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Weekly Commentator

"MOMMY KISSING SANTA" SONG BARRED

For adult and grown-up youngsters the implications to be drawn from the song "I saw Mommy Kissing Santa Claus Last Night" are those simply of light humor. For children who believe in Santa Claus—and may they do so as long as they can—the implications are not desirable. Therefore we agree with the recent action by WSAZ and WASZ-TV of Huntington, W. Va. in banning the song.

The radio and television company's vice-president, L. H. Rogers, expressed our sentiments when he declared that: "In my opinion it violates a provision against songs in which children describe parents' misconduct and implies insult to Santa Claus and the sacred occasion of Christmas. We are not going to perform it either with live local talent or with recordings. If it comes on a television network, we're going to display the N.A.R.T.B. seal and substitute other music."

OFFICE YULE PARTIES

Office Christmas parties are well nigh an institution. In many cases this custom is a commendable one, bringing to the office cheer, and certainly deserves to be repeated each year.

In many other cases Yule parties in business offices are like the ancient orgies that accompanied the Saturnalia festival in the Roman Empire. In effect they represent a weakening of the moral fibre and lead to unfortunate repercussions for participants.

The Saturnalia, held from December 17 to 24, originally comprised an orgy of feasting, drunkenness and immorality, in which masters mingled freely with their slaves. In time the festival was Christianized by the early church.

WORK?

We have just learned of the existence of a Morris I. Pickus, head of a Personnel Institute, and we have taken him to our heart. For he has given us a certain type of ambition which will lead us to the heights.

By working? Mais non! According to him the most successful men are not the industrious fellows but those who are lazy and brilliant. It is the latter who have two or three secretaries, nine or ten telephones, and a couple of those inter-office communication gadgets where you click a lever and say, "I am available to no one, Miss Secretary, no one."

Well, we're half-way to the goal Pickus has set up for us. All we've got to do now is to get brilliant. As someone once said, "Don't be an oaf—loaf!"

COUPLE DANCE AT FESTIVAL

The annual folk dance festival held two weeks ago in the College of Notre Dame in Belmont, Calif. featured as its "romantic note" several Ukrainian folk dances, including the Hopak, danced by a newly wed couple, both natives of Ukraine.

The San Mateo Times and other local newspapers reported the dancers to be Mr. and Mrs. Nicholas Kij. Before her marriage early this month the bride was Stephanie Waszczuk, an employee of the college.

JAZZ OR SHOSTAKOVICH?

Those who like or dislike jazz will be interested to learn how some Russians regard it. Some, as here, are crazy about it, which accounts for its spread over there. Some don't. One of them a music critic or music commissar, M. Sokolsky by name, recently attacked jazz. Writes he, in part:—

"What, indeed, is less 'in harmony' with our music, our Soviet songs, the Soviet people's great wealth of folklore, than a saxophone throbbing like an aching tooth or howling, than trombones roaring deafeningly, than muted trumpets squealing, or the monotonous, dull thump of the whole family of percussion instruments relentlessly hammering into the listeners' consciousness the mechanically repetitive rhythms of fox trot or rumba."

The late Maxim Gorky, one of the first American-haters, expressed his dislike of jazz in even more eloquent terms. Wrote he:

"Suddenly the thoughtful silence is broken by the full beat of the idiotic drumstick—one, two, three, ten, 20 drumbeats and then, like a lump of mud dropped into clear, transparent water, there comes a wild shrieking, whistling, roaring, howling and banging; inhuman voices, suggestive of a horse's neighing, burst forth; there is the grunting of the brass pigs, the braying of donkeys, the croaking of frogs a-wooing; all this outrageous chaos of mad follows a barely perceptible rhythm; and after listening for a minute or two to these walls one involuntarily begins to imagine that an orchestra of madmen is performing."

No, he did not mean Shostakovich.

ARE WE EXPORTING EXPERTS ON CRIME?

We are, in the opinion of some Italian officials. This has to do with narcotics. Today there are about 130 deportees who had been convicted in the U.S. on narcotics charges. Nonetheless the Italian government is still fighting shy of a permanent ban on the production of heroin, one of the principal sources of income of the underworld.

The expected arrival on Italian shores of such widely-known personages as Frank Costello, Vito Genovese, Thomas Lynch (alias Three-Finger Brown), Albert Anastasia, and Jack Dragna, led one Italian to have told an American correspondent the other day—"It is hoped that Italy is not facing a general American policy of exporting experts in crime. Their specialized knowledge would create a new problem to us."

And yet the Italian authorities still do not confine the deportees to the town of their birth, deny them passports, and prevent them from obtaining gun permits.

"FREEDOM OF RELIGION IN USSR"

"Radyanska Ukraina" of September 7, 1952 dwells upon the freedom of religion in the Soviet Union. It comments:

"The Soviet state assures for each citizen and social organization the right to fight, through persuasion, propaganda and agitation, against the

THE DEIFICATION OF STALIN

This Thursday the Christian world will celebrate the Birth of Christ, our Saviour. They will do so willingly and in happiness.

