are to be found Russian refugees, White Ruthenians, Poles, Estonians, Latvians, Lithuanians, people from the Caucasus such as Georgians, Armenians, Azerbaijanians, Kuban and Don Cossacks, Tartars and others. There are also refugees from "Stalin-liberated" Rumania, Bulgaria, Yugoslavia, Czechoslovakia and Hungary. All these people represent a wide variety of democratic elements of a dozen or more countries which have fallen victim to Soviet aggression.

The unhappy refugees in Western Europe countries are not lazy people afraid to go home and face the difficult problems of reconstruction. Such a line is energetically propagated by the Kremlin's fifth column in this country. I know their problem, their anxiety and their fear. Their hope rests with the United States and Great Britain.

I for one am now safe in the United States. I am eagerly learning its democratic customs and laws. I enjoy the security which belongs basically to every individual. But these unfortunates who remain in Europe are in grave danger. I cannot but pray that they will be saved from the menacing tyranny of Soviet Russia. We should remember that

Merry Christmas - - - By G. H.

THIS is a recipe for a Merry Christmas: a home with two or more children—early on Christmas morning—around a Christmas tree. When they tiptoe softly down the stairs at daybreak and begin opening their packages, you will hear melodious voices that will suggest something between the chirping of birds and the sounds of angels, and the effect will linger with you for many Christmases.

What then would you hear early on Christmas morning in a DP camp when the children begin opening the packages from America! Perhaps it is well for us that we are not there at that time. But we can hear those

children just the same—in our hearts—if we have contributed our share toward making them happy on Christmas. Charles Dickens gave us a noble character in his Christmas story and his name was Scrooge. But we are accustomed to think of Scrooge as he was before his dream. Let us for a change think of him as he was after he woke up from his dream. Let us too wake up from our dreams and emulate Scrooge by giving generously to the unfortunate Ukrainian children in DP camps. We may share their happiness although we are far from them, knowing that we can enjoy Christmas only when we share our enjoyment with others.

On Record - - - By Ted Victor

IT is always something of a problem to make up one's mind as to what Christmas Carols one should buy. More often than not most of us will go out and buy recordings of famous carols performed by a currently popular crooner or by some choral group that has been weighing down the record shop's shelves. Certainly we cannot really get to know and appreciate the beauty in each and every one of the carols unless we hear them interpreted correctly. I shall give you a list of various recordings performed by many artists. It would be nice of course if you could get all of these recordings, for they give one the very essence of the holiday season. True, you may listen to them but a short time, but in that short time the pleasure gained is rich enough to last the entire year through.

Christmas Carols, performed by the Victor Chorale, conducted by Robert Shaw. (Including Leontovich's Ukrainian Carol of the Bells). Victor Records.

Hallelujah Chorus, by Handel, per-

formed by Royal Choral Society with the London Philharmonic, Victor Sargent conductor. Victor No. 11825.

Russian Christmas Music, performed by Leopold Stokowski and the Philadelphia Orchestra. Victor No. 1692

Adeste Fideles, performed by the B. B.C. Chorus. Columbia No. 247-M.

Childhood of Christ, by Berlioz, performed by the Strasbourg Cathedral Choir, Columbia No. 9693.

Joseph Came Seeking A Resting Place; Song of the Christmas Presents, Westminster Choir. Columbia No. 17351-D.

Children's Blessing;

Away in the Manger, performed by the Trapp Family Choir. Victor No. 2118.

Christmas Carols of Many Lands, performed by the Vienna Boys Choir. Victor No. C-32.

Priority: The album of records containing the music of Alexander Koshetz's Chorus includes many distinctive Ukrainian Christmas Carols. Sonart No. M-5.

Trivia - - - By Sophia

SUNDAYS

ONCE every seven days we awaken to find it is Sunday. To some few people, Sunday is as much a working day as any other, but to most people, Sunday is a day set apart; one that is different from the other six. It is a day of rest, or at least a day of change from the workaday routine. Sunday is the day when most people sleep a little later, and then take their time at breakfast before going to church. Sunday afternoon, however, is the time when people's different tastes begin to show, for there are several typical ways of spending this afternoon.

The lover of nature, the fresh air fiend, and the dog lover find themselves in competition for sole occupancy of the public parks. The nature lover takes in each leaf, flower and color that every bush has to offer. He is totally unaware of the man-made things around him, although he walks on the concrete path, sits on a wooden bench, and marvels at the flowers in the hot-house. In the spring he is amazed at the budding leaves, and in the

autumn he is awed when these same leaves fall. He considers dogs enemies of plant life, and doesn't hesitate to tell off the dog lover. These two types can be found constantly throwing mental daggers at each other. The fresh air fiend, on the other hand, is concerned with no one and nothing but his own private intake of oxygen, and thus annoys none of the other citizens who choose to use the park.

Outside of the park-goers, there are those people who find Sunday afternoon perfect for a bit of shut eye lost during the week. Any children who may live in the house are given a quarter and sent to the movies, there to shout and expend energy which might otherwise be used up in performing acrobatics at home. In this way the sane and sober (and the dogtired) are able to catch forty winks without disturbances. These people are the same ones who keep their neighbors awake on Sunday evenings because they're not sleepy at night, when the rest of the world is.

Summer Sundays offer the greatest variety of things to do, among them beach parties, picnics, hikes, fishing trips and drives to the country. In the summertime, even the Sunday afternoon nappers manage to scrape up enough energy to have themselves a good time. Comes the winter, however, and we must be content to

States was built by the DP's of other centuries—those who sought, and found, refuge and liberty on this side of the Atlantic.

(Reprinted from "America" Catholic weekly review, Nov. 15, 1947)

PETER MOHYLA

By PROF. CRARENCE A. MANNING

THE three hundredth anniversary of the death of Peter Mohyla, Orthodox Metropolitan of Kiev, deserves more than a passing notice, for he was one of the great figures of the seventeenth century in Eastern Europe. Scholars and critics may evaluate his work in theology, ecclesiastical organization, and politics differently, but even those who judge him most harshly are forced to admit his ability and sincerity and to recognize the great impact which he had upon the life and thought of his times.

His life was a good example of the days when religious affiliation meant more than membership in any political state. He was born in 1596, and was the son of a hospodar of Wallachia and Moldavia at a time when Church Slavonic influence was very strong in those lands. He was educated at L'viv in the Orthodox schools of Poland and then studied abroad, probably at the University of Paris. For a while he served in the Polish army and then, in 1627, he was appointed Abbot of the Monastery of the Caves in Kiev and took orders. Here he showed such zeal in promoting education and was so successful in maintaining good relations with the Polish government that, when it was determined to restore the Orthodox hierarchy in Ukraine, he was elected bishop and Metropolitan of Kiev, which was under Polish rule, a post he held to the end of his life. His ecclesiastical superior was the Patriarch of Constantinople, for at this time Kiev was entirely separated from all connection with the Patriarch of Moscow.