Yesterday, Sunday, September 21, the people behind the Iron Curtain celebrated the birth of a "deity," Josef Stalin. They undoubtedly did so unwillingly and in sorrow.

Yes, Stalin is now a deity. In his own conception and in that of many millions of his virtual slaves.

Yesterday's deification of the aging-dictator reached its most intense deification in years.

The signal for the current chorus of praise and prayers was given by the Moscow "Komsomolskaya Pravda," on October 26. In a front-page article it actually referred to Stalin as the Soviet deity. We are indebted to Prof. Parry of Colgate University for bringing the article in point to light.

The article, written by a Russian in Warsaw, extolled Stalin's goodness to his Polish "children." It cited Stalin's war-time promise to the Poles to defeat Nazi oppressors and his post-war ideal to build a palace of culture and science in Warsaw. The article went on to say that the Poles believed implicitly in both the promise and the idea. "And why did they believe? Because if He said so it couldn't be otherwise. . . . And if this is His idea, it will surely be so. . . ."

One cannot miss that capital "H" in both "He" and "His" in the middle of the sentence referring to Stalin. Blunter than this internalizing Stalin his propagandists can hardly go.

The "Transformer" of Nature Abasing worship of him by his subjects has gone to the extent, where Soviet writers, poets and orators have compared him to the sun and the stars. On April 4 of this year the Moscow radio described him as "infinite, like light and waves of the ocean." Three years ago a satellite "academy of sciences" bestowed upon Stalin, among other titles, "Theoretician and Initiator of the Transformation of Nature."

Moreover, ceremonies before his innumerable statues and portraits have long since assumed the character of reverent religious rites, by far exceeding in scope and thoroughness any such rituals ever held before ancient Roman emperors.

Does Stalin Think He is Divine?

Now, the natural question: Does Stalin himself believe he is divine?

Lydia Kirk, wife of the former American Ambassador to the Soviet Union, Admiral Kirk, wrote in her recent book, "Postmarked Moscow" of her conviction that "Stalin considers himself God." She ascribed to him a kind of sincere belief in his own divinity as she went on: "As God, he shows himself very seldom to mortal men. He is constantly before them in pictures. In

religious nonsense. The Party—Stalin says—cannot be neutral with respect to religion, and it conducts anti-religious propaganda against all religious prejudices; therefore, it stands for science, while religious prejudices go against science; in fact, all religion is something entirely against science."

status, his every saying is announced with reverence, but only a very few have seen him in the flesh."

Prof. Parry, who teaches Russian civilization and language at Colgate, writing on the subject in the New York Herald Tribune, expresses the opinion, "that there is a possibility of Oriental mysticism as well as Oriental shrewdness in this Georgian who came to the most unlimited power a man ever had via an early study for the priesthood and a later career as a revolutionary firmly believing in his own infallibility. Unlimited autocracy under such autocracy—under such circumstances can indeed become sincere theocracy."

Does Manuilsky Regard Stalin as a Deity?

Do Stalin's associates believe in divinity?

One reply to this question involves Manuilsky, former head of the Soviet Ukrainian delegation at the United Nations.

Eudocio Ravines, a Peruvian radical and a Comintern agent, in his book, "The Yanan Way" says no to the question. While still a Communist and visiting Moscow for his orders, Ravines was shocked by the servile praise of Stalin. Noting the Peruvian's revision, his boss Manuilsky drew him aside to explain.

"To the cultivated man, with a high ideological conscience, some aspects of party propaganda may be distasteful. For example, the constant repetition of the name of our great comrade, Stalin. But the propaganda for comrade Stalin is necessary for the revolution. . . . To uncultivated peoples, ideas must be presented in a tangible form. . . . It has been found necessary to give a symbol to the Russian people. Idolatrous perhaps, but very wise."

This, however, was said some twenty years ago. One can naturally ask whether by now the Manuilskys, the Malenkovs, the Molotovs have "fallen" for their own "line." Recent escapes do not think so. One, a Soviet army captain, told an Intelligence officer that, "The Soviet leaders are not victims of their own propaganda. Adept at manufacturing illusions, they themselves have no illusions."

What About the People?

Finally, do the broad masses of the people believe in Stalin's divinity.

Prof. Parry summarizes the views on this question quite pithily: "Practically every Russian within Russia gives an impression that he is for Stalin and the Soviets. He has no choice but to praise the regime and defy the leader. Otherwise he will not survive."

However, in the case of not the Russians (known for their traditional passivity and submissiveness to tyrants) but of the Ukrainians, there is no doubt that their deep religious convictions, their rugged individualism, and their love of freedom, all the cloth of their heritage, make it impossible for them to defy the most bloody tyrant in history—Stalin.

The Ukrainians, and others behind the Iron Curtain who have retained their Christian spirit, defy only God—the Father, the Son, and the Holy Ghost.

Christmas 1952

Christians again honor the Nativity of Christ. This Christmas, let everyone attend church to pray and give thanks for the Prince of Peace — whose birth brought new hope and understanding to the world.

As Americans of Ukrainian descent, let us ever be mindful of our great privilege to worship God, without fear. Let us pray for those less fortunate who are not so endowed. Let us pray for our enslaved Ukrainian kinsmen in their native land, but Moscow ruled Ukraine, struggling for their liberation.

Through Christ's teachings, let us strive to be better men and to be charitable to all.

Let us pray for the sick and those weighed with grief — for our brave men and women in our armed forces — for the unbelievers, that they may see the Light and join the fellowship of man.

Let us pray for divine guidance to our country's newly chosen leaders that they may govern with wisdom, foresight and courage and promote unity and peace among all nations — and help win freedom for Ukraine.

Dr. Lemkin Opposes China on Genocide

Dr. Raphael Lemkin, originator of the United Nations Genocide Convention, cabled thirty-seven foreign ministers on December 12 to urge rejection of a China revision to the convention.

Dr. Lemkin has worked constantly in close cooperation with the Ukrainian Congress Committee of America in reference to the genocidal practices of Soviet rulers in Ukraine.

Dr. Lemkin said the Chinese move to modify the treaty, to be discussed by the Legal Committee, would be a "distortion of the meaning of genocide."

The word was invented by Lemkin, professor of interna-

tional law at Yale University, to describe the extermination of national, racial or religious groups.

On December 11, the Chinese proposed to change the Chinese text of the convention in such a way that the term genocide would mean destruction of "human groups," he said, and "this change transforms the concept of genocide into the concept of homicide."

He advised the ministers that forty nations have already ratified the U.N. convention outlawing genocide, and that the revision would "put the burden" on "forty parliaments" to ratify the convention again.

SWORN IN ATTORNEY

Myron Boluch, son of Mr. and Mrs. William Boluch of 52 Baker street, Amster, Mass., was sworn in Wednesday, December 3 at a special session of the Massachusetts Supreme Judicial Court in Boston.

Atty. Boluch passed the bar examinations in December, 1950, a few weeks after receiving orders to report to San Diego for active duty in the Navy.

He and his parents and two brothers, the latter two who also served in the Navy, are all members of Branch 199 of the Ukrainian National Association.

During his two-year tour of duty, Atty. Boluch served as assistant boat group commander aboard the attack transport, USSR President Jackson and as first lieutenant and gunnery officer on the USS Fabius and the USS Luzon, a repair ship, repairing and servicing planes in the units Task Force 77 of the 7th Fleet in the West Pacific area.

In Aug., 1951, he was promoted from junior grade to full lieutenant in the Naval Reserve. Last Nov. 23, he was honorably discharged and relieved to inactive duty.

He is the second of three

brothers to be discharged from active duty in the armed forces in the Korean war. Bohdan W. Boluch, a state trooper in the Massachusetts State Police, and a reserve first lieutenant, and navigator in the Air Force, was discharged in Sept of this year. The third brother, 2nd Lt. Theodore J. Boluch, a jet interceptor pilot, is based at the Dover Delaware, Air Force Base.

Atty. Boluch was educated here and after graduation from the Amherst High School entered Amherst College in the fall of 1940. During World War II, he sailed as a third, second, and active chief mate in the Merchant Marine, after graduation from the U.S. Merchant Marine Academy at King's Point, L. I., N. Y. He is a survivor of the North Russian convoy run to Murmansk.

After the war, he resumed his studies at Amherst College where he was elected to Phi Beta Kappa. He graduated magna cum laude in June of 1947. He pursued his law studies at the Harvard Law School and graduated in 1950. He was a member of the Young Republic Club and the Harvard Voluntary Defenders at Harvard.

Chester Women Demonstrate Ukrainian Christmas Observance

Chester (Pa.) — Ukrainian women members of the Y. W. C. A. together with their friends demonstrated some of the Ukrainian Christmas customs at a Christmas Decoration Party held at the Y.W.C.A. Tuesday evening, December 10.

According to the Chester (Pa.) Times, a special feature of the decorations exhibited

were in the Conwall room of the Y.W.C.A. The exhibit was supervised by Mrs. Ella Znachko, assisted by Mrs. Mary Pedderak, Mrs. Julia Terashowsky, Mrs. Mary Lawryk, Mrs. Sophie Edynak, and Mrs. Olga Kociuba.

These women, all members of the Ukrainian Orthodox Church, were in costume and

UCCA Mission Leaves For Europe For Talks on Anti-Bolshevik Struggle

A four-man European Mission of the Ukrainian Congress Committee of America is in Europe now for the purpose of holding exploratory conferences with Ukrainian and other national political groups relative to the recent establishment in Munich, Germany of the so-called Coordinating Center of the Anti-Bolshevik Struggle, initiated by the American Committee for the Liberation of the Peoples of Russia.