Mohyla's whole life was spent in the period before Eastern Europe assumed that form which it held through the eighteenth and nineteenth centuries. He died two years before the revolt of the Zaporozhians under Khmel'nitsky against Poland, which was to lead to the extension of Russian Muscovite influence, and also two years before Tsar Alexis, under the inspiration of Nikon, invited Kievan scholars to come to Moscow to commence the work of knitting together the relations between Moscow and the rest of the Orthodox East.

His Great Achievement

His great achievement was the establishment of the Academy in Kiev, which was destined to become one of the great schools of the Orthodox world and was in future to furnish the first generation of educated Russian clergy. Yet from the very nature of the situation in Po-

spend most of Sunday afternoon indoors, unless we are the "winter sports" type, who is willing to risk his neck tobogganing or something.

Many people miss Sunday afternoons, because they spend most of the day idling, listening to the radio, and scanning the funnies, thus letting Sunday afternoon slip by unnoticed. These people, who make no conscious effort to get enjoyment out of a Sunday, are the ones who probably get the most pleasure out of it from the sheer change that loafing affords from a week full of hard work. And you and I, who rack our brains trying to find something different to do, are almost glad when Sunday night rolls around, and we no longer have to strain ourselves to have a good time.

land, it was almost inevitable that the models that Mohyla copied were the Jesuit schools of Poland. As a result, the scholars of Kiev were little interested in the accomplishments of Western learning, except as they were filtered through the turgid educational system of Poland, which was not as alert and progressive as it had been a century before. The interests of the Academy were theological in a very narrow sense of the world. The languages used were either an archaic form of Church Slavonic or Latin, and there was little or no attempt to introduce the vernacular Ukrainian language into the courses. It might well be said that the Academy of Kiev, great as were its accomplishments and its pupils, was really an archaic institution in every sense of the world. Its frank object was the adaptation of Scholasticism, as it was then understood in Poland, to the purposes of Orthodox polemics against Roman Catholicism. In a way it was the culmination of that tendency which had begun centuries earlier, when the pressing need of the Greek Emperors for help from the West led them to toy with the idea of acknowledging the Papacy, a policy which was delayed by only a few years the fall of Constantinople to the Turks. The natural result was the grafting upon Orthodoxy of the Latin desire for accurate definition of all terms and the use of many theological expressions that fitted in better with the Latin than the Greek tradition.

Mohyla expounded his views in his Catechism, which was not published in its entirety during his lifetime, but which was formally approved by the Four Eastern Patriarchs in 1643 for translation into Greek and other Orthodox languages and was again accepted by the Council of Jerusalem in 1672. The Catechism of Mohyla represents almost the high-water mark of Roman Catholic influence upon the thinking of the orthodox Church. From 1672 on the tide turned and step by step many of these innovations were removed from the Catechism and the Church services.

In all this Mohyla represented a stream of Western influence very different from that of the great Patriarch Cyril Loukaris, who was put to death by the Turks only a few years before Mohyla began his work. Cyril was closely aided by the Protestant embassies in Constantinople, and was often accused by his enemies of Calvinism. At all events, he was fully aware of the religious developments of England and Holland and had a certain tendency to swing Orthodox thought in that direction. Mohyla, coming from a landlocked area, accepted those influences which were travelling east across the continent, and was more disposed to look with favor upon these Catholic ideas than upon those of the countries still further to the West.

Two Conflicting Trends

The existence of these two conflicting trends even in Constantinople itself points up the difficult position in which the Patriarch himself had been placed by the fall of the Byzantine Empire and the establishment of Mohammedan rule in the imperial city. Where once the Patriarch had been surrounded by outstanding scholars and enjoyed almost limitless wealth and culture, he was now

(Concluded on page 6)

HUMAN GRATITUDE

By F. KOKOVSKY

(Translated by C. H. A.)

OLD Hritz lay on his bed completely exhausted. He was ill. An abscess had formed in his throat and was tormenting him terribly. Hritz could neither breathe, eat, nor drink. All he could do was fix his eyes, swollen with pain, on things around him and blink as he glanced about.

While in the room his wife Fenna was standing by the stove and mixing in a pot dumplings made of finely ground barley flour. As she did that she sighed and moaned:—

"Why are you leaving me, Hritz? What are you doing to me? What have I done that you should leave me a poor widow in this wide world! Have I not been a good wife to you? Have I not done my household chores like a good housewife?"

She was moaning so loud that the sheep in the stable bleated out of fright, while the dog Brisko crawled under the bench and howled like a wolf.

Old Hritz wheezed, and his chest emitted whistling sounds. His face was becoming more and more purple, and it seemed that the swelling would choke him at any moment. While Fenna lamented vociferously and mixed the dumplings which were boiling in the pot.

Then Fenna put aside the pot, strained the dumplings, poured them into a bowl, greased them with goat's cheese, stuck them almost under Hritz's nose and began to feed him as if he were a child.

"Eat, eat, my darling husband! Eat slowly! I made them purposely for you. At least a bit may slip through."

And she tried to force a spoonful of dumplings into his mouth, begging him to eat. But Hritz only turned his head to all sides continually. With his eyes he would have eaten those dumplings, but his throat could not receive them. And all he could do was open and close his fists time and again, as if he were eager to cling to life which was escaping from him.

★

The door opened, and the old sorcerer Vanyo entered the house. He was a seer, and was known to possess great power. Fenna finally made up her mind to ask him to save Hritz.

Vanyo approached Hritz, frowned, riveted his piercing eyes on him. Out of sheer fright Hritz's chest whistled even louder. It now seemed to him that his death was already at hand. He turned on his side, wanted to spring out of bed and to run, but he could not stir.

While Vanyo stared at him for a long, very long time. Then he went to the cupboard, took a pot, scooped some burning coals from the stove, produced out of his satchel some roots, sheep's excrement, the bark of dogwood, and the bloom of bird-cherry, poured it all on the burning coals, and with it began to fumigate Hritz.

From time to time he held the smoking pot to Hritz's nose. Applied it to his chest and feet. The smoke filled the entire house and almost choked Hritz who could hardly whistle through his chest as he turned about and dangled his head.

Then Vanyo gave Fenna the pot to hold. Fenna, who up to that time was holding the bowl full of dumplings, put it on the bench and took hold of the fuming pot. She coughed and choked from the smoke, and all she could do was to stare at Hritz

and Vanyo.