Three members of the mission, Professor Lev E. Dobriansky, president, Dmytro Halychyn, executive vice-president, and Stephen Jarema, executive director of the Ukrainian Congress Committee of America, left Sunday, December 14, by plane for Munich. The fourth member, Walter Dushnyck, a member of the UCCA's Political Policy Board, sailed for Munich earlier, in order to arrange the conferences.

Original Text of Mr. Halychyn's Statement

Prior to his departure, Mr. Halychyn issued a statement, in which he declared that:

"The chief subject to be discussed will be the announced political platform and the organizational base of the Coordinating Committee."

"The European discussions will be a prolongation of those already held in the United States between representatives of the Ukrainian Congress Committee of America and representatives of the American Committee for the Liberation of the Peoples of Russia."

"What is sought from these discussions is a solution of the problem arising from the fact that the platform and organizational base of the Coordinating Center make difficult Ukrainian participation in and cooperation with the Coordinating Center in its avowed intention to create a common front among the Russians and non-Russians for the purpose of aiding the peoples in their struggle for national freedom and independence."

"Neither the Ukrainians nor other non-Russians are satisfied with the Coordinating Center platform and organizational base, for the latter reject the principle of full equality of representation in the Coordinating Center of the Russian, Ukrainian, Georgian, and other political groups

championing their respective peoples in the USSR. Neither do they take into consideration the historical fact that upon the fall of Tsarist Russian regime the Ukrainians established their democratic Ukrainian National Republic, which fell victim to Soviet Russian aggression. Today the Ukrainians are looking forward to and are struggling for the resurrection of that republic upon the fall of the Soviet regime.

"It is hoped, therefore, that forthcoming discussions of the European Mission of the Ukrainian Congress Committee of America with competent Russian and non-Russian representatives will lead to an equitable solution of the problem of creating a truly democratic and just coordinating center of Russian and non-Russian representatives, dedicated to helping the peoples of the USSR to liberate themselves, and to aiding them to establish within their respective ethnographic boundaries their free and independent national republics."

TIMES' REPORT OF UCCA'S EUROPEAN MISSION

The New York Times ran on Monday, December 15, 1952 an 8-paragraph report on the departure of the UCCA's European Mission for Munich which, purportedly an interview with Prof. Dobriansky, is at variance with the original and true purposes of the mission as set forth in the UCCA communique as well as in the statement made by Mr. Halychyn prior to his departure, the original text of which appears on this page. The Washington Star of Washington, D. C. carried a report on the mission similar to that of Times.

PROF. YUZYK ADDRESSES WOMEN'S CLUB

Prof. Paul Yuzyk of the University of Manitoba Slavic Studies department, Winnipeg, Canada, addressing December 10 the University of Women's Club at their Christmas party, declared the "the atheistic Soviet regime in Ukraine, in its 32 years of oppression, has not succeeded in uprooting the Ukrainian Christmas tradition and customs."

The party also featured the Ukrainian National Youth Federation mixed choir, directed by Walter Klymkiv.

Foreign Service As a Career

College and university students are being urged to make Foreign Service as their life career. A State Department foreign service officer, Max V. Krebs, is now visiting a number of mid-western colleges in behalf of the Foreign Service Office examinations, which will be given September 14 through 17, 1953. Successful candidates are eligible for a lifetime career.

These examinations are open to young men and women regardless of race, creed or color between the ages of 21 and 30, who are American citizens of 10 years standing and who, if married, are married to American citizens. Women candidates, however, may not be married.

Starting salaries are from \$4000 to \$5000 per year and may be advanced to \$14,300 per year with opportunities to become ministers with a salary of \$25,000 per year. New officers will be stationed at any one of the 300 embassies, legations and consulates scattered throughout the world in some 77 countries. Tours of duty will also be spent in Washington, D. C.

Approximately 25 per cent of those taking the examinations pass it, according to the Department of State.

Apply to the Division of Recruitment, Department of State, Washington, D. C., or contact Mr. James St. John, Placement Director before July 1, 1953, if interested in taking his examination.

portrayed the observance of Christmas according to Ukrainian Christmas Eve supper to the Times.

Russian Menshevik Imperialism

By R. SMALL-STOCKY
Marquette University

(4)

It is untrue that even before the revolution "in the Ukraine, in particular, racial relation between Russian and Ukrainians were remarkably amicable," as Dallin writes. Since 1863, when the minister Valuyev forbade it, the use of the Ukrainian language has been forbidden in public life. Likewise, there has been no Ukrainian theatre or musical texts printed in Ukrainian since 1876 when the famous Ems-Ukaz forbade such practice. The language was banned from university, school, church, and press. Only since 1905 has the press been allowed to use Ukrainian. Therefore, Dallin's claims that "the population of the large cities is more than fifty per cent non-Ukrainian" and that the "common language in the cities is Russian" as a result of amicable Ukrainian-Russian relations are untrue. This was and is a result of the enforced Russification—especially in the large cities which had a heavy Jewish population. Surely Dallin knows the comparable situation of the enforced Germanization of Czechoslovakia: during that period, Prague, Olomouc, and Brno were ninety-nine per cent German; but in 1925 they became ninety-nine per cent Czech.

It is false to say that "during the years that followed [the Soviet revolution], hatreds gradually subsided." Russian engineers and workers were dispatched en masse to areas of national republics "where they settled down and lived peacefully with the local populations... no racial distinctions being made." Ukrainian engineers and workers were forced to live outside their mother country, being "dispatched" by the Russian occupation to Russia proper. They were replaced by Russians to effect the Russification of the Ukraine which was to break the opposition of the natives by depriving them of their national intelligentsia. In the next lines (p. 96) Dallin contradicts his own description of the amicable relations between Russians and non-Russians by stating: "The mixing of nationalities was furthered by the government's policy toward a number of minorities, which often approached the pattern of genocide. During the war it uprooted and deported entire nationalities (Kalmyks, Chechens, Ingush, Tartars, Karachaians, and others); it continued the deportations, especially from Lithuania and Latvia, after the war. As for Ukrainians, millions of them were dispersed to the east and north in the 'liquidation of Kulaks' and during the war. The net result was, however, that the population of the Soviet Union is more mixed today than it

ever was before. While the migration of private citizens is made difficult, large blocks of human beings are thrown here and there.

"Mixing of nationalities is a semantic euphemism; in plain English it means systematic Russification, an integral part of which was genocide from 1922-24. It is amazing that a civilized human being can write these lines without any feeling of moral shock or word of condemnation and just matter-of-factly acknowledge that 'the population is mixed.' As a 'result of the former amicable relations,' Dallin states with continued satisfaction, 'the number of Ukrainians in the Soviet Union decreased by ten per cent, while the general population increased sixteen per cent.' According to Professor Frank Lorimer, this is apparently due 'to increasing identification with the Russians, especially in the case of Ukrainians living in the USSR.' In the eyes of the non-Russian nationalities, these problems aren't such matter-of-fact things; inherent in them are all the aspects of the Nazi wartime 'mixing of nationalities.'

After the downfall of the Russian Communists, there will be a tremendous displaced persons problem inside the Soviet Union. All the deported persons of the non-Russian nationalities will claim their right to return to their mother countries. All non-Russian nationalities will gladly support the peaceful return of the Russian guests who were dispatched as Russifiers and profiteers of Russian Communism in the non-Russian territories. German absolutism once prided itself as Dallin does when he says, "Today there is hardly an area in Russia where the population is linguistically or racially uniform." When freedom returns, all the "results" of Russification will fall down as a house of cards. When this happens, we fervently pray that, the Russian guests escape the ire of the displaced persons returning from the slave labor camps in Kamchatka, Sakhalin, and Siberia and the other Arctic areas. Will they regard the Russians as representatives of the "West?"

All Dallin's bits of misinformation and distortions about the Ukraine and the nationality problem have but one aim: to prepare a frontal attack on James Burnham and his book *The Coming Defeat of Communism* in which the Russian imperialist, Dallin, found it heretical that the author considers "the liberation of the Ukraine from Russia as a great goal equal in importance with liberation of slaves from labor camps," and that if war comes,

this goal may be included among the war aims of the U.S.A. "from expediency as well from moral ideological motives." (Dallin is correct on one point; Burnham confused the Ukrainian Division with Vlasov's army) Dallin attacks Burnham's concept that "the purely Russian [Great Russian] government in Moscow at the head of its Red Army has, during and since the war, been fighting the people of the Ukraine and its army. In this picture the Ukraine's position is similar to that of Poland or Czechoslovakia in Hitler's Reich." (pp. 97, 98)

And finally, Dallin formulates his opinion of the Ukraine and the nationality problem in the following: "the Ukraine, a distinct national unit in the complex structure of Russia, cannot be compared, however, either with Poland under Germany, or with Indo-China or even Algeria under France, or with India, until recently in the framework of the British Empire. All these analogies are faulty." He explains: "India ardently strove to achieve independent statehood and the same is true of many other colonies. Of the nations of Russia, however, it is likely that only the three Baltic countries genuinely want and expect immediate separation from Russia; to them freedom is identical with complete independence."

My remarks will be short. I must call a spade a spade: Dallin is either completely ignorant of the true nature of the nationality problem of old Russia and the Soviet Union, or deliberately falsifying facts. Fifteen million human beings in the slave-labor camps, the overwhelming majority of which belong to the non-Russian nationalities, are enough evidence to point this out to even the least informed reader. We can, however be grateful to Dallin for one thing: finally the last socialist and democratic window-dressings are removed from "Russian socialism and liberalism" in the U.S.A., and American liberals have the opportunity to see their true content, the old Russian imperialism before which shuddered even Karl Marx, who thought "a nation can never be free, which oppresses itself other nations." Therefore, the nationality problem in the Soviet Union, as in old Russia, is only the reverse of the fundamental problem of European and Asiatic politics: the problem of the "liberation" of Russia herself by liquidation of her brutal, bloody, genocidal imperialism based now on Russian Communism, which for Russian thinkers like Berydiaev is the third form of the old Muscovite imperialism.