Vanyo stood at the head of the bed and, gesticulating wildly, muttered an incantation:

"Pain, go away. Abscess, vanish, for the Holy Mother bids you disappear from his throat where you don't belong, you ugly one. It is she who orders you slowly, quietly to disperse over his upper body and to flow out of him into the gutter where you do belong, and no longer drain the life-blood off this Hritz who has been baptized into the Christian faith. Out, out, begone, and disappear!"

Brisko was likewise interested in this manner of healing. He crawled from under the bench and looked at what was happening. In his long, four-year-old life he had not yet seen such a sight. He pricked up his ears, hid his tail between his hind legs, and began to draw closer. But when he got a whiff of the agreeable odor of the dumplings and goat's cheese from where they lay on the bench, he crawled up, supported himself against the bench with his forelegs and struck his snout into the bowl.

He tasted the dumplings: not bad! He seized some of them in his mouth and fled with them under the bench. He waited to see if he would be beaten for it. But nobody paid any attention to Brisko, and he again crawled up to the dumplings, seized more, and swallowed them. And when not even then did anyone as much as threaten him with a finger, let alone beat him, Brisko no longer tried to flee, but clung to the bowl and continued to devour its contents to his heart's desire.

Vanyo and Fenna were looking at Hritz and had no time to glance at the dumplings. They may have even forgotten about them; but Hritz, on the other hand, did observe those canine manoeuvres. He was sorry to see the dumplings go to waste, but he could not utter a single word. All he could do was to direct his gaze from Vanyo to Fenna, and from them to the dumplings on the bench, thus seeking to rouse their attention to what was happening there. But Vanyo and Fenna could not understand what Hritz meant. They thought that the abscess was gnawing him so that he could not but roll his eyes in sheer pain.

But when Brisko attached himself to the bowl quite seriously, Hritz felt unbearably sorry for his dearly acquired food going to such a shameful waste. He was touched to the quick! He summoned all his strength, strained all his effort, and cried out: "Dumplings!"

And the lymph mixed with blood and saliva streamed out of his mouth. The abscess had burst!

As soon as Fenna heard about the dumplings, she was dumbstruck. Then she glanced back, just at the moment when Brisko was finishing them off. And did he get a beating from her as she rushed upon him with the haste of a fury!

Brisko abandoned the remaining dumplings and fled as fast as he could. You could not see him for smoke!

While inside the cottage Hritz was spitting out the rest of the lymph and was shouting to his wife to get him some milk. He felt relieved at once, and could get up. Nothing troubled him any longer.

For his healing powers Vanyo got many good things from Hritz and

IN QUEST OF HIS SISTER

(ZA SESTROYU)

(A Story of old Kozak times for Young Folks)

By ANDREW CHAIKIVSKY

(Freely translated by S. S.)

(Continued)

Pavlush at the home of the Grand Vizier

THE mullah's master, Grand Vizier Ibrahim, lived in Bakchisarai, the home of the Crimean Khan. The journey there from Kodzhambaku took three days, and during that time Pavlush had plenty of time to lay his plans. He knew that the Grand Vizier's son, Mustapha-Aga, was a prisoner in the hands of a high Kozak officer at Lubno. And he determined to use this knowledge most advantageously, not only for himself but for his sister as well.

As the cavalcade rapidly approached Bakchisarai, he perceived a sight that filled him with amazement. Way in the distance huge shapes loomed, to the very skies it seemed, with something white gleaming on their tops.

"What is that?" Pavlush asked of the mullah, pointing.

"Why, don't you know," the latter replied in a surprised tone. "Those are the mountains."

Pavlush could not understand him, however, for the mullah had replied to him in the Tartar tongue, and Pavlush was not familiar as yet with the Tartar word meaning mountain. He inquired further; with no greater success. Luckily a Tartar who knew the Ukrainian language happened to be nearby, and Pavlush turned to him. The latter quickly dispelled Pavlush's bewilderment. Only then did Pavlush realize that those were the mountains he had heard so often about at home, but living on the wide steppe had never seen. The thought of the steppe brought back memories of the past, of home, of his slain mother and "dyidush," of his missing sister, and of his father. Perhaps his father had by now rebuilt the home destroyed during that awful Tartar night raid, and was daily examining the horizon in the hope of seeing his children return. A wave of loneliness swept over Pavlush. Would he ever be able to return home again?

Soon they were in sight of Bakchisarai, nestled at the foot of the mountains. The sight of it made Pavlush forget his sorrow. He had often heard of this stronghold of the Tartar Khan, and somehow or other it was just exactly as he had pictured it:—large white houses surrounded by high walls, their red and green tiled roofs gleaming in the setting autumn sun, luxuriant gardens with leaves turning yellow and swirling gently to the ground, narrow, torturous streets winding like snakes throughout the town. It was an exotic scene. One of the Tartars pointed out to Pavlush the large palace of the Grand Vizier.

As the cavalcade approached the town gates, the dusty road grew more and more crowded with pedestrians, horsemen, warriors, captives chained together. All gave way before them, however, bowing low.

Passing through the gate, thence up a steep winding street, a little wider than the others, they soon found themselves at the entrance of the palatial home of the Grand Vizier. Apparently the household servants had already informed him

Fenna. While in a corner of the sheep stable Brisko lay for a long time licking his beaten back.

And so it is! Such is human gratitude for you!

of their coming, for as they entered the courtyard he was already on the balcony, motioning to the mullah to come directly to him.

Stableboys took the horses away, and after dusting themselves, the mullah, with Pavlush following, proceeded directly upstairs to the Vizier's private chambers. Entering, the mullah made a low obeisance, according to the Tartar fashion: hand touching forehead, then the breast, and finally a deep bow.

"Praise be unto Allah! Peace be unto thou, O Mighty Lord. Mullah, thy faithful servant, bows before thee."

"Greetings, my good mullah! What good tidings dost thou bear?" replied the Vizier, an anxious tone creeping into his voice. He was a tall man, verging on to stoutness, stern features with a hint of kindness, a hawklike face, and a scar on his forehead.

"This young giaour with me," replied the mullah, "is a slave of your subject Suleman-Effendi of Kodzhambaku. He claims he knows where your beloved son Mustapha-Aga is."

"Fetch me an interpreter, immediately," ordered the Grand Vizier.

"There is no need of calling an interpreter, sir," Pavlush replied boldly, yet respectfully, "for I know your Tartar tongue well." And he bowed low in Tartar fashion.

"Are you with us long?" asked the Grand Vizier, fixing his piercing gaze upon him.

"Not very long, but long enough to take a liking to your language," answered Pavlush, intending with this bit of flattery to get on the good side of the Vizier.

"You look like a good boy," said the latter. "When you will stay with us longer you will even grow to like our religion as well. And if you become one of us you will have a splendid future."

Pavlush inwardly snorted at the thought of renouncing Christianity and his Ukrainian nationality, but outwardly gave no sign of his thoughts.