Ukrainian Underground Publications In the USSR

1945-1951

By LEV CHANKOVSKY
(2)

Among these publications of a documentary nature which show the authenticity of the underground publications can be included: *Book of the Military Actions* of various units of the UPA, or *Books of the Acts of Enemy Terror*, which methodically illustrate the acts of enemy terror on the Ukrainian population. Here is an extract from this work:

Torture and Murder of UPA Nurses

"31. I. 1946 in the village of Ispas, region of Kolomya, the Bolsheviks captured 3 nurses of the UPA and 2 sick insurgents. Insurgents Khmil and nurse Varka at once told the Bolsheviks that they would reveal nothing about the underground. The Bolsheviks shot them on the spot. The others were taken to the barracks of the garrison for examination. During this the nurses revealed nothing. The Bolsheviks tortured them brutally; with a heavy rod they broke their arms and ribs and then shot them. They were shot by Senior Lieut. Leshchov, the chief of the Kolomya NKGB. He took the nurses in front of the windows of the houses of their parents (they were from the same village). Before shooting, he asked the girls if they knew for what they were dying: 'We are dying and for an Independent Ukraine.' After this the girls were shot before the eyes of their parents. The bodies of shot nurses lay for two weeks unburied on the snow and so that no one would dare to bury them, the garrison placed a guard over them. After two weeks dogs tore apart the bodies of the murdered girls.

Any one who doubts the authenticity of such entry in the *Books of the Acts of Enemy Terror* (Stanylaviv district, Vol. II, p. 17) may be convinced by the testimony of the camp. This is from Peter Pirogov, a lieutenant of the Soviet Air Force, who with another lieutenant, Barsov, fled from Ukraine in an airplane into the American Zone of Austria in 1948. Later Barsov returned to the USSR but Pirogov remained in the United States and published a book *Why I Escaped* (Duell, New York, 1950, 376 p.) In this book Lieut. Pirogov paints on a large scale the conditions in Western Ukraine in 1947-1948, where he was at the time and as he admits, took part in the Soviet punitive expeditions against the Ukrainian insurgents. In this book Pirogov writes:

An MVD's Bestiality

"A young MVD lieutenant told me a while ago how he does it. He was drunk, of course, and bragged how he forced a young girl to confess

that she was a courier for the Bandera gang in the Ukraine. He had caught her on the road between Striy and Mykolaiv. He strapped her to a post, then tied a string around her tongue and started pulling. It was his own bright idea, he said... And was he surprised to see how long the human tongue was!... Well, he pulled and pulled and had almost pulled it out altogether, still the girl was silent. She started talking only after he'd jabbed a live cigarette into her tongue a couple of times."

Proof of Authenticity of Underground Publications

It might be added that Mr. Pirogov is rather anti-Ukrainian. He is a Russian and in America associates with a group of Russian emigres who profess Russian imperialism.

One of the best proofs of the authenticity of the Ukrainian underground publications is furnished by the works of the well-known Ukrainian graphic artist Nil Khasevych, which constantly appear in Ukraine and some of which were brought to the West in 1950 by soldiers of the UPA. Mr. Khasevych, a prize-winner in the International Exhibition of Graphic Arts in Warsaw in 1936-1937 where he obtained a third prize for his bookplates has been since 1943 in the UPA where he is employed as illustrator for Ukrainian underground publications. There he has even succeeded in organizing something like an underground art school and has trained his pupils (Svyryd, Myron, and Artem) as graphic artists able to replace him, if the enemy succeeds in putting an end to his artistic work. The woodcuts of Bey-Zot or D. Bey, the pseudonyms of Mr. Khasevych have become an important instrument of Ukrainian anti-Soviet propaganda. These which appeared in 1947-1950 in Ukraine have been collected and published in special album.¹

It is possible to defend the authenticity of these woodcuts of Khasevych, for in this country there are artists who have been the companions and friends of Khasevych. Thus there is in Philadelphia Prof. Petro Mehik, a well-known Ukrainian painter, a fellow student of Khasevych in the Warsaw Academy of Fine Arts and his special friend. There is also in Philadelphia another painter, Mr. Petro Andrusiv, likewise a fellow-student and

friend. Both know in detail the artistic characteristics of his work. Both have subjected the woodcuts brought from Ukraine to expert artistic analysis and have no doubt that they have been produced by the tool of Mr. Khasevych.²

Another evidence of the authenticity of these publications is their definite Ukrainian patriotic and anti-Bolshevik content, which contradicts the possibility of any provocation or misinformation from the enemy. In many cases the contents indicate definite observations made on the spot under Soviet conditions which are not known in such detail in the West. In others we find definite cases of polemics with Soviet publications or newspapers which are not known in the West, as for example the regional journal *Red Berezhany*. This is another proof that the publications were produced in Ukraine.