"Now, tell me what you know about my son," the Vizier continued. "And hearken you well: if you tell the truth, you shall be greatly rewarded, but if you don't, then may Allah..."

"I shall tell you the truth," hastily interposed Pavlush, "but I shall tell only that which I know. I saw with my own eyes your son Mustapha-Aga in battle; but what happened to him after that, I do not know. Only my sister knows."

The Vizier's face clouded with displeasure and suspicion.

"Are you trying to banter with me?" he asked.

"No! No!" hastily replied Pavlush. "I am telling you the exact truth. My sister is the one who can tell you where your son is. If she were here she would immediately tell you. But she is a captive somewhere in Crimea."

"Where did you see my son last?" asked the Vizier.

"At Spasivka," replied Pavlush. "After raiding that village, he had a battle with the Kozaks the next day. He was captured. But where he was taken only my sister knows."

Pavlush by now was trembling inwardly, for fear the Vizier would not believe him. He had told everything.

(Continued on page 7)

Ukrainian Sport Notes * By WALTER WM. DANKO

FOOTBALL:

The championship of the A.F.L. was won by the Western division leaders, the Bethlehem Bulldogs, who beat the Paterson Panthers, the Eastern division leaders. The Paterson Club had the Kostiuk brothers of Hamtramck, Mich., Mike and Bill; and Bethlehem had halfback Johnny Baranchok of Allentown, Pa. . . . John Kalita, Richmond Rebel (A.F.L.) back who comes from Arnold, Pa., writes that he is a "Uke" . . .

The 1947 Ukrainian All-American College Football Team will be out in a week or two. So far 5 of the Uke eligibles have been named on "All" teams. . . Miss Jean Vislocky of Pittsburgh writes that John Lukowsky of W and J is a Uke. Lukowsky in supplying further data on himself states that . . . "I am proud to be of Ukrainian descent." Another Uke to use practically the same words is Mike Swistowicz rugged Notre Dame HB and FB. It really gives one a warm glow in the pit of the stomach to read such nice utterance from celebrated Uke sports figures. I'd like to take this opportunity to ask any interested "Uke" readers to supply the names of any known Ukrainians in college football or basketball. The writer's address is: 347 Avenue C, Bayonne, N. J.

An anonymous writer sends the info that Mike Windus, coach of the East Side High School team that came in second in the Newark (N.J.) City League, is of Ukrainian ancestry. . .

BASKETBALL:

Al Ezersky, ex-Manhattan College ace, is now performing for the Brooklyn Gothams of the A.B.L. . . . John Rusinko, ex-Penn State hi-scorer, is with the Wilkes-Barre Barons of the same circuit. . . Jimmy Powers, sports editor-columnist of the "N. Y. Daily News," in his Thanksgiving day article, stated that little Siena College is his darkhorse nomination for high eastern honors. Included among Siena's hoop stars is big Myron Lototsky of Bayonne, N. J., who was the ace of the Bayonne Ukrainian A. C. championship team last year. . . I'm told that Walter Bakun, former George Washington U. star who'll coach the Newark West Side High School this season is a Uke. Walter also was playing coach for the Newark Ukrainian Center quintet, runner-ups in the 1939-40 UYL-NA basketball tournament. A couple of other Newark Uke basketball players are Steve Picyk and Joe Musyt, who now coaches the Newark Slovaks in the Met. League. With these boys as a nucleus and with the largest Ukrainian colony in N. J. from which to draw talent, it's a crime that the Newark Ukes are not represented by even one team in the N. J. Ukrainian Basketball League. The same applies to the Jersey City Ukes, the second largest colony in N. J. (I understand a very young team has been experimenting in Newark, however). To further show the difference in Ukrainian Sports activities, small Bayonne has two "senior" teams (all teen-age youngsters) and two "junior" teams in competition. Why is that? I hope that both Trenton and Camden (both eligible for the Philly area league) see the light and organize a team each. Here's hoping. . .

BOXING-WRESTLING:

Jersey Joe Walcott, who recently "beat" Joe Louis for the heavy-

weight title in the opinion of the experts and fans, said in a story emanating from his training Camp a couple of days prior to the battle that a Ukrainian boy from Millville, N. J., Billy Ketchell, gave him his hardest battle, losing to our Billy in 10 rounds at Pensauken, N. J. in September 1937. I understand Billy was to have been a guest of Jersey Joe's for the match at the Madison Sq. Garden. . . Big Ben Moroz, Philly heavyweight (7'1" and 300 lbs.) who boxed as a "pro" from 1939 to 1946, is now in Hollywood and will appear in the leading role in the movie version of Budd Schulberg's best seller "The Harder They Fall." The story is said to be patterned after Primo Canera's life to a certain extent. Incidentally, editor Al Yaremko's fine "Ukrainian-American News of Penn" (published monthly at 847 N. Franklin St. in Philly—subscription \$1.00 per year) states that Big Ben pals around with the Ukrainian actor-wrestler, "small" Mike Mazurki (6'4" and 240 lbs.). Mike recently wrestled all over Texas, winning all his bouts except the last one, losing to Jim Casey at Dallas. . . Johnny Demchuck, Canadian grappler recognized as world's jr. heavyweight champ, recently won over Pierre La Belle in Cincinnati.

BASEBALL:

Andy Mathews of Bayonne, N. J., who sparked Trenton to their 1st pennant in their entire history, was bought by the Jacksonville Tars of the Sally (A) League. . . Mike Tresh, veteran receiver for the Chicago White Sox, is going to various banquets and industrial functions around the mid-west with Dizzy Trout and a couple of team-mates and they pick up \$1000 per appearance (nice work if you can get it, eh what?) . . . I recently received an anonymous communique from Wisconsin, stating in effect, that Alex Danelishen, a 22-year-old who pitched for Wilkes-Barre for a couple of years and recently was "drafted" by the white Sox, is of Ukrainian ancestry. . . Max Maccon, former major leaguer who past-timed with Milwaukee in the American Association last season, says that Steve Souchock, big slugger whom he observed while playing against him, will solve the champion N. Y. Yankees' 1st-base problems.

SWIMMING:

Steve Wozniak, Buffalo swimming ace, was named on the National A. U. long-distance swimming team and will probably represent the U. S. in the '48 Olympics.



DOUBLE WORK FOR SANTA

Youth and the U.N.A.

Branch 452 Elects Officers

Branch 452 of the Ukrainian National Association, located in East Chicago, Ind., held its annual meeting on December 9th, at the home of member Mary Bilik. The following officers were elected to serve during 1948: John Popyk, president; Michael Brich, vice-president; Mary Bilik, financial secretary; Maryanne Duteczak, recording secretary.

During the meeting a new branch constitution was discussed and approved by the members.

Branch 452 has a membership of 26 adults and 10 children. Several social events are planned for the coming year. The East Chicago group is compiling a book on the Ukrainian people—their songs, customs, dances, costumes, and the like—and all interested parties desiring to submit material for this book may do so by contacting the recording secretary at 636 Freeland Avenue, Calumet City, Ill.

Future meetings are scheduled for the second Tuesday of every month, and will be held at the homes of the members on rotation plan. The next meeting will be held on Tuesday, January 13th, at the home of member Mary Lash. All interested persons in East Chicago and vicinity are urged to attend, and should contact the recording secretary for additional information.

Invest in the U.N.A.!

A great difference between the older and younger generations is ap-

parent where financial matters are concerned. An old person is inclined to be thrifty and conservative, wisely thinking of the future. A young person assumes a "have a good time while you're young" "easy come, easy go" attitude, and let the future take care of itself.

Young people thing nothing of "shooting the works" in pursuit of "a good time." They buy cars and attend every affair which promises to be interesting. It is not uncommon to see people from several different States at an affair, for, when it comes to a good time, mileage and expense become minor details.

It is not difficult to sell several tickets for dances to young people. They all like dances, pictures shows, parties, celebrations and such.

It is good to enjoy life when one is young, but one must also think of the future and its many responsibilities. Spending freely when one is young is the natural thing to do, but the wise youth will put aside a little something in preparation for the future.

The youth, as a whole, could very easily invest a small fraction of its spending money in membership certificates with the Ukrainian National Association. A considerable number of young people have already taken steps to prepare for the future by joining the U.N.A.

Most of our mothers and fathers enjoy the benefits of U.N.A. membership, and it is only natural that we, the youth, should support the organization that has been protecting Ukrainians during the past 53 years and 10 months.

It is possible to be a U.N.A. member for less than one dollar a month . . . in fact, certain individuals can be protected for life for only eighty-three cents a month. This, of course, is only a small fraction of what we are spending on amusements and entertainment, and it will not hurt us at all to invest the price of a couple of dance tickets in something really worth while. It will be money used to good advantage, inasmuch as it is a step toward safeguarding the future . . . both our own and that of the U.N.A.

The address of the Ukrainian National Association is P. O. Box 76, Jersey City 3, N. J. Write for additional information! T. L.

THE UKRAINE: A Submerged Nation

By WILLIAM HENRY CHAMBERLIN

Published by

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JERSEY CITY 3, N. J.

Anthracite Ukrainian Basketball League Organized

During the past week, an organizational meeting of this District League was held in Scranton. Four teams were represented. They were: Binghamton Ukrainians (Steve Kotsen-John Popowich), Olyphant St. Cyril's Ukadets (Jerry Pronko), Berwick Ukrainians (Ted Wozniak) and Scranton-Bellevue Ukes (Harry Romancho)... Jerry Pronko of 799 Pancoast St., Dickson City, Pa. and Ted Wozniak of 1532 Second Avenue, Berwick, Pa. were selected co-directors of this league. The reason for co-directors is that there are many Ukrainian colonies in this area, too much for one man to cover, therefore this necessity for two directors.

Play in this league is scheduled to commence about January 1st. Any teams, interested in participating in this league's play, are requested to contact Jerry and Ted.—Great things are planned for this league by the directors...

Ohio State Ukrainian League—

A meeting with organizational intentions will soon be called in this area... Although no director for this district has been appointed, Andrew Kritsky, Western UYL regional director, of 933 Summit Ave., Monessen, Pa. is taking care of all preparations... All Ohio teams should

PETER MOHYLA (Concluded from page 3)

forced to secure foreign and non-Orthodox aid to maintain himself against the intrigues of the Sultan and his viziers. Education sank rapidly, and fanaticism often replaced sound learning, as the zealous supporters of Orthodoxy, whether in Constantinople or among the Zaporozhian Kozaks, sought to maintain their faith and their hierarchy.

Mohyla did not waver in his Orthodoxy. He did not join the Uniat Church which had been established at Brest Litovsk at the end of the sixteenth century, but he had much to do with the opening of the mind of Kiev to the ideas and methods employed by the Roman Catholic clergy in Poland and of the entire West. A distinguished and respected figure, he stands out among the lesser men of the period and, whether treating with the Kings of Poland or the Patriarchs of the East, he developed his Orthodox Scholasticism to a point where it imposed itself upon Orthodox thought for a couple of centuries. It was no mean achievement, and, even though it has been to some extent outgrown, Mohyla deserves to be commemorated for the zeal with which he advanced his opinions and the skill and energy which he showed in disseminating them and securing their acceptance.

(The Review of Religion, November, 1947)

JOIN THE UKRAINIAN NOTIONAL ASSOCIATION. DO IT NOW!

A HISTORY OF UKRAINE

by
MICHAEL HEUSHEVSKY
Published for
THE UKRAINIAN NATIONAL ASSOCIATION
by
THE YALE UNIVERSITY PRESS
(\$4.00)
81-83 Grand St., Jersey City, N. J.

contact Kritsky... We know for a fact that there are at least four teams in this area: They are:

Rossford Ukrainians (Michael Andryc), Akron Ukrainians, (Victor Pulk), Lorain Ukrainians (Michael Dolyk—Steve Harnych) and Cleveland Ukrainians (Nicholas Bobeczko)... Also, how about you Ukes in Youngstown, Campbell, and Elyria. Let's make this a first-rate league. After all, this is the 1948 UYL national convention state—so let's produce athletically as well as socially.

Upper New York State League—

All interested teams in this area should contact William Hussar, 291 Huson Ave., Rochester, N. Y. director of this area league... The initial organizational meeting of this league will soon be called.—This should be one of our best leagues.

Attention—

Detroit, Chicago and St. Paul area Ukrainian teams. All teams interested in participating in a special far-western UYL tournament, should contact the writer. Let hear from you "western" Ukrainians...

WALTER W. DANKO,
Sports Director—UYL-NA
347 Ave. C, Bayonne, N. J.

In Quest

(Continued from page 4)

except that he really knew where Mustapha was now. But, if he told that, then his chances of recovering Hannah would be negligible.

The Vizier was silent for a moment, regarding Pavlush sharply, seeking to see whether he was telling the truth. Finally, he clapped his hands. A servant approached.

"Listen carefully!" the Vizier said. "Take this boy aside and question him all about his sister, and then have an immediate search instituted for her among the captives. If you can't find her in Crimea, then if necessary go to the ends of the earth, but find her."

The servant immediately interrogated Pavlush on all the details. After the servant had retired, the Vizier called his mullah over.

"Mullah," he said. "Take this boy to one of the guest rooms, and see to it that he has everything that he wants. Treat him well."

Pavlush bowed low before the Vizier. He was so happy that he could not even utter a word of thanks.