The Ukrainian political leaders who have received this material from their native land have felt it their duty to inform the Ukrainian groups in the emigration of the existence of these publications and their contents. So abroad there have appeared reprints of the Ukrainian underground publications so far in the Ukrainian language. The organ of the Foreign Representation of the Ukrainian Supreme Liberation Council (UHVR)—*Suchasna Ukraina* (Contemporary Ukraine), which appears in Munich, systematically reprints the articles of the Ukrainian underground publications in Ukrainian.³

Publications In This Country

The publications that are in this country have been concentrated in one archive. There has already been organized an art exhibition which is being shown among the Ukrainian settlements in the United States and Canada and along with these, there have been arranged lectures on the underground publications and the work of Nil Khasevych. At the Conference for the carrying on of psychological warfare in Washington February 22-23, 1952 there was organized an exhibition of Ukrainian Underground publications for the members of the Conference. Prof. James Burnham, who had the opportunity to examine it wrote the author:

"The woodcuts themselves are an astounding witness of the spirit of freedom which fills the people of Ukraine, which has sustained them in their heroic struggle, and which will in the end win through to an inevitable and glorious victory."

(To be continued)

¹ Another artist who worked on the Ukrainian Underground publications is the sculptor Mykhaylo Cheresnyovskiy, a sculptor. Unable to work in this field in the underground, he also turned to illustrating and finally reached the West with an armed detachment which reached the American Zone of Germany after crossing Poland and Czechoslovakia in 1947. Cf. Sviatoslav Hordynsky, "A Ukrainian Sculptor Comes West", *Ukrainian Quarterly*, Vol. VII, No. 3, 1951.

² There have appeared articles on the Ukrainian underground publications and in a separate pamphlet in Ukrainian. The author of this article has attempted to give a bibliography and description of all the underground works which have appeared in Ukraine from 1945 to 1950.

Yule Gifts

Everyone likes to get a Christmas present. Certainly I am no exception. It is only human to experience a nice pleasant glow of feeling when we open that package someone close to us asked Santa Claus to give to us. And it is even a greater pleasure to see that person open a package which we had asked Santa to give to that someone. That is the true Christmas spirit and cheer.

But there is no denying the fact that all of us, wittingly or unwittingly, are in various degrees responsible for the growing over-commercialization of Christmas. If only that commercialization of this great holiday were kept in its proper place all would be well. Be it a doll, necktie, a furcoat or a pair of nylons, be it expensive or not, to give or receive it as a Christmas gift is fine. But when that gift is multiplied over and over again, when for weeks on end before Christmas we associate the holiday completely with gifts, to exclusion of the true meaning of the approaching holiday, that is over-commercialization, and anti-Christmas.

How nice it would be to recapture the true spirit of Christmas, to let our minds dwell on the miracle of Nativity, on Christ Child, the Star of Bethlehem, the Three Wise Men bearing gifts to Him. How fine it would be to recapture the feelings we had when, as children, we looked forward to Christmas, to the busy days and evenings getting ready for it, to the preparing of the traditional Ukrainian 12-course Christmas Eve (Holy) Supper.

All that can be done, if we just set our minds on it, if only we permit ourselves to

relax awhile in the turmoil of everyday life, which batters us around and start thinking about the spiritual qualities of Christmas. Then even the buying and giving and receiving of gifts will cease to be a harried, well-nigh frenzied ordeal and turn out to be a genuine feeling of true Christian happiness welling from Christian charity.

Another result of such a Christian approach to Christmas would be better taste and sense in the type of gifts we give. Why, I know of a woman, quite wealthy, who is giving her 8-year old daughter a doll dressed in an evening gown and a furcoat. Or take the case of the young man who is sweating it out trying to figure how he is going to raise sufficient money to buy her the expensive watch, he promised.

Why not be reasonable and give as a Christmas gift something that is not ridiculous like that doll, or that extravagant watch. It can be a luxury, certainly, but a reasonable luxury. Better yet, if useful.

And what can be more useful, more valuable, and more appreciated as a Christmas gift than a UNA policy, with the dues paid in advance for a half or full year. Did that ever occur to you?

You could give it to your daughter, son, brother, sister, wife, husband, and I'm sure it will be deeply appreciated, especially as the years go by and with proper payment of dues it will constantly grow in value. And, then when that, let us say, endowment policy matures, the recipient is bound to recollect and appreciate this one Christmas gift and its only we permit ourselves to

True Meaning of Christmas By MYROSLAVA

Once again we are in a beautiful decorative season; soon to be celebrating the feast of Christmas.

For many it is merely a festive time as the world is garbed in colored lights, tinsel and holly with much glamour and glitter in the offing.

To children, these are very exciting and gleeful days too; visiting Santa; adorning the Christmas tree; and anticipating what gifts they will get on Christmas morn.