(To be continued)

BUY U. S. SAVINGS BONDS!

Jersey City Bowlers in First Place

Displaying some fine ability in "ten pins", the Jersey City U. S. C. bowling team climbed into first place of the U.N.A. Bowling League of the Metropolitan N.J.-N.Y. Area on Sunday, December 14th, at the Bergen Square Recreation alleys located in its home town. The closeness of the race among the top leaders of the league evidently was responsible for a good turnout of spectators who crowded around to cheer and spur their favorite team to victory. Marked by surprises and upsets, the eight in the series of matches held by the league lacked neither sound nor fury as all eight teams participated in full force.

Jersey City won three games from New York and thus took the league lead since Elizabeth lost three games to the Perth Amboy Vets Team "A". There was an unusually large cheering section from Jersey City to cheer the boys on. "Big Noise" Laszek, the cheer leader, was really busy as he registered a 221 game in the second and a 556 set to lead Jersey City all the way. W. Pytlowany's 200 for New York in the second game went to waste.

M. Boyko led the Perth Amboy Team "A" to victory over the Elizabeth Sith with a 548 set. His double in the last frame of the third game

plus the handicap of 37 pins enabled Perth Amboy to obtain the sweep. M. Fedy and L. Coyle also provided a lot of spark. The Kardash brothers of Elizabeth bowled steady but the rest of the boys fell down.

The Penn-Jersey Club of Newark was also in a slump as they lost three games to Irvington. The handicap was the margin that enabled Irvington to win all the games. Thus far, the Penn Jersey Club has lost at least ten games via the handicap method. M. Lytwyn was high for Irvington with a 469 set and J. Trybus had 539 for Newark.

Branch 14 of U.N.A., Newark, won three games from Perth Amboys Vets Team "B" and climbed out of the cellar into 6th place. They have really been bowling sensationally lately. M. Molinsky led Branch 14 with 160, 200 and 199 for a 559 set. He likewise stepped into 9th place in the league averages. J. Pawlush was high for the Perth Amboy team with a 423 set.

The race is definitely getting to be interesting and it is still difficult to predict a winner. Branch 14 of Newark, in last place several weeks ago, will definitely be a real contender for the highest honors if it can continue its present pace.

U.N.A. BOWLING LEAGUE Team Standings

	Won	Lost	High Game	Total Pins	Average
1. Jersey City, U.S.C.	19	8	863	19565	725
2. Sith, Elizabeth	18	9	914	21217	786
3. Uke Vets, P.A. Team "A".....	15	12	886	20423	756
4. Penn Jersey Club	13	14	882	20666	765
5. Irvington C. & S. Club	13	14	822	19344	716
6. Br. 14, U.N.A., Newark	11	16	823	18660	691
7. Br. 435 U.N.A., N. Y.	10	17	811	18147	672
8. "Uke" Vets P.A. Team "B"	9	18	750	17874	662

Ted Ohar,
Stephen Kurlak

WEEKLY BANTER

A rooster, crossing the barnyard, came across a football that the boys had been kicking around. "Ladies," he crowed, "come here and observe carefully. I don't want to complain, but I'd like you to see what is being done in other yards."

In Edinburgh they tell the story of two burglars who smashed a jewellery store window and were arrested when they came back for the brick.

"One of my ancestors," bragged the American, "signed the Declaration of Independence."

"So vat," replied the Jew, "One of mine signed the Ten Commandments."

Chloroform and Ether were first used as anesthetic agents in 1846. Prior to this operations were made endurable by the taking of large quantities of alcohol, or by the use of opiates.

"Now, Johnny," said the English teacher, "give me a sentence using the word archaic."

"Archaic," repeated John, "We can't have archaic and eat it too."

Women can keep a secret just as well as men, but it takes more of them to do it.

Did you hear about the woman who married four times? Her first husband was a millionaire, the second a famous actor, her third a minister, and her last an undertaker. You see—one for the money, two for the show, three to get ready, and four to go!

The town peacemaker (often called a buttinsky) hurried up to a seemingly belligent couple, "My friends, this will never do—stop this argument." "Shut up, this is no argument," answered the male.

"Yes, but I heard..." began the peacemaker.

"Never mind what you heard, for an argument there must be a difference of opinion. Here there is no difference of opinion. My wife thinks I ain't going to give her none of my wages and I know darned well I ain't."

Ukrainian Xmas Cards



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Officer Returns From Berlin

Major and Mrs. Michael Kuziw and their son Michael III were recent visitors at the home of the Very Rev. Michael Kuziw, of Syracuse, N. Y. They recently returned from Berlin, Germany where Maj. Kuziw, was stationed for the past two years with the U.S. Political Affairs, reports the "Marian" bulletin of Syracuse's Ukrainian Catholic parish.

Major Michael Kuziw is the youngest son of Rev. Kuziw. He was appointed to the U. S. Military Academy at West Point by Congressman Clarence Hancock in 1936. He was graduated in 1940, receiving the commission of 2nd Lieutenant. Immediately after his graduation he was stationed at the Panama Canal Zone for two years. He was then raised to the rank of 1st Lieutenant and served in several army camps during the war. For a brief period he was in action in France and Germany.

Major Kuziw spent three months at Fort Leavenworth with the General Staff. Following that he served in Paris, Berlin, Frankfurt-on-Mein, and Berlin again in Political Affairs. He accompanied the Secretary of State to Moscow for the conference.

While stationed in Paris and Berlin he met prominent Ukrainian refugees from Western and Eastern Ukraine. During his stay abroad, Major Kuziw visited the refugee camps and helped them as much as was in his power.

Upon his return from Germany, he visited Fort Benning, Ga., where his father-in-law, Colonel Hamilton Thorn and his family are stationed. Major Kuziw is at present stationed at Fort Banks, Massachusetts.

UNA-ITE WINS \$19,500 FOR INJURIES

Elizabeth, N. J.—Michael Kreitz, 34 a member of the Ukrainian National Association, residing at West Street, Rahway, New Jersey, was awarded on Friday, December 14 last \$19,500 for injuries and his wife, Mary, allowed \$500.00, by a Common Pleas Court jury in their \$35,000 civil suit against the Elizabeth, Union, Hillside, Irvington Independent But Line, the local press reports.

An auto driven by Mrs. Kreitz and a Green Flyer bus operated by Barney Krueger of Irvington collided at North and Morris Avenues in Union, September 26, 1946. Kreitz received multiple injuries.

The case was heard by Judge Edward A. McGrath and the jury returned its decision after four hours deliberation. John Romanition, member of the Supreme Board of Advisors of the Ukrainian National Association, was the attorney for Mr. and Mrs. Kreitz, while the attorney for the bus company was Charles Rooney, corporation counsel of Jersey City.

What They Say

Senator H. Alexander Smith, Republican, of New Jersey, speaking at a meeting sponsored by the Calvary Protestant Episcopal Church in New York:

"We must be willing to take our reasonable share of the responsibility with similar action by other nations in restoring these people (displaced persons) to hope and the opportunity to start anew in fresh environments. I am confident they would become useful and worthwhile citizens."

Attorney General Tom C. Clark, condemning racial restrictive covenants in real estate, in a brief presented to the Supreme Court:

"They have already expanded in large cities from coast to coast. They are responsible for the creation of isolated areas in which over-crowded racial minorities are confined and in which living conditions are steadily worsened. The avenues of escape are being narrowed and reduced. As to the people so trapped, there is no life in the accepted sense of the word. Liberty is a mockery, and the right to pursue happiness a phrase without meaning, empty of hope and reality. This situation cannot be reconciled with the spirit of mutual tolerance and respect for the dignity and rights of the individual which give vitality to our democratic way of life. The time has come to destroy these evils which threaten the safety of our free institutions."

Basil O'Connor, chairman of the board of governors of the American Red Cross, in presenting a resolution calling for the release of prisoners of war by Allied nations:

It is almost unbelievable that even today, two and a half years after the guns have ceased firing, there should be millions of prisoners of war, separated from their families and retarding the recovery of their countries. With the sixth anniversary of Pearl Harbor in our minds, and with spirit of Christmas in the air, it is eminently proper that the Red Cross should join in the great humanitarian appeal of the international committee of the Red Cross to return to their families millions of men who are still being held prisoners of war."

On December 7 the cornerstone of the New York Advertising Club's annex was laid. Sealed in that cornerstone were sixty prophecies by leaders in all fields as to what the world will be like in the year 2004. These prophecies include the following:

Andrew G. Clauson Jr., president of the Board of Education:

"The schools will come into their own, with teachers, the best brains in the community, dedicated to its greatest trust, the elevation of its children to their highest possible development."

Paul G. Hoffman, president of the Studebaker Corporation:

"Life will be either greatly enriched by the fruitful use of atomic energy or much impoverished by the disastrous employment of the atomic bomb. I predict the first condition will hold; that there will be a United States of the World and that life will have a fullness and richness quite beyond our highest hopes."

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Commissioner Ernest I. Pugmire, national commander of the Salvation Army in America:

"I foresee peace and abundance in 2004 because the greed and lust of the twentieth century will have been brought into the open where they can be seen and destroyed. The destruction of these evils began in 1947 with our determined effort to aid the suffering people of Europe."



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ІСПИТ ПІДСТАРШИНСЬКОЇ ШКОЛИ У. П. А.

В лісі біля села К. (повіт П.) новища впало кількадесятів гранат. У ворожих шанцях заклекотило, як в пеклі. На нашому передньому показались клуби диму, і вгору полетіли відламки гранат і куски ворожого тіла.

Але й ворог не дармував. Він нам відповів кулеметами. В цей момент тяжко поранений стр. Хмара; за кілька хвилин він помер. Хвилина тиші. Ми думали, що ворог уже знищений... Знову бій. Ворог, очуваючись, знову починає атакувати. Але й це не могло.

Ройовий Ворон, із своїм роєм, на літках підсунувся під ворожі становища й гранатами нищить сильне вороже гніздо з криком: — Друзі, ми здаємо іспит! — Так гине ворожий штаб, шість штандарівців і четверо найвищих військових старшин. З нашої сторони падають стр. Буйний і Калина. Почувши вигук Ворона, його друзі з гучним „Слава!“ одним рухом кинулися вперед. Червоно-штандарівці, побачивши, що їхні командири вже впали, панічно втікають, але й це їх не рятує, — наші кулі наздоганяють їх...

За кілька хвилин втихло. Бій скінчився. Перемога наша. Ворожі недобитки никають по лісі без шапок і без зброї, шукаючи сховищ. Ворог має 48 вбитих та 57 поранених, яких ми забрали в полон. По перевязці, зробленій нашими санітарами, курінний виховник провів з ними розмову, оповівши про боротьбу, що її ведуть поневолені народи. — Ми безраді, — відповіли перелякані червоно-штандарівці. Нас жечуть офіцери. — Виховник зробив зняток, дав відозву до польського війська й випустив їх на волю. В бою здобуто чимало автоматичної та машинної зброї, кілька тисяч амуніції, радіовисильню та інші трофеї. З сумом попрощавшись із поляглими друзями, ми відійшли до іншого лісу, щоб замести за собою слід.

Ми завтра також маємо „іспит“! — жартували наші юнаки. — Побачимо, чия візьме. — Вислухавши розвідку, командир вишколу наказав бути в стані бойової готовності. Ніхто не спав. Всі готувалися, мов на велике свято. В 6.30 підстаршинська школа, в числі 110 учасників, і забезпечувальний відділ командира Л. в числі 70 вояків, вимаршували з табору й зайняли оборонні становища в старих шанцях з першої світової війни. Учасники школи, поліпшивши свої становища й не тратячи часу, почали повторювати вивчені матеріяли, щоб приготуватися до іспиту, який мав сьогодні відбутись.

Раптом лісову тишу прорізують кулеметні постріли. Це був сигнал нашої застави, що забезпечувала табір від села К. й повідомляла, що ворог наступає. В цей момент чуємо наказ: на становища, припускати ворога на близьку відстань, даремно не стріляти й заощаджувати амуніцію.

Ворог уже наближається до наших становищ. Юнаки підстаршинської школи ім. полковника Коники, мов леви перед скоком, прилягли до землі й чекають, коли їхні кулі прошиють не одні ворожі груди. Комуністичні старшини, побачивши, що ми маємо добрі оборонні становища, яких вони не сподівалися, збираються гураганним вогнем і блискавичним скоком викинути нас звідси. Вони не шкодують втрат. Але даремним був їхній план. Він не застав розполохом завзятих юнаків. Лиш пильним зором стежать вони за рухом ворога.

Аж ось чуємо дикий крик „Гурра!“ і червоно-штандарівці кинулись в наступ. Наші кулеметники добре частують кулями. Але дарма. Завзято борються бісові діти. Здавалося, ось-ось переможуть.

Але кожний з наших впертий, не тратить надії на перемогу. Ворог зайняв вигідне становище яких 30 метрів від нас. Ми в прикрий ситуації, бо ворог має з собою амуніцію, гранати й радіостанцію; кожної хвилини може автами приїхати йому підмога, бо до П. лише 12 км. Тим то нас хочуть втягти в довший бій. — Відбезпечити гранати, на сюрчок — сильний кулеметний вогонь і кидати гранати, — тихо переходить наказ по лінії.