Yet to others, it truly means the birth of Christ as the Christian religion teaches us; that, He was born of the Blessed Virgin Mary on Christmas Day, in Bethlehem, more

than nineteen hundred years ago. This child was born for God promised to send into the world a Saviour to free man from his sins and to reopen to him the gates of heaven which were closed because of the sin of Adam and Eve.

Christ's birth really signifies God's great love for mankind which is expressed beautifully in the following passages—

Through the holy,
silent night
Through the joy of
Christmas day,
May His gracious
love be near
To bless you, and
to light your way.

Impressions - by William Shust

Christmas! Christmas, 1952! It seems rather strange to pin eternal Christmas down to a specific date. But, since we are subjects of time, we append the year to wonder at the number of Christmases that have so quickly passed.

Christmas! Not the Christmases of other days, not one of childish delight and wide-eyed enchantment, but more mature—tempered by the experience of years. Years that have not dulled our enjoyment of it, years that have rather opened new vistas of happiness in Christmas.

Gone are the pleasures and excitement of childhood Christmases. Gone, yet wistfully remembered.

But with them are gone the selfish childish traits—replaced now by the much more gratifying feeling of making others happy.

How wonderful to live through the time of the pleasure of receiving and then know what it means to give unselfishly.

Christmas, once again. Yet it seems to have been always with us, only coming to a fuller

realization at this specific time as if to refresh our spirit.

The years move steadily forward and age heaps cares and worries—our hearts beat through trying times. Nations will crumble; souls corrupted by evil will perish, but we will be untouched.

We shall find compassion and joy and love if we will learn to mirror the radiant smile of the Infant Jesus.

UKRAINIAN CADRES

Moscow's "Pravda" in a dispatch from Kiev reported on the district party conferences in Ukraine. These were highly unsatisfactory. It was revealed that numerous party workers continue to violate the Bolshevik principles of directing the country's economy.

"SVOBODA"
(UKRAINIAN DAILY)
FOUNDED 1893

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Poet's Corner

MY FRIEND THE CATERPILLAR

My friend the caterpillar,
Too dignified to squirm,
Takes perpendicular delight
In being a worm.
With feet in measured order,
His dignity to cinch,
He measures every measure twice,
Inch by inch.
And yet he does not dally
As lazy squirmers do,
For his is quite a sure advance,
Defined by two.
He measures once in rising
And once as he descends,
And so his journey multiplies
Before it ends.
In this gyration, pleasure
Surely must be found,
For half his travel is by air
And half by ground;
And in this double measure's
Symmetrical aplomb
He must know better than can
most
The way he's come.
DAVID RUSSELL.

THE AMERICAN WAY

Federal Control of Education

By DR. ALFRED P. HAAKE

Federal aid to education is still being promoted by leaders in the American Education Association. This worst of long-term menaces to freedom is allegedly being promoted through the Parent Teachers Associations over the country in the guise of a membership poll on federal aid.

It was through the schools that Hitler, having first enslaved the teachers, perverted an entire generation to the idea of the Nazi State—an idea which still lives in Germany. Stalin, completing the work of those who preceded him turned the educational system of Russia into seminaries for training young Communists.

The danger is real in America!

Just as the Nazi State moved in on private education, presumably to support it, and the

we accumulate a surplus of students.

But the answer is not federal aid to education, with its admittedly certain transfer of control from local and state autonomy to the Federal Government, and the sinister consequences of such control as already demonstrated elsewhere in the world.

Total income increases along with population and it is largely a question of proper and effective use of fund already available, in the order of their importance.

The farther away from home that we spend the taxpayer's dollar, the less we get for that dollar. Every penny of money in the form of federal aid comes finally out of the same taxpayers who now pay for local and state support of schools. The difference is that the local dollar spent directly at home buys 100 cents worth of education, but the same dollar, spent through the Federal Government, buys less than 50

rest is lost in the maze of bureaucratic control.

Spending 52c to Get Back 48c

This writer never could see the wisdom of spending 52 cents out of his own dollar in order to get back 48 cents. He would rather keep the whole dollar at home and get a dollar's worth when he spends it for education.

Certain states are said to be unable or unwilling to provide education for their children. Oddly enough, some of the states so mentioned have surplus funds in their treasuries, while the Federal Government approaches bankruptcy with a debt of more than 260 billion dollars.

If the governments in some states waste money while neglecting education, it is up to the voters, if they want their children given a chance for necessary basic education, to elect new officials who will treat education with proper respect.

There are some unnecessary furbelows in education. Many

municipalities could shift their spending emphasis to provide better basic education. And there are other and perhaps still better ways to find the funds needed. But federal aid to education is not the way.

Making things easy does not build strong people, although it could produce a generation of educated weaklings.

Community life and respon-

Schools Need Intelligent Support

There is admitted need for greater and more intelligent support of our schools. As our population grows, our appreciation of the importance of education also increases in all segments of the population. Greater opportunities in other fields have lured many of our best potentials away from the field of education. So there is a shortage of teachers even as