За хвилину між свист-куль продерся сюрчок. В цю мить наші кулеметники розпочали сильний вогонь. Решта вояків під охороною своїх кулеметів, піднялися, і, мов на команду на ворожі ста-

новини. У ворожих шанцях заклекотило, як в пеклі. На нашому передньому показались клуби диму, і вгору полетіли відламки гранат і куски ворожого тіла.

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Так ми складали іспит...

Учасник підст. школи В-я
(У. Трибуна).

Ригор Крушина.

ПОЯСОК.

Прислuchанка подарила Шитий шовком поясок. Почуттів могутня сила Вкрали витканий кусок.

Зацвіли на кожній нитці Пелюстки дівочих мрій. Снитись, снитись — не наснитись Цей узір мені і їй.

Миготить ясне яскріння, Як сузір'я, з пояска, Серединою проміння Пробігає по смужках. В'ються, в'ються волоконця По обидві сторони; Паленіють бризки сонця — Білоруський бог весни.

Сипле іскрами Ярило, Грає золотом ниток. Це ж мені цей поясок Прислuchанка подарила!

Переклад із білоруської Яра Славутича.

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„ЯК НЯ ВРАТУВАЛИ НАШІ ПАРТИЗАНИ...“

(Розповідь лемка).

То було в тот час, коли про партизанку в нас ще ніхто ніч не знав. Аж раз сталася в нас така христенція, що хтось скрутив голову кільком „вивротовцям“. З того приводу польська міліція прийшла до пана солтиса, щоби їм показав, хто то зробив. Люди почали тікати до ліса, бо мислили си, що будуть брати до воська.

До мене прибігло дівча від сусіди і дала мені знати, що поляки йдуть до моєї халупи. Яси подумав, що би було ліпше скритися, ніжелі мати з ними дочинення. Полізем скоро по драбині на повалу. Яким вчув, що поляки вже в халупі і звідуються мами за мнов, з того страху влізем головов помежи в отирки¹⁾ аж до самого споду. Тото дівча, що казало мені сховатися, було ще заглупе і позирало гори драбинов за мнов, як тото песя. Поляки вздріли, що воно так позирає і зараз зворієтувалися.

„Кто там уцекл?“ — звідуються, і як ті дїтки повилазили на повалу тай стали перевертати всьо до гори ногами. Скакали по мні як та нечиста сила і не знали, що я сиджу під ними. Потім давай кричати:

„Вилазь, бо стшелями з гатомата!“

Тоди моя мати каже:

„Ни стріляйте, бо ми перестрілете корову в стайні!“

Вони відповідають:

„Тобе не жаль крови, тилько сина!“

Не помогло того, що мама їх запевняла, що сина тут не є. Зачали відмітувати вотирки. Мене обняв страх. Так зметали одну копу, потім другу, а потім взялися на спосіб і зачали жигати²⁾ байнетами. Такий ня страх зібрав, що малом не згинув, алем до якогось часу сидів ціхо. А потім, як ня не жигне байнетом в плечі, том уже не міг витримати. Крикнув'єм з болю: „О, Есу!“ Втоди чуо:

„Ага, юж це мами. Вилазь бандеровец!“

Єдин звернувся до мами і гадат:

— „А відіш ти, стара малпо, же ест!“ — Потім шем мусів всьо переверечі³⁾ до самого споду і глядати, чи німа там ніде

гатомата. По тій церемонії взяли ня до солтиса. У солтиса гадат⁴⁾ до ня комендант:

— „Бандеровец, напій сен вудкі“. — алем не пив, бом видів, що ня хочуть впити, щобим венце повидів⁵⁾, а потім затягнуть ня десь в лози і заріжуть як баярана. З бабом уже си не міг погадати, бо ня вергли⁶⁾ в полукішки як — перепрашам за слово — тото паця, посідали з гатоматами на літерки і повезли. За селом кричали до ня, щом бандеровец і щом забив солтиса в У. Грозили, що в Бжозове „вшистко виспевам“. З того страху я вже ніч не видів і не знав, що ся зі мнов діє.

Аж за селом, під лісом, як не значне сипати з гатоматів по возі! Мене разом з соломов піднесло догори. Виджу фурман ранений, кількох міліцаїв „натягло ногамі“, коні повисилися на акаціях, а я вже тиж не знаю, цим сконав, ци ще жию. Яким опамітався, положив'єм си камінь на голову, щоби ня не трафило в голову. Про решту уже не дбав. Кулі так фуркотіли, що ня гет⁷⁾ присипало землев. Слухам — комендант кричить: „Кто жие — до мне!“ О, як так, то я мишло тікати! Смотрию назад, а там іде сусід фуров. Везе капусту. Дав'єм му знак на мігі, щоби став, а я шпурну попід його фуру і втікну. Він глупач не домислився і не став. Аж чуо раптовні — бавх! ба-бавх! а потім: „Йой! йой! рагунку!“ Позирам, а там, де лежали поляки, вже купа мя'са і смороду.

По тій брєверії лишив'єм сі сам як палец. Пустив'єм сі до халупи, щоби подякувати бандєрївцям за тото, що жите ми вратували; — ну й показати сі своїй бабі. По тім лежав'єм два тижні, бо від тих гангранатів фурт голова мі крутилася. Село від того часу мало святій спокій, бо поляки вже боялися до нас заглядати.

А тото вам оповідів

Євчен Митро.

¹⁾ снопи, ²⁾ колоти, ³⁾ перекинути, ⁴⁾ говорить, ⁵⁾ розповідь, ⁶⁾ кинути, ⁷⁾ цілком.

Хто творить „Українську Культуру“ в Україні?

Орган Верховної Ради міністерів УССР „Правда України“, що виходить у Києві російською мовою, повідомляє про надання драматичного театру — всі троє росіяни.

Далі це — Франц Карлович Гловацький, артист Каміанець-Подільського драматичного театру, як видно з його імени людина німецького, польського чи лотиського походження.

За ним слідує Владислав Людкович Лучицький-Данченко, артист Херсонського музично-драматичного театру, і Ядвіга Йосифівна Максимова, артистка Одеського театру советської армії — обидвоє поляки.

І нарешті звання заслужених артистів одержали українці: Петро Бориків, артист Херсонського театру, Анна Дякова-Вишневецька (Каміанець-Подільський), Григорій Плотнік та Іван Стрельников (Проскурів).

З 11 осіб, нагороджених званням заслужених артистів УССР ледве чотири українці, а решта росіяни та інші...

Ось хто творить українську культуру в краю... („Час“).

Олекс Веретенченко.

МИНАННЯ.

Люблю однаково на світі — зиму й весну і літо й осінь, так ось навик минає літо і серце смутком проїнялося.

Навколо сад і шум розбільний, а я обняв вербу роздолу і слухаю, мов божевільний, як листя падає додолу...

1940.